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འཇུག་པ་བསྟན་པ།

**Introduction to the Domain of the
Inconceivable Qualities and Wisdom of the
Tathāgatas**

Tathāgataguṇajñānācintyaaviṣayāvatāranirdeśa

འཕགས་པ་དེ་བཞིན་གཤམ་པའི་ཡོན་ཏན་དང་ཡེ་ཤེས་བསམ་གྱིས་མི་བྱབ་པའི་ཡུལ་ལ་འཇུག་པ་བསྟན་པ་ཞེས་བྱ་བ་
ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa de bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa'i yul la 'jug pa
bstan pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “Introduction to the Domain of the Inconceivable
Qualities and Wisdom of the Tathāgatas”

Āryatathāgataguṇajñānācintya viśayāvātāranirdeśanāmamahāyānasūtra

· Toh 185 ·

Degé Kangyur, vol. 61 (mdo sde, tsa), folios 106.a–143.b

TRANSLATED INTO TIBETAN BY

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under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 In the *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas*, the bodhisattva Sarvanīvaraṇaviṣkambhin expounds at length on how the awakened activity of the buddhas spontaneously unfolds in a limitless variety of ways to benefit beings, in all their diversity, throughout the universe. He also describes the inestimable benefits a bodhisattva derives from following a virtuous spiritual friend.

ac.

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INTRODUCTION

i.

i.1 *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas* consists of a discourse between two bodhisattvas in which the bodhisattva Sarvanīvaraṇaviṣkambhin addresses the bodhisattva Mañjuśrī in the Buddha’s inspiring presence. The sūtra thus belongs to the class of scriptures classified in the Tibetan tradition as “imparted with permission” by the Buddha.¹

i.2 Two main themes stand out in the text. The first, as intimated by the title, is the universality, omniscience, and unlimited powers of the spontaneous and nonconceptual activity and manifestations that the buddhas display for the sake of all beings. The second central theme is the benefits that a bodhisattva derives from following a *spiritual friend*, who acts as a mentor or teacher on the spiritual path. Many sūtras elaborate on the subject of the awakened qualities of the buddhas, but the strong emphasis this sūtra places on the importance of a spiritual friend is unusual.²

i.3 The sūtra states that a bodhisattva who is accepted by a *spiritual friend* also attains a number of *dhāraṇīs* (Tib. *gzungs*); these are formulae linked to the powers of scriptural memorization and recitation, or in a more magical vein, consisting in incantations chanted for worldly or spiritual gain. The list of these *dhāraṇīs* is closely related to that found in the *Mahāvīyūtpatti*, an authoritative Tibetan-Sanskrit lexicon of the ninth century.³ The sūtra also incorporates, near its beginning, a passage describing the qualities of the Buddha that is also found in the *Samādhinirmocanasūtra* (Toh 106).⁴ Further on, there is a list of various states of *samādhi*, or meditative absorption, ascribed here to bodhisattvas. Similar lists also appear in the *Akṣayamatīnirdeśa* (Toh 175),⁵ the *Bodhisattvapīṭaka* (Toh 56),⁶ the *Ratnamegha* (Toh 231),⁷ the *Gaṇḍavyūha* (Toh 44), and other sūtras, as well as in the *Mahāvīyūtpatti*.⁸

i.4 This sūtra seems to have been well known to Buddhist scholars in India. The text is quoted both in Nāgarjūna’s *Sūtrasamuccaya* (Toh 3934)⁹ and in the *Ratnagotravibhāgavyākhyā* (Toh 4025).¹⁰ If the *Sūtrasamuccaya* is indeed the

work of the Nāgarjūna (150 to 250 CE)¹¹ who is identified as the author of the *Mūlamadhyamakakārikā* (Toh 3824), this would suggest that our sūtra was already in circulation in the second or third century CE.

i.5 Peter Skilling has recently noted the sūtra's connection with a vast family of *Buddhāvataṃsaka* texts that once circulated in India, and that were only later identified as a unitary collection in Tibet and China.¹² To this we may add further textual and thematic evidence for including the sūtra in the *Buddhāvataṃsaka* family. An important piece of textual evidence is its reference to the *Samantabhadracaryāprañidhāna* (*Aspiration Prayer for the Conduct of Samantabhadra*),¹³ a text that forms the final part of the *Gaṇḍavyūhasūtra* (Toh 44-45), which is itself an important component text in the *Buddhāvataṃsaka* family.¹⁴ Thematically, our sūtra's multiple descriptions of the wondrous displays of buddhas' bodies throughout all world-systems in accord with beings' dispositions, and especially the buddhas' displays of manifold bodies in one body, or one body in manifold bodies, draw upon tropes that are central to the *Buddhāvataṃsaka* corpus. Another thematic feature of this text that links it with this corpus is the central place that the *dharmadhātu* occupies in its descriptions of the bodhisattvas' qualities.

i.6 *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas*, is found in the General Sūtra Section (Tib. *mdo sde*) of the Kangyur. According to the colophon, it was translated by the Indian pandit Jñānagarbha and the renowned Tibetan translator Yeshé Dé, who flourished in the late eighth to the early ninth centuries. It is also included in the Denkarma (*Idan dkar ma*) catalog, confirming that it was translated into Tibetan by the early ninth century.¹⁵

i.7 Apart from several recently-discovered fragments,¹⁶ no Sanskrit original of the text has survived. Three Chinese versions are known: probably the earliest (Taishō 303) by an unknown translator; another (Taishō 302) by the Gandharan monk Jñānagupta, carried out between 585 and 601; and a third translation (Taishō 304) by the Khotanese monk Śikṣānanda, in 700.¹⁷

i.8 This translation was prepared from the Degé (*sde dge*) block print in consultation with the Comparative Kangyur (*dpe bsdur ma*).

The Noble Mahāyāna Sūtra
Introduction to the Domain of the Inconceivable
Qualities and Wisdom of the Tathāgatas

1.

The Translation

[B1] [F.106.a]

1.1 Homage to all the buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in the region of Magadha, on the seat of awakening in the Dharma Discernment hermitage in the mansion of Samantaprabha, which was a great store of accumulated meritorious attributes, delightful, and free of flaws, and had a vast number of qualities.

1.2 The Blessed One had fully realized the equality of all phenomena. He possessed a mind with excellent comprehension and was not duplicitous in conduct. He was completely absorbed in the teaching of signlessness. He lived in the state of buddhahood, and had attained equality with all buddhas. He had attained flawless understanding, and possessed irreversible qualities. Not captivated by worldly spheres of activity, he engaged in vast, never-ending, and inconceivable buddha activity. He had realized the holy truth of signlessness. He had mastered the equality of the three times. He was endowed with a body that pervaded all the realms of the world. He held resolute knowledge about all phenomena, and was familiar with all forms of conduct. He was certain in his knowledge of the Dharma. He had an unimaginable body, and had internalized the wisdom held by all bodhisattvas. He had realized the nondual, excellent state of a buddha, and had perfected the wisdom that brings about the unique liberation of a tathāgata. [F.106.b] Having penetrated all-pervading buddha equality, he possessed the excellent *dharmadhātu* and reached the furthest reaches of space. In possession of a body that ceaselessly turns the wheel of the Dharma for eons until the end of time, he took a seat on a lion throne made of lotus flowers in the company of a saṅgha of six million two hundred thousand monks.

- 1.3 These included the Venerable Śāriputra, as well as Mahāmaudgalyāyana, Mahākāśyapa, Aniruddha, Subhūti, Kātyāyana, Mahākapphiṇa, Citra,¹⁸ Nanda, Nadī-Kāśyapa, Gayā-Kāśyapa, UruvilvāKāśyapa, Pūrṇa Maitrāyaṇī-putra, Gavāṃpati, Cūḍāpanthaka, Vasumallaputra, Khadiravanika, Cunda, Mahākauṣṭhila, Rāhula, Ānanda, and so on. Altogether there were six million two hundred thousand monks, all of whom were absorbed in a single teaching and established in the sphere of conduct of the noble ones.
- 1.4 They all were established in the true, quintessential nature of all phenomena. They abided without support or foundation in the sphere of space. They had cast aside the deeply ingrained obscuration of the afflictive emotions. They possessed the knowledge of how to enter into the spheres of conduct and wisdom of the omniscient ones. They engaged in the conduct of the bodhisattvas. They were established in a method that revealed the *dharmadhātu* of all the tathāgatas. They were immersed in the single Dharma method. They had approached omniscience. [F.107.a] They were unswerving on the path of omniscience; their minds never turned away from omniscience. Their minds were established in understanding and wisdom. They had perfected the wisdom and insight of omniscience. Their methods and conduct had become steadfast.
- 1.5 The Buddha was also accompanied by sixty-two thousand nuns, including Mahāprajāpatī and Yaśodharā. They, too, had amassed virtuous qualities and were approaching the wisdom of omniscience. They were established in a method that revealed omniscience. They had realized the nonsubstantiality of all phenomena. They were established in the signlessness of all phenomena. They understood the true nature of all phenomena. They were convinced that all phenomena are unproduced, unceasing, and beyond oppositional factors. They were established in inconceivable liberation and meditative absorption. They manifested, spontaneously and nonconceptually, in shapes, bodies, colors, and modes of conduct that were perfectly suited to all the sentient beings to be trained.
- 1.6 The Buddha was also accompanied by a large retinue of bodhisattvas that consisted of as many bodhisattva mahāsattvas as there are atoms in the indescribably many billions of buddhafiels.
- 1.7 They included the bodhisattva mahāsattvas Samantabhadra, Universal Guide, Universal Emanation, Universal Insight, Samantanetra, Samantaprabha, Samantāloka, [F.107.b] Samantaraśmi, and Samantaketu, as well as the bodhisattva mahāsattva Samantabuddhi; the bodhisattvas Great Strength, Great Strength Holder, Great Emanation, Great Emanation King, Great Diligence Hero, Great Energy Hero, Great Poise, Great Powerful Poise, Great Lord of the Feast, and Great Musth Elephant; the bodhisattva mahāsattvas Mahācandra, Sucandra, Guṇacandra, Ratnacandra, All-

Illuminating Moon, Stainless-Dharma Moon, Illuminating Moon, Famous Moon, and Brilliant Moon, as well as the bodhisattva mahāsattva Pūrṇacandra; the bodhisattvas Brahmaghoṣa, Famous Melody of Brahmā, Melodious Song of the Earth, Dharmadhātu Melody, Melody That Conquers All the Throngs of Māras, Great Dharma-Drum Melody, Universally Understood Melody, Thought-Free Nonconceptual Melody, and Earth Melody, as well as the bodhisattva mahāsattva Melody That Eclipses All Types of Song; the bodhisattva mahāsattvas Samantagarbha, Universal Stainless Essence, Guṇagarbha, Vairocanagarbha, Ratnagarbha, Candragarbha, Sūryagarbha, Jyotigarbha, Padmaśrīgarbha, Vajragarbha, Sumati, Mahāmati, Viśeṣamati, Vidhuṣṭhamati, Mahārājamati, Gurumati, Improving Intellect, Anantamati, Vipulamati, Buddhamati, [F.108.a] and Akṣayamati, as well as the bodhisattva mahāsattvas Sāgaramati, Sthiramati, Vajramati, and Intellect Perceiving the Buddha; the bodhisattvas Merupradīpa, Mahāpradīpa, Torchlight of Dharma, Light Pervading All Directions, Universal Light, Light Dispelling All Darkness, Light That Shines on All Beings, Sole Lamp of the World,¹⁹ and Candrapradīpa, as well as the bodhisattva mahāsattva Sūryapradīpa; the bodhisattvas Youthful Mañjuśrī, Youthful Jewel-Holder, Youthful Precious Seal-holder, Youthful Sky-Treasury, Youth Who Turns the Dharma Wheel Upon Generating the Mind of Awakening, Youth of Latticed Light, Youthful Clearer, Youth Who Renounces All, Youthful Glorious Essence, Youthful Lion, Youthful Moonlight, Youthful Moonbeam, Youthful Supreme Intelligence, Youthful Ornament, Padmapāṇi, Vajrapāṇi, Sūryaprabha, Ratna, Vidyut, Sūrya, Candra, All-Outshining Light of Brahmā, Sarvanīvaraṇaviṣkambhin, and Intelligence that Conquers All Suffering and Darkness, as well as the bodhisattva mahāsattva Intelligence that Renounces All Objects; the bodhisattvas Heroic Cleanliness, Heroic Purity, Heroic Aggregates, Heroic Faculties, Heroic Constituents, Heroic Emptiness, [F.108.b] Heroic Signlessness, Heroic Wishlessness, Heroic Birthlessness, Heroic Ceaselessness, Heroic Nondisappearance, Heroic Nonarrival, Heroic Without Birth or Death, Heroic Nonarising, Heroic Clear-Light Nature, Heroic in the Three Worlds, Heroic Limitlessness, Heroic in All World Systems, Heroic in All Phenomena, Heroic Liberation, Heroic Absorption, Heroic in Every Meditative State, Heroic Clairvoyance, Heroic Awareness, Heroic in the Mental Deeds of All Sentient Beings, Heroic at the Limit of Reality, Heroic Tathāgata, and Heroic Sameness, as well as the bodhisattva mahāsattva Heroic Dharmadhātu; the bodhisattvas Unstained by the Realm of Māras, Mārajit, Great Conqueror of Māra, Ratnacūḍa, Emitter of a Thousand Light Rays, Hard Renunciation, Durdharṣa, Hard to Realize, Intellect Hard to Approach, Sears the Lower Realms, Bhadrapāla, Ratnākara,

Susārthavāha, Nārada, Varuṇadeva, Candradeva, Vimaladatta, and Vimalakīrti, as well as the bodhisattva mahāsattva Maitreya; and other such bodhisattva mahāsattvas, assembled from the various world systems, as many as there are atoms in the indescribably many billions of buddhafiels. All were only one birth away from awakening. [F.109.a]

1.8 In bringing all the dispositions of sentient beings to maturity, all were skilled in analysis, means, methods, and discipline, as well as in establishing them in the bodhisattva teaching. All had accessed the boundless knowledge of the method of analysis of infinite world systems. All were skilled in examining and analyzing the sphere of conduct of the level beyond suffering. They had cut through mental constructs and attachment to conduct, and were skilled in integrating all the aspects of sentient experience. All were skilled in entering the method of the Dharma that is beyond center or periphery. All were skilled in the nonobjectifying examination and discrimination of the never-ending maturation of actions in all sentient beings. All were skilled in examining and analyzing all the constituent thoughts, predispositions, faculties, intentions, and activities of sentient beings.

1.9 All were skilled in correctly retaining and pondering the knowledge of the transmitted meanings, words, and letters imparted by all the tathāgatas of the past, present, and future. All employed²⁰ both worldly and transcendent methods of Dharma, as well as that which is without center or periphery. All were skilled in analyzing conditioned, unconditioned, phased, and gradual methods. They were established all at once and instantaneously as the maṇḍala of wisdom of all the tathāgatas of the past, present, and future. All were skilled in exhibiting—in a single, instantaneous moment of thought—death, becoming, birth, [F.109.b] renunciation, the practice of austerities, approach to the seat of awakening, victory over Māra, the attainment of perfect awakening, the turning of the wheel of Dharma, and entry into *mahā-parinirvāṇa*. Once they had generated the mind of awakening for the sake of all sentient beings, they were inseparable from awakening to buddhahood. By penetrating the mind-frame of a single sentient being, they were able to understand the mind-frames of each and every sentient being. They possessed the body of a bodhisattva that never strayed from the level of self-originated wisdom. Due to their omniscience, their attainment²¹ was irreversible. Without disrupting the bodhisattvas' power of application, they were established in a method understanding the absence of application.

1.10 All were skilled in bestowing blessings through persistent involvement over countless ages in the deeds of a single sentient being. They bestowed blessings through continuously turning the wheel of the Dharma, and were

skilled at inducing in all beings a temperament suitable for instruction. They had entered the pure state of all the tathāgatas of the past, present, and future, and possessed the quality of the powers of conduct²² and aspiration.

1.11 They possessed the special intention of the *Aspiration Prayer for the Conduct of Samantabhadra*. All were skilled in approaching and appealing to all the buddhas of the present. All were skilled in holding on to the Dharma methods of all the tathāgatas. All followed in the unbroken lineage of all the buddhas. [F.110.a] They all made buddhas appear in world systems that were without buddhas. They all purified world systems polluted by defilements. All had severed the chain of karmic obscurations faced by all bodhisattvas and entered the unveiled *dharmadhātu*. All possessed qualities as immeasurable as the sphere of space. They all maintained equality as they entered the *dharmadhātu*. They maintained equality at the limit of reality and in the *dharmadhātu*. They were dedicated to maturation in accordance with the action that brought it about. They were dedicated to the result in accordance with the causes that brought it about. They understood that all phenomena are equal, like the raised designs on a seal. They knew that phenomena, which appear like illusions and reflections, are in a state of equality. They knew that the auditory perceptions of all phenomena resemble echoes. They were established in liberation and inconceivable absorptions. They disported themselves in the absorption of *heroic progress*.

1.12 They possessed *dhāraṇīs*²³ that accomplish the perfect hues of the limitless bodies of the buddhas. They were able to display all the world systems on just a single hair. They were able to display in all ten directions—on just a single hair—death, becoming, birth, renunciation, the practice of austerities, approach to the seat of awakening, [F.110.b] victory over Māra, the attainment of perfect awakening, the turning of the wheel of Dharma, and entry into *mahāparinirvāṇa*.

1.13 They knew how to fill the celestial expanse of all the world systems in the ten directions by simply sitting in cross-legged posture. All were skilled in displaying the adornments of all the buddhafiels in one buddhafiels. All were skilled in displaying the adornments arranged in one buddhafiels in all the buddhafiels. All were skilled in displaying, in the retinue of a single tathāgata, all the retinues of all tathāgatas in all the vast world systems of the ten directions. All were skilled in displaying, in the retinues of all tathāgatas of all world systems of the ten directions, the retinue of a single tathāgata. All were skilled in demonstrating that all phenomena are without limit or center. All were skilled in displaying the bodies of all sentient beings within their own bodies. All were skilled in displaying the bodies of all the buddhas within a single buddha body. All were skilled in displaying the body of a single buddha within the bodies of all the buddhas. All were skilled in

displaying all the world systems of the ten directions within their own bodies. All were skilled in displaying the bodies of the sentient beings of the three times within the body of a single sentient being.

1.14 All were skilled in displaying the future and the present in the past, and the past and the present in the future, as well as the past and the future in the present. [F.111.a] All were skilled in resting in absorption with a single body, but manifesting based on boundless, countless bodies. All were skilled in resting in absorption in boundless, countless bodies, but displaying manifestations based on a single body.

1.15 All were skilled in displaying full awakening commensurate with the bodies of all sentient beings. All were skilled in displaying the body of a single sentient being in the bodies of all sentient beings. All were skilled in displaying the bodies of all sentient beings in the body of a single sentient being. All were skilled in displaying a buddha body in the bodies of all sentient beings. All were skilled in displaying the emergence of the bodies of sentient beings from a buddha body. All were skilled in displaying the bodies of sentient beings as the *dharmakāya*. All were skilled in displaying the adornments arranged in all buddhafiels within a single buddhafiels. All were skilled in displaying the adornments arranged in a single buddhafiels within all buddhafiels. All were skilled in displaying the *dharmakāya* as the body of sentient beings. All were skilled in displaying all the world systems of the ten directions condensed in a single pore. All were skilled in demonstrating in their complete and perfect awakening the basis of all the buddhas' powerful former resolve to attain complete and perfect awakening. All were skilled in demonstrating unsurpassed, complete, and perfect awakening perfectly suited to maturing sentient beings to be trained within all the infinite world systems of the ten directions. [F.111.b] All were skilled in displaying, in a single world system, for the entire number of eons, a body that ceaselessly engages in bodhisattva conduct.

1.16 All were skilled in displaying, with the single cultivation of *the mind of awakening*, the venues for engaging in behavior, deeds, and spontaneous and nonconceptual conduct perfectly suited to maturing all the sentient beings to be trained within each of the infinite world systems of the entire universe in the ten directions including those born from an egg or womb, born from heat and moisture, and born miraculously; those with and without corporeality, those with and without perception; those with two, four, or more legs; and gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmā, Śakra, world guardians, humans, and nonhumans. All were skilled in entering into each minute particle in countless, inconceivable, matchless, vast, boundless, and indescribable world systems, without harming a single sentient being. All were skilled in blessing countless,

inconceivable, matchless, vast, boundless, and indescribable eons, in just a single moment. All were skilled in blessing a single moment, during countless, inconceivable, matchless, vast, boundless, and indescribably many eons. [F.112.a] All were skilled in displaying, spontaneously and nonconceptually, bodily hues and modes of conduct that bring sentient beings to maturation. These bodhisattvas-mahāsattvas, and all the others, possessed vast and countless qualities.

1.17 Then countless, inconceivable, matchless, vast, boundless, and indescribably many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, as well as Brahmā, Śakra, and the world guardians, assembled from all the various buddhafi elds. Furthermore, from this world system, the many millions of gods belonging to the league of the Four Great Kings, each with his own vast retinue, approached the Blessed One in order to behold him, pay homage to him, make offerings to him, and listen to the Dharma. Many millions accompanying Śakra, many millions with the divine king of the Suyāmā Heaven, many millions with the divine king of Tuṣita, many millions with the divine king of Nirmāṇarati, and many millions with the divine king of Paranimitavaśavartin—each divine king with his own vast retinue approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.18 Many millions of gods belonging to the league of Māra, such as Sārthavāha and so on, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. One million eight hundred thousand rākṣasa spirits, [F.112.b] three million eight hundred thousand demon spirits, eight million asura spirits, and six million five hundred thousand knowledge-mantra practitioners, as well as nine million nine hundred thousand sages, all in possession of the five supernormal knowledges, approached the Blessed One. The great kings of the wind known as Vairambhaka and Great Vairambhaka with their myriad retinues, a hundred million Brahmās, a hundred million Great Brahmās, a hundred million gods of the Heaven of Lesser Light, a hundred million gods of the Heaven of Immeasurable Light, a hundred million gods of the Heaven of Radiant Light, a hundred million gods of the Heaven of Lesser Virtue, a hundred million gods of the Heaven of Immeasurable Virtue, a hundred million gods of the Heaven of Vast Virtue, a hundred million gods of the Heaven Without Clouds, a hundred million gods of the Heaven of Large Fruit, a hundred million gods of the Heaven Born from Merit, a hundred million gods of the Heaven of Those of Exquisite Appearance, a hundred million gods of the Heaven of Acute Perception, a hundred million gods of the Heaven of Unsurpassed, a hundred million

gods of the Heaven of Sorrowless, and a hundred million gods of Akaniṣṭha—they all, with each Great Brahmā in possession of his own vast retinue, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.19 They included Devaputra Maheśvara, one of the hundred million gods of the pure heavens, and his retinue,²⁴ who all approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. One hundred million nāga lords, a hundred million yakṣa lords, a hundred million gandharva lords, a hundred million asura lords, a hundred million garuḍa lords, a hundred million kinnara lords, and a hundred million mahoraga lords, [F.113.a] each with his own vast retinue—they all approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. Limitless, countless numbers of human and nonhuman²⁵ beings also approached the Blessed One in order to see him, pay homage, make offerings, venerate him, and listen to the Dharma. Myriad millions of male and female lay disciples also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.20 All the gods of the grasses, branches, medicinal herbs, and forests, as well as all the gods of the mountains, including Meru and Great Meru, Mucilinda and Great Mucilinda, Himavat, and Cakravāḍa and Great Cakravāḍa, along with their holy sites,²⁶ also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. In addition, all the gods of the seas and oceans, rivers and streams, lakes and ponds, springs and waterfalls, along with their holy sites, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the gods of the villages, cities, towns, districts, provinces, royal precincts, and surroundings,²⁷ [F.113.b] together with their own holy sites, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the gods of the holy sites of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, with each positioned in his or her own holy site, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. By the power of the Blessed One, no sentient being was harmed or kept in the dark. The divinities of a hundred million moons, a hundred million suns, and a hundred million oceans, each with his or her own vast retinue, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. In addition, the great nāga king Anavatapta,

along with his retinue, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the beings who had been born as animals also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the beings who had been born as animals unanimously aspired toward the Mahāyāna; they dedicated themselves to the Mahāyāna, and sought to attain the wisdom of omniscience.

1.21 At that time the Blessed One's bodily hue, form, luster, and radiance outshone his entire retinue. He was luminous, glowing, and bright [F.114.a]. For example, just as the sun emits countless, myriad rays that surpass all glowworms in their luminosity, glow, and brightness, in the same way the luminosity, glow, and brightness of the Blessed One surpasses Śakra, Brahmā, and all the guardians of the world. Or, as another analogy, just as the full moon, when it emerges from behind the surrounding clouds, surpasses all the constellations of stars in luminosity, glow, and brightness, in the same way the Blessed One overawes and surpasses Śakra, Brahmā, and all the world guardians in his luminosity, glow, and brightness. Like Mount Meru, the king of mountains, he is resplendent, imperturbable, unchanging, and steadfast in his luminosity, glow, and brightness.

1.22 Then Youthful Mañjuśrī said to the bodhisattva mahāsattva Sarvanīvaraṇaviṣkambhin, "O Son of the Jina, in this way the Tathāgata abides here in an unperturbed, unchanging, and steadfast manner."

1.23 Sarvanīvaraṇaviṣkambhin replied to Youthful Mañjuśrī, "Mañjuśrī, some within this very retinue observe that the Tathāgata takes religious vows and leaves household life behind. Others observe him taking religious vows and living in austerity. Some within this very retinue observe him going to the seat of awakening. Others observe that he resides on the seat of awakening. Some within this very retinue observe him surrounded by and overcoming a vast, immeasurable circle of evil spirits. Others [F.114.b] observe the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, and Brahmā, as well as all the innumerable, countless world guardians, rejoicing and proclaiming: 'Victory! Victory to you, O great guide!' Some observe how, after he achieved full awakening, Śakra petitioned him. Others observe how Brahmā petitioned him. Some of this retinue observe that the guardians petitioned the Blessed One.

1.24 "Some observe the Blessed One teaching them a discourse on generosity. Others of this very retinue observe the Blessed One teaching a discourse on moral conduct, and still others observe the Blessed One teaching a discourse

on patience, diligence, concentration, or insight. Some observe the Blessed One teaching them a discourse on skillful means, or on miraculous powers, resolve, or wisdom.

1.25 “Some observe the Blessed One teaching them a discourse on the Śrāvakayāna, others observe him teaching a discourse on the Pratyekabuddhayāna, and others observe him teaching a discourse on the Mahāyāna.

1.26 “Some observe the Blessed One teaching them the factors that cause sentient beings to be born in the hell realms, others observe him teaching on factors that cause birth among the animals, others observe him teaching on factors that cause birth among the hungry ghosts, others on factors that cause birth in the realm of the Lord of Death, and others still [F.115.a] on factors that cause birth among the gods in the league of the Four Great Kings. Some observe the Blessed One teaching on factors that cause birth in the abode of the Thirty-Three Gods. Some observe the Blessed One teaching on factors that cause birth in the Yāma abode. Some observe the Blessed One teaching on factors that cause birth in Tuṣita, or in Nirmāṇarati, or in Parānirmitavaśavartin, or in the abode of Māras, or in the abode of Brahmā. Similarly, some observe the Blessed One teaching on factors that cause birth in the abode of Brahmā’s High Priests, on birth in the abode of Brahmā’s Entourage, and on birth in the abodes of Lesser Light, Immeasurable Light, Radiant Light, Lesser Virtue, Immeasurable Virtue, and Vast Virtue. Some observe the Blessed One teaching on factors that cause birth in the abodes of Without Clouds, Born from Merit, Large Fruit, Unsurpassed, Sorrowless, Exquisite Appearance, and Acute Perception, and on birth in Akaniṣṭha. Some observe the Blessed One teaching on factors that cause birth in the abodes of Infinity of Space, Infinity of Consciousness, Nothingness, and birth in the abode of Neither-Perception-nor-Nonperception.

1.27 “Mañjuśrī, some within this retinue observe the Blessed One teaching on factors that cause birth as human beings. Some observe the Blessed One teaching on factors that cause becoming a universal monarch. Some observe the Blessed One teaching on factors that give rise to monarchs of one, two, or three continents. And some observe the Blessed One teaching on factors that give rise to a monarch of the chiliocosm, dichiliocosm, and trichiliocosm and their worlds as numerous as grains of sand in the Ganges.

1.28 “Mañjuśrī, some within this retinue observe the Tathāgata’s body as exceeding six feet tall; others as much as a mile, or as much as two miles; and still others [F.115.b] as much as a league. Others observe the Tathāgata’s body as exceeding two leagues, and others as much as ten leagues. Some within this retinue observe the Tathāgata’s body as being a thousand leagues tall. Others observe the Tathāgata’s body as ten, twenty, thirty, forty,

or fifty thousand leagues tall. Some observe the Tathāgata’s body as being a hundred thousand leagues, one million, two million, three million, four million, or five million leagues tall. Some observe the Tathāgata’s body as being one hundred eighty-four thousand leagues tall. Within this very retinue, some observe the Tathāgata’s body as being countless hundreds of thousands of leagues tall.

1.29 “Some within this retinue see the Tathāgata’s body as golden in color. Others observe that it is the color of a precious beryl jewel, others as the color of a great jewel of sapphire, others as the color of a great azure gem, others as the color of a jewel of starlight, others as the color of a jewel of precious ruby, others as the color of the precious jewel held by Śakra, others as the color of a precious, shining diamond, others as the color of a precious jewel that shines like all the gods, others as the color of a precious jewel that shines like the sun and moon, others as the color of a precious water-purifying gem, others as the color of a precious crystal jewel, others as the color of a precious wish-fulfilling jewel, others as the color of a precious jewel that includes all lights, others as the color of a precious jewel the color of [F.116.a] the maned lion, the king of beasts, others as the color of a jewel at the apex of a lion victory-banner, and others see it as precious gems that radiate light rays of the jeweled array of all the pristine domains of the oceans. Mañjuśrī, some within this retinue see the Blessed One as the color of a precious wish-fulfilling jewel.

1.30 “Mañjuśrī, whatever colors, conduct, and forms will train sentient beings, they are precisely the colors, conduct, and forms of the Tathāgata that sentient beings see. Mañjuśrī, whatever Dharma teachings will mature sentient beings, they are precisely the teachings that sentient beings observe the Tathāgata teaching. Mañjuśrī, whatever conduct will lead sentient beings toward, and instruct them in, the teaching of the Tathāgata, this is precisely the conduct that sentient beings understand the Tathāgata to engage in.

1.31 “Mañjuśrī, imagine that the countless, unimaginable, incomparable, immeasurable, limitless, indescribably ineffable world systems of the east were filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmā, Śakra, world guardians, humans and nonhumans; and if, just like in the east, the countless, unimaginable, peerless, immeasurable, [F.116.b] limitless, indescribably ineffable world systems of the south, the west, and the north, and similarly the southeast and southwest, and similarly the northwest and northeast, as well as those above and below, were filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmā, Śakra, world guardians, humans, and nonhumans—like

fields full of reeds or sugarcane, or fields full of sesame. If, Mañjuśrī, those sentient beings were to be instructed by seeing the Tathāgata, they would perceive themselves seated six feet in front of the Tathāgata.

1.32 “Mañjuśrī, whatever colors, conduct, and location will instruct those sentient beings, they are precisely the colors, conduct, and location in which those sentient beings see the Tathāgata as present before them. Mañjuśrī, whatever Dharma teaching will develop sentient beings, this is precisely the Dharma that they hear taught. Mañjuśrī, whatever deeds will cause sentient beings to engage with the teaching of the Tathāgata are precisely the deeds in which the Tathāgata engages. All the deeds of the Tathāgata are spontaneously and nonconceptually accomplished.

1.33 “Mañjuśrī, it is as follows: Although all sentient beings in the world observe the disk of the waxing moon when it appears before them at midnight, the moon-disk does not consciously think, ‘I shall appear before these sentient beings so that they may wonder, “Why am I aware of the moon?”’ It does not consciously think this, Mañjuśrī, and yet the moon, because of its unique qualities, spontaneously and nonconceptually acts in such a way.

1.34 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha may stand in the midst of countless, inconceivable, unrivaled, vast, boundless, and indescribably many [F.117.a] retinues, and everyone sees the Tathāgata present before them, yet when he does so, Mañjuśrī, the Tathāgata does not think, ‘I shall stand before these sentient beings so that that they may know that the Tathāgata is in front of them.’ He does not consciously think that. Yet whatever manner will instruct these sentient beings, this is the manner in which they observe the Tathāgata before them. It is so because of his unique qualities.

1.35 “For example, Mañjuśrī, it is because of the ripening of action—inferior, middling, or superior—of sentient beings that their mental impulses—inferior, medium, or superior—will arise. The impulses do not think—they are not conscious—and yet these impulses spontaneously and nonconceptually engage in action: inferior, medium, or superior.

1.36 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, because of the ripening of the actions of sentient beings—inferior, medium, or superior—is seen by them as an inferior, middling, or superior Tathāgata. Even though, Mañjuśrī, the Tathāgata does not think or conceptualize, still the Tathāgata’s deeds spontaneously occur in this manner.

1.37 “For example, Mañjuśrī, there exists a form of the gem beryl that changes colors if it is placed on different colored cloth. If, Mañjuśrī, the beryl is placed on a yellow cloth, the beryl turns yellow. If placed on a red cloth, it turns red.

If placed on a blue cloth, it turns blue. Thus, it assumes precisely the color of whatever cloth onto which it is placed. [F.117.b] Yet, Mañjuśrī, the beryl does not think or conceptualize. Rather, such activity occurs spontaneously and nonconceptually.

1.38 “In the same way, the Tathāgata assumes different hues because sentient beings are different. If, Mañjuśrī, sentient beings are best instructed by seeing the Tathāgata’s body as golden in color, then they see the Tathāgata’s body as golden. If sentient beings are best instructed through a color similar to that of a gem of beryl, they see the Tathāgata’s body as the color of a gem of beryl. If sentient beings are best instructed by a color resembling a pearl, they see the Tathāgata’s body as the color of a pearl. If sentient beings are best instructed by a color resembling a sapphire, they see the Tathāgata’s body as the color of a sapphire. Mañjuśrī, if sentient beings are best instructed by a color resembling a special sapphire, they see the Tathāgata’s body as the color of a special sapphire. If sentient beings are best instructed by a color resembling a jewel that captures all lights, they see the Tathāgata’s body as the color of a jewel that captures all lights. If sentient beings are best instructed by a color resembling a wish-fulfilling jewel, they see the Tathāgata’s body as the color of a wish-fulfilling jewel. If sentient beings are best instructed by a color resembling a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans, they see the Tathāgata’s body as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans. [F.118.a] If sentient beings are best instructed by a color resembling a jewel the color of the maned lion, the king of beasts, they see the Tathāgata’s body as the color of a jewel the color of the maned lion, the king of beasts. If sentient beings are best instructed by a color resembling a jewel peak of a lion victory-banner, they see the Tathāgata’s body as the color of a jewel peak of a lion victory-banner. Mañjuśrī, if sentient beings are best instructed by a color resembling a jeweled flash of lightning, they see the Tathāgata’s body as the color of a jeweled flash of lightning. If sentient beings are best instructed by a color resembling a precious water-purifying jewel, they see the Tathāgata’s body as the color of a precious water-purifying jewel.

1.39 “In the same way, if sentient beings are best instructed by seeing the Tathāgata’s body in the form of Śakra or Brahmā or a worldly guardian, they see the Tathāgata’s body in the form of Śakra or Brahmā or a worldly guardian.

1.40 “And so on—if sentient beings are best instructed through the form of one born as a denizen of hell, as an animal, as a hungry ghost, and so forth, up to one born in the world of the Lord of Death, they see the Tathāgata’s body in

the form of a denizen of hell, as an animal, or a hungry ghost, and so forth, up to the form of one born in the world of the Lord of Death.

1.41 “Through whatever form, body, appearance, and conduct sentient beings are best instructed—up to birth in the formless realm—they see the Tathāgata in such a form, body, appearance, and conduct.

1.42 “In the same way, although they see Tathāgata in whatever form, body, appearance, and conduct will best instruct them, that is to say, as sentient beings born from an egg or womb, born from heat or moisture, [F.118.b] or born miraculously; and born with form or without form, with or without conception, or with neither conception nor nonconception, the tathāgatas do not think or conceptualize:

1.43 ‘While these sentient beings see me as golden in hue, may they not see me as the color of gem of beryl. While these sentient beings see me as the color of a gem of beryl, may they not see me as the color of a sapphire. While these sentient beings see me as the color of a pink sapphire, may they not see me as the color of a blue sapphire. While these sentient beings see me as the color of a blue sapphire, may they not see me as the color of a jewel that captures all lights. While these sentient beings see me as the color of a jewel that captures all lights, may they not see me as the color of a wish-fulfilling jewel. While these sentient beings see me as the color of a wish-fulfilling jewel, may they not see me as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans. While these sentient beings see me as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans, may they not see me as the color of a precious jewel the color of the maned lion, the king of beasts. [F.119.a] While these sentient beings see me as the color of a precious jewel the color of the maned lion, the king of beasts, may they not see me as the color of a precious jewel peak of a lion victory-banner. While these sentient beings see me as the color of a precious jewel peak of a lion victory-banner, may they not see me as the color of a precious jewel held by Śakra. While these sentient beings see me as the color of a precious jewel held by Śakra, may they not see me as the color of a shining diamond. While these sentient beings see me as the color of a shining diamond, may they not see me as the color of a precious jewel that shines like all the gods. While these sentient beings see me as the color of a precious jewel that shines like all the gods, may they not see me as the color of a precious jewel that shines like sunlight and moonlight. While these sentient beings see me as the color of a precious jewel that shines like sunlight and moonlight, may they not see me as the color of a precious jewel that shines like a flash of lightning. While

these sentient beings see me as the color of a precious jewel that shines like a flash of lightning, may they not see me as the color of a sovereign wish-fulfilling jewel.'

"Likewise, you should also apply this to the sentient beings born in every form of life.

1.44 "Mañjuśrī, even though the tathāgatas do not think or conceptualize, this is how their activity unfolds, spontaneously and nonconceptually. [B2]

1.45 "For example, Mañjuśrī, wherever a sovereign wish-fulfilling jewel appears, no iron or implements made of iron can exist. Even so, Mañjuśrī, the sovereign wish-fulfilling jewel does not think or conceptualize, 'Wherever I appear, let no iron or implements made of iron exist!' And yet, this is how its action occurs, spontaneously and nonconceptually.

1.46 "In the same way, Mañjuśrī, in whatever buddhafiield a tathāgata appears, there the tenets of carakas, parivrājakas, nirgranthas, [F.119.b] and so forth cannot exist. No instance of wrong view can occur in such a buddhafiield. No disputes can erupt there. The five offences with immediate consequences cannot transpire there. The paths of the ten nonvirtuous actions cannot transpire there. No royal edicts or rejection of cherished doctrines can occur there.

1.47 "The light of the sun and moon does not shine there. The lights of Śakra, Brahmā, and the world guardians, as well as the lights of all the gods, do not shine there. The lights of gems, fire, and lightning do not shine there. There, split seconds, seconds, months, fortnights, and years do not elapse. Mañjuśrī, only the blessing of the tathāgatas exist there in order to mature sentient beings. Mañjuśrī, even though the tathāgatas do not think or conceptualize, this is how their activity unfolds—spontaneously and nonconceptually—on account of sentient beings.

1.48 "For example, Mañjuśrī, all that is touched by the light of a precious blue sapphire jewel becomes the color of the blue sapphire, and even though the precious blue sapphire jewel does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.49 "In the same way, Mañjuśrī, everyone who is touched by the light that is mentally formulated and focused by the tathāgatas turns the '*color*' of omniscience. Even though the tathāgatas do not think or conceptualize, Mañjuśrī, this is how their activity unfolds, spontaneously and nonconceptually.

1.50 "For example, Mañjuśrī, a large precious jewel of polished lapis lazuli, whether it adorns the head, neck, arm, or leg, remains vivid, shining, and bright, regardless of the way it always²⁸ faces. Although the adornments remain vivid, shining, and bright on account of the power of the precious

jewel of polished lapis lazuli, [F.120.a] the lapis lazuli gem does not think or conceptualize. Rather, this is how its activity unfolds, spontaneously and nonconceptually.

1.51 “In the same way, Mañjuśrī, the actions of the thus-gone, blessed, complete and perfect Buddha, no matter what code of conduct he engages in, be it the conduct of a śrāvaka, pratyekabuddha, bodhisattva, or tathāgata; or whether it be the conduct of a caraka, parivrājaka, or a nirgrantha; or be it the conduct of the animals, hungry ghosts, or those living in the world of the Lord of Death; or be it the conduct of a flesh-eating demon, kumbhāṇḍa, or rākṣasa, or the conduct of a god, nāga, or yakṣa—in whatever conduct he engages, it will be vivid, shining, and bright. His conduct is beautifully vivid, shining, and bright due to the power of the Tathāgata himself. Even though the tathāgatas do not think or conceptualize, Mañjuśrī, this is how their activity unfolds, spontaneously and nonconceptually.

1.52 “For example, Mañjuśrī, seeds, grasses, large trees, medicinal herbs, and entire forests all germinate, grow, and flourish once they are planted in the ground and rely on it for nourishment. Even though, Mañjuśrī, the ground does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.53 “In the same way, Mañjuśrī, all the roots of virtue of sentient beings germinate, grow, and flourish once they are implanted in the Tathāgata and rely on the Tathāgata for nourishment. Even though the Tathāgata does not think or conceptualize, this is how his activity unfolds—spontaneously and nonconceptually.

1.54 “For example, Mañjuśrī, consider a great cloud that covers the whole of the earth, and then rains down a heavy downpour on the different types of seeds,²⁹ grasses, large trees, medicinal herbs, and entire forests. [F.120.b] This flow of water, all of the same flavor, makes the different types of seeds, grasses, large trees, medicinal herbs, and forests germinate. As it falls in different places, the water assumes different flavors and colors. Even though, Mañjuśrī, the cloud does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.55 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha pervades all the vast realms of the ten directions with the cloud of his buddha body. He pours down a great rain of Dharma onto the accumulated roots of virtue, prayers, noble intentions, different aspirations, and dispositions of sentient beings. Mañjuśrī, although that Dharma rain is of equal flavor, through the rain of different types of teachings that pours down on those established in different accumulations of roots of virtue, in

diverse aspirations, intentions, and interests, and in multiple dispositions, he generates roots of merit in accordance with those beings' abilities and strengths.

1.56 “Even so, Mañjuśrī, the Tathāgata does not think or conceptualize, with the thought, ‘For these sentient beings, I shall produce the roots of virtue that lead to the wisdom of a śrāvaka; for those sentient beings I shall produce the roots of virtue that lead to the wisdom of a pratyekabuddha. For these sentient beings I shall produce the roots of virtue that lead to the wisdom of a buddha. For those sentient beings I shall produce the roots of virtue that lead to birth in the heavenly abode of the Four Great Kings. And for these sentient beings I shall produce the roots of virtue that lead to birth in the heavenly abode of the Thirty-Three Gods. And so on, likewise, I shall produce the roots of virtue of those born in the abode of Yāma, Tuṣita, [F.121.a] Nirmāṇarati, and Paranirmitavaśavartin; as well as those of Brahmā and Brahmā’s Attendants, those of Lesser Light, Immeasurable Light, and Radiant Light; those of Lesser Virtue, Immeasurable Virtue, and Vast Virtue; those of Without Clouds, Born from Merit, and Large Fruit; and those of the pure realms Unsurpassed, Sorrowless, Exquisite Appearance, Acute Perception, and Akaniṣṭha. I shall produce the roots of virtue of the gods born in the league of Māra.’

1.57 “Mañjuśrī, the Tathāgata does not think or conceptualize, with the thought, ‘For these sentient beings I shall produce the various roots of virtue that lead to birth as a king; for these sentient beings I shall produce the various roots of virtue that lead to human birth; for these sentient beings I shall produce the various roots of virtue that lead to birth as a powerful deity.’

1.58 “Mañjuśrī, the Tathāgata does not think or conceptualize in that way. Nevertheless, the activity of the Tathāgata unfolds—spontaneously and nonconceptually—in accordance with the aspirations, noble intentions, interests, and roots of virtue that sentient beings have accumulated.

1.59 “Mañjuśrī, the Tathāgata is impartial toward everything; he does not conceptualize while in a state of equanimity. For example, Mañjuśrī, as soon as the sun rises, it emits countless myriads of light rays, and thus dispels the world’s thick clouds of darkness. But the sun does not think or conceptualize; this is how its activity unfolds, spontaneously and nonconceptually.

1.60 “In the same way, Mañjuśrī, as soon as the sun-like Tathāgata rises, he emits countless myriads of wisdom light-rays, [F.121.b] and thus dispels the darkness that engenders wrong views in sentient beings; then it is only the blessing of the Tathāgata that turns the world toward the correct view, in order to develop sentient beings.

- 1.61 “Mañjuśrī, even though the Tathāgata does not think or conceptualize, with the thought, ‘I am dispelling the wrong views of sentient beings,’ or ‘I shall dispel them,’ this, Mañjuśrī, is how the activity of the Tathāgata unfolds, spontaneously and nonconceptually.
- 1.62 “Mañjuśrī, the Tathāgata does not conceptualize; he is impartial and evenhanded in all matters. For example, Mañjuśrī, on account of the power of a magician, magical trickery displays various actions and different types of bodies; however, Mañjuśrī, the magical illusion is ineffable, unproduced, unceasing, unwritten, soundless, objectless, insubstantial, inconceivable, without characteristics, nondual, without any activity, equal to the *dharmadhātu*, and beyond oppositional factors. Yet, Mañjuśrī, on account of the magician’s power, his magical emanations display different types of action, spontaneously and nonconceptually.
- 1.63 “In the same way, Mañjuśrī, although the thus-gone, blessed, complete and perfect Buddha assumes a variety of physical bodies, hues, activities, behaviors, and deeds within saṃsāra for the sake of sentient beings, he is still ineffable, unproduced, unceasing, unwritten, soundless, objectless, insubstantial, inconceivable, without characteristics, nondual, without any activity, equal to the *dharmadhātu*, and beyond oppositional factors, and he transcends the three realms of existence. Yet, Mañjuśrī, the Tathāgata, for the sake of sentient beings, displays—spontaneously and nonconceptually—his many different deeds.
- 1.64 “For example, Mañjuśrī, although there is only one sun, [F.122.a] due to the influence of the sovereign Mount Meru, sentient beings see it in many different aspects on the four continents. Some perceive it to be rising, and others to have already risen. Some perceive it to be just warming up, and others to be hot. Some perceive midnight, and others noon. Some observe the sun at the first watch at dawn, while others observe the sun only in the afternoon. Some are only aware of the sun once it disappears, while others only know it at dawn. Even though the sun is a single orb, sentient beings on the four continents perceive it to be different things. The orb of the sun does not think or conceptualize, but due to Mount Meru, it displays its various actions—spontaneously and nonconceptually—in the world systems of the four continents.
- 1.65 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, on account of the power of sentient beings, is known by some within his retinue as a fully awakened Tathāgata, while others know him to have passed into nirvāṇa; still others know him as the Blessed One, the complete and perfect Buddha.

- 1.66 “Within that very retinue, some know that the Blessed One has passed into nirvāṇa. Others know that ten years have elapsed since the Tathāgata, Blessed One, attained perfect awakening. Still others know that ten years have elapsed since the Tathāgata passed into nirvāṇa. Some know the essence of the teaching of the Blessed One, while others know the Blessed One’s teaching in a state of decline. Some know that ten, twenty, thirty, [F.122.b] forty, or fifty years have elapsed since the Blessed One taught the Dharma. Some know that ten, twenty, thirty, forty, or fifty years have elapsed since the Blessed One passed into nirvāṇa. Some know that a hundred or a thousand years have elapsed since the Blessed One attained perfect awakening. Others know that a hundred or a thousand years have elapsed since the Blessed One passed into nirvāṇa. Some know that ten, twenty, thirty, forty, or fifty thousand years have elapsed since the Blessed One attained perfect awakening. Others know that ten, twenty, thirty, forty, or fifty thousand years have elapsed since the Blessed One passed into nirvāṇa. Some know that ten, twenty, thirty, forty, or fifty hundred thousand million eons have elapsed since the Blessed One attained perfect awakening, while others know that ten, twenty, thirty, forty, or fifty hundred thousand million eons have elapsed since the Blessed One passed into nirvāṇa.
- 1.67 “Mañjuśrī, within this retinue, some gods and men know that inexpressibly, indescribably many eons have elapsed since the Blessed One, Śākyamuni, attained perfect awakening. Mañjuśrī, within this retinue, some gods and men know that inexpressibly, indescribably many eons have elapsed since the Blessed One, Śākyamuni, passed into nirvāṇa.
- 1.68 “Mañjuśrī, the Tathāgata does not think or conceptualize. Even so, Mañjuśrī, for the sake of sentient beings, the Tathāgata’s deeds unfold in this way, spontaneously and nonconceptually.
- 1.69 “For example, Mañjuśrī, when stormy winds arise in this world, [F.123.a] the grasses, large trees, medicinal herbs, forests, and every leafy thing waver, vibrate, and judder; tremble, quiver, and quake; and clamor, roar, and howl. While they are agitated, disturbed, and shaken, some leaves fall down in the east and are blown aloft in the west, but some fall down in the west and are blown aloft in the east. The edges of some leaves fall while their centers rise. Some leaves fall down in the north but are blown aloft in the south.
- 1.70 “The grasses, large trees, forests, and leaves do not think or conceptualize. Yet, even so, Mañjuśrī, due to the power of the stormy wind, they display many different actions. In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha does not think or conceptualize. Even so, for the sake of sentient beings, there arise, perpetually and instantaneously in

the vast, countless world systems of the ten directions, innumerable venues for his entry into physical bodies, hues, modes of conduct,³⁰ training, and tasks.

- 1.71 “Mañjuśrī, for as long as sentient beings focus their minds on the Tathāgata, for that long they interrupt or reverse the process of their rebirth in hell, among animals and hungry ghosts, and in the realm of the Lord of Death.
- 1.72 “Thus, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, possesses innumerable qualities. Even bodhisattva mahāsattvas, who abide in inconceivable states of absorption and liberation, cannot comprehend, in a hundred billion eons, [F.123.b] the scope of the qualities attributable to just a single tathāgata.
- 1.73 “Mañjuśrī, among those who claim to possess the five supernormal knowledges, a small number of non-Buddhist sages who are free from desire behold, with the divine eye, more sentient beings than the gods and humans of the trichiliocosm in a place no bigger than a chariot wheel.
- 1.74 “Mañjuśrī, the many sentient beings of the trichiliocosm beheld with the divine eye in a place no bigger than a chariot wheel by a small number of non-Buddhist sages who are free from desire, among those who claim to possess the five supernormal knowledges, are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the śrāvaka disciples of the Tathāgata, the arhats whose defilements are exhausted, and who meditate on the eight aspects of liberation.
- 1.75 “Mañjuśrī, the many sentient beings of the trichiliocosm beheld with the divine eye in a place no bigger than a chariot-wheel by the śrāvaka disciples of the Tathāgata, the arhats whose defilements are exhausted, and who meditate on the eight aspects of liberation, are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the pratyekabuddhas.
- 1.76 “Mañjuśrī, the many sentient beings of the trichiliocosm that the pratyekabuddhas behold with the divine eye are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the bodhisattvas, who abide in inconceivable liberation and absorption.
- 1.77 “Mañjuśrī, the many sentient beings of the trichiliocosm that the bodhisattvas, who abide in inconceivable liberation and absorption, behold with the divine eye are innumerable fewer [F.124.a] than the sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the Tathāgata.

- 1.78 “In the same way, Mañjuśrī, it is not easy, even for the bodhisattvas, who abide in inconceivable liberation and absorption, over as many eons as there are grains of sand in the Ganges, to quantify, conceive of, or enumerate the past, present, and future mental contents and events of each sentient being that dwells in every place no bigger than a chariot-wheel throughout the infinite worlds of the ten directions.
- 1.79 “Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, spontaneously knows—at once, in one instant, and in just one moment—the past, present, and future minds and mental factors of sentient beings.
- 1.80 “Mañjuśrī, the Tathāgata knows—through his spontaneously present wisdom, in a nonconceptual way, at once, in one instant, and in just one moment—exactly and correctly how the past, present, and future causes, aims, and conditions of the mind and mental factors, as well as the venues for engaging in the conduct, training, and tasks, of all those sentient beings living within all the worlds of the ten directions will come about.
- 1.81 “Mañjuśrī, he also knows—through his spontaneously present wisdom, in a nonconceptual way, at once, in one instant, and in just one moment—how those sentient beings may be trained for unsurpassed, complete, and perfect awakening.
- 1.82 “Mañjuśrī, the Tathāgata also knows—through his spontaneously present wisdom, in a nonconceptual way, all at once, instantaneously, and in just one moment—the defilements, as numerous as grains of sand in the Ganges, of the state of ignorance of each sentient being. [F.124.b]
- 1.83 “Mañjuśrī, he also knows—through his spontaneously present wisdom, in a nonconceptual way, all at once, instantaneously, and in just one moment—the causes, aims, and conditions through which those defilements arise, and through knowledge of what skillful means these beings’ defilements may be trained.
- 1.84 “Thus, Mañjuśrī, the thus-gone, blessed, complete and perfect buddhas, possess inconceivable wisdom. For example, Mañjuśrī, the moon, due to the power of the sun, shows the world its form, color, brilliance, and light, to the fullest, intermediate, and least extent; but the moon itself does not wax or wane. Nevertheless, the maturation of the actions of sentient beings causes the counting of days, calculated in seconds and half-seconds; this is how it occurs. Mañjuśrī, the moon-disk does not think or conceptualize; this is how its activity unfolds, spontaneously and nonconceptually.
- 1.85 “In the same way, Mañjuśrī, sentient beings with the highest, intermediate, and lowest mental capacities, in all the vast world systems of the ten directions, see the thus-gone, blessed, complete and perfect buddha-forms, buddha-hues, buddha-brilliance, and buddha-light at their highest, intermediate, and lowest levels. Mañjuśrī, sentient beings see the tathāgatas

in accordance with their roots of virtue, conduct, and aspirations, as well as the strength of their resolution; however, Mañjuśrī, there are no highest, intermediate, or lowest levels among the tathāgatas.

1.86 “Mañjuśrī, the reason for this is [F.125.a] that the thus-gone, blessed, complete and perfect buddhas, are the *dharmakāya*: they are completely nonoriginated, nonarisen, and nonceasing. Nevertheless, Mañjuśrī, due to their highest, intermediate, or lowest mental capacities, sentient beings perceive tathāgatas at a high, intermediate, or low level. Mañjuśrī, the tathāgatas do not think or conceptualize, but this is how their activity unfolds, spontaneously and nonconceptually.

1.87 “Mañjuśrī, to the sentient beings of this trichilocosm—born in the realms of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmā, Śakra, world guardians, humans, nonhumans, and so on, down to the abode of animals—the tathāgatas both eat and do not eat food, both see and do not see, are both empty and not empty,³¹ are both stern and not stern, and are both tangible and intangible. This is how all their activity unfolds through the power of the buddhas, spontaneously and nonconceptually.

1.88 “For example, Mañjuśrī, everyone who sees, touches, and is affected by a precious sapphire jewel will turn the color of the precious sapphire jewel, but the precious sapphire jewel does not think or conceptualize.

1.89 “In the same way, Mañjuśrī, all those sentient beings who at least see the tathāgatas in painted forms or statues, who touch them, or who are even aware of their influence will assume inconceivable, perfect forms and hues. But the tathāgatas do not think or conceptualize.

1.90 “For example, Mañjuśrī, if anyone sees the royal elixir tree called *Well-Seen*, irrespective of his malevolent or benign intentions, [F.125.b] his eyes will become pure. If anyone hears the sound it makes when stirred by the wind, irrespective of his malevolent or benign intentions, his ears will become pure. If anyone smells its scent, irrespective of his malevolent or benign intentions, his nose will become pure. If anyone tastes its flavor, irrespective of his malevolent or benign intentions, his sense of taste will become pure. If anyone touches it with his body, irrespective of his malevolent or benign intentions, his body will be purified. Mañjuśrī, the royal elixir tree called *Well-Seen* does not think or conceptualize; still, this is how its activity unfolds, spontaneously and nonconceptually.

1.91 “In the same way, Mañjuśrī, irrespective of his malevolent or benign intentions, if anyone so much as beholds the tathāgatas in painted forms or statues, their eyes will become pure through that root of virtue. Even down to those born in the abode of animals, irrespective of their malevolent or benign intentions, if anyone hears the words *buddha*, or *tathāgata*, or *protector*

of the world, his sense of hearing will become pure through that root of virtue. If anyone catches the scent of their qualities, irrespective of his malevolent or benign intentions, his nose will become pure through that root of virtue. If anyone tastes the flavor of their teaching, irrespective of his malevolent or benign intentions, his tongue will become pure through that root of virtue. [F.126.a] If anyone makes physical contact with them, irrespective of his malevolent or benign intentions, his body will become pure through that root of virtue.

- 1.92 “Mañjuśrī, the tathāgatas do not think or conceptualize. But because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.
- 1.93 “For example, Mañjuśrī, when sentient beings who are in pain or poisoned hear the sound of a drum smeared with the ointment of the royal elixir tree called *Separation*, all their pains are relieved and their poisons become nontoxic. Mañjuśrī, the royal elixir tree called *Separation* does not think or conceptualize. Still, due to sentient beings’ accumulations of causes and conditions and the ripening of their actions, this is how the activity of the royal elixir tree called *Separation* unfolds, spontaneously and nonconceptually.
- 1.94 “In the same way, Mañjuśrī, as soon as sentient beings hear the name of the tathāgatas, the pains of their wrong views are relieved, and the poisons of their desire, anger, and ignorance become nontoxic.
- 1.95 “Mañjuśrī, the tathāgatas do not think or conceptualize. Still, because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.
- 1.96 “Mañjuśrī, the atomic particles of the trichiliocosm are fewer than the myriad deeds the Blessed One, Śākyamuni, performed in order to train sentient beings in as many world systems of the ten directions as there are grains of sand in the Ganges, and as there are individual atomic particles in those world systems, by means of the four ways of collecting merit, while having previously trained in the conduct of a bodhisattva.
- 1.97 “Mañjuśrī, the particles, as numerous as grains of sand in the Ganges, [F.126.b] of the world systems of the ten directions are fewer than the ceaseless, spontaneous, nonconceptual deeds the Blessed One, Śākyamuni, performed that have already developed, are developing, and will train for unexcelled, complete, and perfect awakening, sentient beings as numerous as the limitless atomic particles in the boundless world systems of the ten directions.
- 1.98 “Mañjuśrī, this is why the activity of the thus-gone, blessed, complete and perfect Buddha, performed in order to develop sentient beings, is inconceivable.

- 1.99 “For example, Mañjuśrī, due to the sun, the moon appears to wax, wane, and vanish, even though the moon does not wax, wane, or vanish. So even though it works in this way, Mañjuśrī, due to the blessing of the tathāgatas for the sake of calculating the number of days, seconds, split-seconds, fortnights, months, and years, in line with the ripening of past virtuous actions of sentient beings, the moon itself does not wane, vanish, or wax. And yet, Mañjuśrī, due to the ripening of past virtuous actions of sentient beings, together with the sun, this is the way in which the activity of the moon unfolds, spontaneously and nonconceptually.
- 1.100 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha—in order to break the pride, conceit, and arrogance of sentient beings who have previously accumulated roots of virtue, in order to ripen their previously accumulated roots of virtue, [F.127.a] and in order to guide them to the teaching of the Tathāgata—displays the decline and disappearance of the authentic Dharma of the Tathāgata.
- 1.101 “Mañjuśrī, even though the authentic Dharma of the Tathāgata vanishes, declines, and increases due to sentient beings, this is how, nonetheless, Mañjuśrī, the activity of the Tathāgata unfolds, spontaneously and nonconceptually.
- 1.102 “For example, Mañjuśrī, the various forms of action of all sentient beings are based on, take place in, and unfold in space, but space itself is unproduced, unceasing, noncomposite, unwritten, soundless, ineffable, inexpressible, nondual, and without oppositional factors. Yet this is how the various activities unfold, spontaneously and nonconceptually.
- 1.103 “In the same way, Mañjuśrī, dwelling upon the thus-gone, blessed, complete and perfect Buddha, and based on the thus-gone, blessed, complete and perfect Buddha, all the activity of all sentient beings unfolds, spontaneously and nonconceptually.
- 1.104 “But, Mañjuśrī, the Tathāgata is unproduced and unceasing; the Tathāgata, Mañjuśrī, noncomposite, beyond words, soundless, ineffable, inexpressible, nondual, and beyond oppositional factors. Nonetheless, because of the power of his past roots of virtue, conduct, and aspiration, and through his blessing, his various Dharma deeds unfold among sentient beings, spontaneously and nonconceptually.
- 1.105 “Mañjuśrī, bodhisattvas who are dedicated to the Mahāyāna—through even a single act of focusing on buddhahood—cause countless, innumerable sentient beings in each of the particles of the atoms of the countless, innumerable world systems of the ten directions [F.127.b] to realize supreme wisdom. They cause countless, innumerable sentient beings to become śrāvakas or pratyekabuddhas. They cause countless, innumerable sentient beings to attain the abode of Brahmā. They cause countless, innumerable

sentient beings to attain rebirth in the god realm of Paranirmitavaśavartin. They cause countless, innumerable sentient beings to attain rebirth in the god realm of Nirmāṇarati. They cause countless, innumerable sentient beings to attain rebirth in the god realm of Tuṣita. They cause countless, innumerable sentient beings to attain rebirth in the divine Yāma abode. They cause countless, innumerable sentient beings to attain rebirth in the abode of the Thirty-Three Gods. They cause countless, innumerable sentient beings to attain rebirth in the abode of the Four Great Kings.

1.106 “They cause countless, innumerable sentient beings to attain the status of the divine king, Śakra. They cause countless, innumerable sentient beings to attain the status of a universal monarch. They cause countless, innumerable sentient beings to attain the status of a universal monarch of great might. They cause countless, innumerable sentient beings to attain the status of a nāga lord. They cause countless, innumerable sentient beings to attain the status of a yakṣa lord. They cause countless, innumerable sentient beings to attain the status of a gandharva lord. They cause countless, innumerable sentient beings to attain the status of an asura lord. They cause countless, innumerable sentient beings to attain the status of a kinnara lord. They cause countless, innumerable sentient beings to attain the status of a mahoraga lord. They cause countless, innumerable sentient beings to attain the status of a human king. They cause countless, innumerable sentient beings to attain human birth. [F.128.a] They cause countless, innumerable sentient beings to attain noble birth.

1.107 “Therefore, what need is there to mention prayers, incense offerings, flower offerings, or other kinds of offerings? What need to mention listening to, reading, or memorizing even so little as a single verse? What need to mention receiving many kinds of authentic teachings? Therefore, through the completely incalculable activity of the Buddha, bodhisattvas³² render an even greater service.

1.108 “Mañjuśrī, it would be easier³³ for a bodhisattva to be reborn in hell, among animals, or in the realm of the Lord of Death, for a single eon, a hundred eons, or vast, innumerable eons, than for a bodhisattva not to have served the Buddha, Dharma, and Saṅgha.

1.109 “Mañjuśrī, failure to serve the Buddha, Dharma, and Saṅgha means here any of the following: at the least, inappropriate mental activities that spring from sexual intercourse with one’s wife; anger, ridicule or scorn toward a bodhisattva; renunciation or abandonment³⁴ of the Dharma; disrespect toward a bodhisattva; failure to show reverence toward a spiritual friend; neglect of the spiritual development of sentient beings; failure to show respect toward one’s teacher, or toward those worthy of offerings, a preceptor, a parent, an ordained person, a holy brahmin, or someone on the

right path; failure to bow down, ostentation, or haughtiness toward Dharma teachers, toward those who have realized the special doctrine and who teach the vast doctrine, toward those engaged in the Mahāyāna, [F.128.b] who know what is to be done on the path to nirvāṇa, and toward those who have become masters of *dhāraṇī* and sūtra collections; lack of respect toward the Dharma and Dharma teachers, and failure to venerate and revere them, or, if a vast range of doctrine is disseminated, thinking it inappropriate that certain people have faith in it; failure, then, to offer approbation to an exponent of that Dharma, failure to study it, and harboring doubt about the doctrine; to be proud of oneself; to withhold praise of those individuals who are praiseworthy, speaking harshly of them; to feel disapproval about the qualities and praises of others; through hatred of individuals, to develop hatred of the Dharma and give up the Dharma; to lead others into arguments; to wish for an elevated seat and look for ways to acquire one; to eagerly perform rites that should be conducted by others; failure to honor or welcome senior monks who have long maintained pure conduct, and to scowl at them; to persist in a harsh attitude and seek out quarrels and faults in others; to develop pride, and then not visit or attend to those who are learned; failure to honor them, or pay them respects, or ask them what is virtuous or nonvirtuous, or what should or should not be done, or what action is meaningful and beneficial and brings happiness in the long term; and to have no regard for emancipation, or excessive engagement in debates.

“That is how, Mañjuśrī, one fails to serve the Buddha, Dharma, and Saṅgha.

1.110 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will attain *dhāraṇīs* that confer empowerment. He will attain the *dhāraṇī* of the *immaculately shining clear light of the essence of the sublime oceanic assembly*. [F.129.a]

1.111 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will ripen in this life the actions which would cause him to live for countless, innumerable, vast eons in hell, among animals and hungry ghosts, and in the realm of the Lord of Death. Through any of these eight obstacles—brain fever, plague, pain in the ribcage; civil, foreign, or famine-induced strife; and physical or mental injury—he will also become purified in one lifetime, and even be purified simply through his dreams.

1.112 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will surpass in a single morning the roots of virtue developed through generosity, offerings, and receiving precepts from countless myriads of buddhas. Thus, revering a spiritual friend is inconceivably excellent.

- 1.113 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend discovers ten treasures. What ten? They are as follows: the treasure of the enumeration of all the qualities of the buddhas; the treasure of the realization of all the teachings of the buddhas; the treasure of the display of retention of all the teachings of the buddhas; the treasure of instructing others in the correct knowledge of every one of the teachings of the buddhas; the treasure that brings about realization of expertise in the ineffable principles of all the teachings of the buddhas; the treasure of seeing in actuality all the manifestations and magical emanations of the buddhas; [F.129.b] the treasure of the skill to accomplish equanimity toward all the teachings of the buddhas; the treasure of never being bereft of the sight of all the buddhas; the treasure of skillful, perfect entry into inconceivable, apparitional eons; and the treasure of attaining joy, delight, and steadfast devotion for all buddhas and bodhisattvas.
- 1.114 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains ten powers. What ten? They are as follows: power over lifespan, in order to be blessed with a life lasting inexpressible, ineffable eons; power over the mind, in order to access wisdom that realizes countless, limitless states of absorption; power over resources, in order to display all world systems and demonstrate the blessings of adorning them with many ornamentations; power over birth, in order to demonstrate rebirth in every world system; power over action, in order to demonstrate the blessing of the ripening of actions at the proper time; power over devotion, in order to display the blessing of filling all world systems with buddhas; power over aspiration, in order to become completely and perfectly awakened in a period, in a life, and in a buddhafiield where one wishes to become awakened; power over miraculous powers, in order to display magical emanations and manifestation in all buddhafiields; power over the Dharma, in order to open the door to infinitely many teachings; and power over wisdom, in order to display the ten powers of the tathāgatas, the four kinds of fearlessness, [F.130.a] and the thirty-two major and eighty minor physical marks, as well as perfect awakening.
- 1.115 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, even if he placed world systems as immeasurable as the ten directions of space into an area only the width of a single hair, would cause no harm or hindrance to any sentient being; and afterward, things would be exactly as they were before. He could bless countless, immeasurable, unimaginable, unmatched eons in a single instant, and bless a single instant for countless, immeasurable, unimaginable eons; and in each eon that is destroyed by fire, water, or wind, his blessing means that, no matter what, no sentient beings

are deprived of resources, and no physical harm or mental distress comes to them; and he even knows the manner in which such deeds will develop sentient beings.

1.116 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, displays—through each of his boundless bodies in the buddha-realm within each of the atomic particles in each world belonging to the world systems up to the boundless [F.130.b] realms of the buddhas in each of the ten directions—descent from Tuṣita, birth, departure from home, practice of austerities, arrival at the seat of awakening, vanquishment of the forces of evil, attainment of complete and perfect awakening, turning the wheel of the Dharma by request, and finally, entry into *mahāparinirvāṇa*.

1.117 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, places boundless buddhafiels of the buddha realms in each atomic particle of each of the world systems of the ten directions; he displays the arrayed qualities of the adornments of all the buddhafiels of the ten directions in a single buddhafielf. He displays the arrayed qualities of the adornments of a single buddhafielf in every buddhafielf. He appears and dwells within the retinues of all the tathāgatas in all buddhafiels, and afterward does not stir from them.

1.118 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, displays the bodies of all sentient beings of all the world systems of the ten directions in the body of a single sentient being; he displays the body of a single sentient being in the bodies of all sentient beings, but without mixing up their bodies. Displaying deeds such as not causing harm to any sentient being, he spontaneously and nonconceptually brings about their maturation, too. He places all the buddhas of all the infinite world systems in a single buddha, and places a single tathāgata in all the tathāgatas of the boundless buddha realms. While doing so, he never mixes up the tathāgatas, spontaneously and nonconceptually displaying such deeds. Resting in meditative equipoise in a single body, he appears in countless, immeasurable bodies; resting in equipoise in countless, immeasurable bodies, he appears in a single body. [B3]

1.119 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend has the *dharmadhātu* as his sphere of activity, but also manifests activity in the realms of sentient beings. He takes delight in the sphere of activity of the buddhas, but also manifests in the sphere of activity of Māra. [F.131.a] He has nirvāṇa as his sphere of activity, but also manifests in the sphere of activity of saṃsāra. The wisdom of omniscience is his sphere of activity, but he also manifests in the bodhisattvas’ sphere of activity. Calmness is his sphere of activity, but he also manifests in discordant, turbulent, and tumultuous spheres of activity and trains sentient beings who live there.

- 1.120 “His sphere of activity encompasses that which should not be adopted as well as that which should not be rejected; that which has no elaboration and that which is not elaborated; that which is without characteristic as well as that which is immaterial; and that which cannot be known as well as that which is equal to space. He also manifests among all sentient beings whose sphere of activity encompasses elaboration, characteristics, and conceptualization. While his sphere of activity displays the powers, he also manifests in the sphere of activity of good forms. While his sphere of activity is the antidote, by virtue of the nonorigination and noncessation of all phenomena, he also manifests in the sphere of activity that matures sentient beings. While his sphere of activity is wisdom, liberation, the supernormal knowledges, knowledge, and emancipation, he also appears in order to mature the sentient beings of all the vast world systems of the ten directions—the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmā, Śakra, and world guardians; rākṣasas, evil spirits, hungry ghosts, flesh-eating demons, ghouls, zombies, and demon zombies; those born in hell, as animals, or in the realm of the Lord of Death; those born from an egg or womb, born from heat or moisture, or born miraculously; and those with form or without form, and with or without perception, [F.131.b] up to the formless abode of Neither-Perception-nor-Nonperception.
- 1.121 He has attained the sphere of activity of tathāgata conduct, complete and perfect awakening, and all the attainments of a buddha; yet he also displays the rites and conduct of all śrāvakas and pratyekabuddhas.
- 1.122 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend can place the sounds of all sentient beings into the sound of a single sentient being, and the sound of a single sentient being into the sounds of all sentient beings; and yet, the sounds will not become mixed up, and no sentient being’s sound will lose clarity.
- 1.123 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend blesses his own body as the elements of earth, water, fire, and wind, in all the vast world systems of the ten directions, spontaneously and nonconceptually.
- 1.124 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend displays an inanimate body in the body of a sentient being, without mixing it up with the sentient being’s body. He displays a sentient being’s body in an inanimate body, without mixing it up with the inanimate body. He displays the body of a śrāvaka or a pratyekabuddha in the body of a buddha, without demeaning the buddha’s body. He displays the body of a buddha in the body of a śrāvaka or a pratyekabuddha without aggrandizing the body of a śrāvaka or a pratyekabuddha. He displays a body of complete and perfect awakening in the body of a practitioner, without even interrupting his or her

practice. He displays the body of a practitioner in a body of complete and perfect awakening, without even compromising the body of perfect awakening. [F.132.a] He displays nirvāṇa³⁵ as an ornament of saṃsāra, without developing any attachment toward nirvāṇa. He displays saṃsāra within nirvāṇa; but because he is forever beyond suffering, he does not have to attain nirvāṇa.

1.125 “While remaining in meditative equipoise, he nevertheless displays every kind of activity, such as coming, going, standing, and lying down. While exhibiting every kind of conduct, he does not disturb his meditative absorption. While appearing to listen to the Dharma in the presence of a single tathāgata, he nonetheless listens to the Dharma in the maṇḍalas of the retinues of all tathāgatas in all the vast world systems of the ten directions, by means of various perfect forms, bodies, and hues. He does not enter distinct states of absorption while he receives and retains the Dharma; and while reciting and comprehending it, he never ceases listening to the Dharma that those buddhas teach. While bringing about the maturation of sentient beings by means of various perfect forms, bodies, and hues in all the vast world systems of the ten directions, he never acts through different bodies, or stirs from his resting place. Although he displays every type of activity in all the vast world systems of the ten directions, he does not enter different states of absorption. While accomplishing, in a single moment of consciousness, countless, immeasurable, myriad states of absorption, he does not engage in different states of absorption.

1.126 “Mañjuśrī, as a consequence of that infinite variety, bodhisattvas who rest in inconceivable liberation and absorption achieve entry into states of absorption for eons as vast as buddhafi elds, and there is no limit to those who have accomplished access into the states of absorption of the bodhisattvas.

1.127 “Mañjuśrī, all those excellent bodhisattva absorptions [F.132.b] occur thanks to a spiritual friend. In the same way, Mañjuśrī, all introductions to the ineffable *dhāraṇī*—boundless, immeasurable, innumerable, inconceivable, peerless, incalculable, and inestimable—as well as the excellent retention of *dhāraṇīs*, derive from a spiritual friend. This also applies to the powers, the kinds of fearlessness, and the excellent, unique qualities of the buddhas, which are boundless, immeasurable, innumerable, inconceivable, peerless, incalculable, inestimable, and indescribable.

1.128 “In brief, Mañjuśrī, this is how all the bodhisattvas’ vast accomplishments in buddha qualities and all the marvels of buddha qualities spring from a spiritual friend.

1.129 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend accomplishes his goal of displaying to sentient beings how to enter the vast *dharmadhātu*; his goal of making all beings understand how to establish the many different kinds of adornments of all the world systems; his goal of producing emanations in all world systems; his goal of establishing the body of a tathāgata in a bodhisattva body, and establishing the body of a bodhisattva in a tathāgata body; his goal of establishing the sphere of space in the sphere of the world, and establishing the sphere of the world in the sphere of space; his goal of establishing saṃsāra in nirvāṇa, and establishing nirvāṇa in saṃsāra; his goal of expounding all the teachings of the buddhas in a single living language; his goal of magically projecting the display of boundless faces and bodies in a single body, while bringing forth all the body’s developmental stages; [F.133.a] his goal of filling the *dharmadhātu* with a single body; and his goal that nonconceptual awakening is accomplished by each single sentient being in each and every single moment of mind by means of the limitless gateways.

“Mañjuśrī, these and others are the many immeasurable, innumerable, and inconceivable goals that bodhisattvas achieve.

1.130 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend favors and enters every world system in a single world system. He favors and enters a single world system in every world system. He favors and enters all the world systems pervaded by a single lotus throne and the body of a single tathāgata. He favors and enters all world systems as the display of the nature of space. He favors and enters all world systems as the ornaments of the buddhas. He favors and enters all world systems pervaded by bodhisattva bodies. He favors and enters all world systems set in a space only the width of a hair. He favors and enters all world systems located in, or endowed with, a single body. He favors and enters all world systems totally pervaded by the bodhi tree and the seat of awakening of a single tathāgata. He makes himself understood with a single language in all world systems, while using the terms spoken in the various realms of sentient beings, and so resolutely effects their contentment. He favors and enters the disposition and bodies of all sentient beings. He favors and enters all the realms of sentient beings, inhabiting and endowed with the body of a single being. He favors and enters all the realms of sentient beings, having [F.133.b] turned into a bodhisattva. He favors and enters all the realms of sentient beings, having turned into a tathāgata. He favors and enters all the realms of sentient beings, relying on the body of a single being. He favors and enters all the realms of sentient beings as a vessel for the Buddha’s teachings. He favors and enters all the realms of sentient beings, displaying Śakra, Brahmā, and the world guardians, manifesting whatever forms, bodies, hues, and

marks he wishes. He favors and enters all the realms of sentient beings displaying the forms, bodies, hues, marks, and conduct of śrāvakas and pratyekabuddhas. He favors and enters all the realms of sentient beings, displaying the blessing of their adornment with the qualities of a bodhisattva. He favors and enters all the realms of sentient beings, revealing the other displays of the forms of the tathāgatas, including the major and minor marks, as well as their various forms, bodies, hues, conduct, and deeds.

1.131 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, while not stirring from the realm of desire, enters the concentrations of the form and formless realms, liberation, absorption, and the attainments. As a result of these, he is unborn. Even though he enters into the knowledge of the path of the śrāvakas, the power of his great compassion is never disrupted. Even though he is skilled in knowledge and view of the path of the pratyekabuddhas, the power of his great compassion is never disrupted.

1.132 “Even while he is surrounded by many attendants, he also possesses a large pure retinue of gods and men. Even though he possesses a hundred thousand celestial nymphs singing melodies and a hundred thousand cymbals sounding forth, [F.134.a] he never abandons the absorptions, concentrations, and attainments that are part of the path of a bodhisattva. Even though he dwells in the midst of every human pleasure, love, merriment, and allure, as well as all the distractions of greedy sentient beings, he never abandons, even during a single moment of thinking, the equanimity of the mind of awakening.

1.133 “Even though he is not of the world, and is completely uncorrupted by any worldly matters, he makes a show of training in the path that transcends the world, and develops sentient beings bound by their actions and passions. Even though he abides on the path and partakes of the view and proper knowledge of the path, in order to develop sentient beings who have fallen onto bad paths, he shows himself on a bad path, without perceiving that path to be essential, or considering it to be pure.

1.134 “The purpose of his physical, verbal, and mental actions is not unwholesome; he always maintains correct moral discipline and, even though he exercises the perfect discipline of a tathāgata, in order to develop sentient beings who have disregarded discipline, he may appear as someone whose experience is that of a childish, ordinary, common person. Even though he has accumulated a store of merit and wisdom, and dedicates himself to a bodhisattva’s rebirth, he displays rebirth among hell beings and animals, and in the realm of the Lord of Death, and in needy and impoverished households, in order to develop sentient beings born in the lower realms. But he himself has not really fallen into those realms.

- 1.135 “Because he dwells in the unimpeded wisdom and courage of the Buddha’s teaching, he is learned in wisdom that does not depend on others. He is established in the blessings bestowed by all the tathāgatas. [F.134.b] His physical body is unified with the body of all the buddhas. He has realized the manifestations of Dharma methods and way of thinking that are not common to all sentient beings. He is equally established in all vehicles. He has proceeded into the domain of activity of all the buddhas, and is universally praiseworthy. All those in the realms of sentient beings gaze at his face. He is the preceptor of all beings. He delights in meditative absorption that is like the profound and constant tides of the ocean. Although he has attained the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*, he never ceases to search for the Dharma. Although he is the highest teacher in the worlds of gods, humans, asuras, and gandharvas, he makes a show of kneeling and placing his palms together to receive teachings from preceptors and teachers, and appears to attend to all those worthy of respect.
- 1.136 “Since he has embarked on the path of the bodhisattva, the very skillful means that will develop or improve sentient beings are the skillful means by which he teaches them. He has collected every root of virtue and reached the pinnacle of every bodhisattva activity. He is empowered³⁶ by all the tathāgatas, attains supreme, sacred mastery of and sovereignty over the Dharma, and is encircled by a vast, immaculate Dharma diadem. Through all the world systems, he ceaselessly displays the body of a tathāgata and he is blessed to ceaselessly turn the wheel of the Dharma. And he is endowed with a physical form to enter into every world system. He is further endowed with the truly supreme sovereignty over all teachings. And he has attained all bodhisattva empowerments. [F.135.a] He possesses knowledge of how to display rebirth in all the realms of living beings. Even though he belongs to the same domain as all the tathāgatas of the past, present, and future, he never interrupts his bodhisattva activity. The strength of his bodhisattva motivation never weakens. He is never far from the blessings of bodhisattva activity and also never abandons the essential nature of a bodhisattva. He never departs from the bodhisattva aims, or turns back from the bodhisattva path. He never becomes discouraged in his bodhisattva duties.
- 1.137 “Mañjuśrī, for the bodhisattva who has been accepted by a spiritual friend, all phenomena are said to be without acceptance or rejection, neither raised up nor put down; illusions and mirages, dreams, optical illusions, reflections, and the moon in water; emptiness, signlessness, and wishlessness; and devoid of conditioning, inexpressible, indescribable, inexplicable, suchness,

the limit of reality, imperishable, equality, without differentiation, and nondual. They are apprehended this way because all phenomena are without oppositional factors.

- 1.138 “Here, the expression *all phenomena* refers to what is ‘apprehended this way’ because one clings to conceptions; this is apprehension. Why is this? Because to apprehend mind where there is no mind is an erroneous conception, and when the mind has succumbed to error, it becomes demented. When the mind is demented, it becomes distorted. From mind being distorted, mind grows terrified. From mind being terrified, the mind of awakening grows weaker. For this reason, Mañjuśrī, a bodhisattva should use his mind [F.135.b] to closely scrutinize his mind.
- 1.139 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains ten powers. What ten? They are the powers with respect to lifespan, mind, resources, activities, rebirth, devotion, aspiration, miraculous powers, and Dharma, along with the power over wisdom.
- 1.140 “He also attains ten miraculous displays. What ten? They are the miraculous displays of sentient beings, buddhafiends, qualities, bodies, aspirations, spheres of activity, wisdom, supernormal knowledges, and miraculous magical displays along with the miraculous display of powers.
- 1.141 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend understands the aspirations within all the realms of sentient beings and understands the differences between the buddha realms. He also understands the different types of questions among all the viewpoints. He also knows all the lineages of those without upper garments and nihilists³⁷ living among the worldly realms. He is skilled in understanding countless explanations of the sameness or difference of all phenomena. He understands that all action is bound up with change. He understands the different conceptions belonging to the different existent worlds that have succumbed to error due to erroneous conceptions. He understands the single state of emancipation as the culmination of understanding that all phenomena undergo change. He understands the entire *dharmadhātu* as graced by the miraculous display of the tathāgatas. He knows all beings of the three times. And he brings forth the wisdom that exists within the unbroken lineage of all the buddhas.
- 1.142 “Mañjuśrī, [F.136.a] a bodhisattva who has been accepted by a spiritual friend surpasses in a single morning all the roots of virtue produced through making offerings to, through worshipping, and through receiving instructions from countless, innumerably many buddhas. Mañjuśrī, the qualities that a spiritual friend possesses are that inconceivable.

- 1.143 “Mañjuśrī, bodhisattvas who have been accepted by a spiritual friend awaken to complete and perfect awakening. They enter, in the three times, into each atomic particle in each world system of the vast, boundless world systems of the ten directions and bless them for eons until the end of time, teaching in them the Dharma that engages with the past, present, and future. Mañjuśrī, this is so because the thus-gone, blessed, complete and perfect buddhas, are permanent, stable, and unchanging.
- 1.144 “Mañjuśrī, the thinking of bodhisattvas who have been accepted by a spiritual friend is free from error. Mañjuśrī, sentient beings whose minds misconstrue things, on account of mistaken ideas, are obsessed with declaring ‘these are the Buddha’s teachings’ or ‘these are not the Buddha’s teachings,’ and thus reject the Dharma. They also commit various kinds of nonvirtuous actions. Mañjuśrī, the teachings of the Buddha neither arise nor cease. The teachings of the Buddha, Mañjuśrī, are unproduced, unceasing, unwritten, soundless, nondual, and without oppositional factors. They transcend language because they are without oppositional factors. Mañjuśrī, the statements ‘these are the Buddha’s teachings’ and ‘these are not the Buddha’s teachings’ are both [F.136.b] limited positions. Anything that is limited, Mañjuśrī, is not the Buddha’s teaching. Mañjuśrī, the essence of the Buddha’s teaching is that it is unlimited. Mañjuśrī, this unlimited essence is unproduced and unceasing. Mañjuśrī, that which is unproduced and unceasing is devoid of both limit and nonlimit. It is unwritten, soundless, and transcends language. It cannot be designated, is nondual, and is without oppositional factors. Mañjuśrī, that which is without oppositional factors is unproduced and unceasing. That which is unproduced and unceasing is the word of the Buddha. That is so, Mañjuśrī, because the Tathāgata is the *dharmakāya*: totally unproduced, nonarising, and unceasing. Although there are, indeed, no words for this, sentient beings see the tathāgatas on account of the blessings generated by their previous roots of virtue, their conduct, and the strength of their aspirations.
- 1.145 “For example, Mañjuśrī, as soon as a precious water-purifying³⁸ gem is placed into water, it purifies it of all mud and mire. Mañjuśrī, even though the precious water-purifying gem does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually. Similarly, Mañjuśrī, as soon as a tathāgata arises, he purifies all the mud and mire of the passions of all sentient beings in the vast world systems of the ten directions. Even though the tathāgatas do not think or conceptualize, this is how their activity unfolds, spontaneously and nonconceptually.
- 1.146 “For example, Mañjuśrī, a potter’s wheel that is driven fast and forcefully by a potter creates various containers. Even though, Mañjuśrī, the potter’s wheel does not think or conceptualize, this is how its activity unfolds,

spontaneously and nonconceptually. Similarly, Mañjuśrī, the thus-gone, [F.137.a] blessed, complete and perfect Buddha, actualizes in sentient beings a variety of roots of virtue, through the force of the blessing of their previous roots of virtue, conduct, and aspirations. Even though the tathāgatas do not think or conceptualize, this is how their activity unfolds—spontaneously and nonconceptually—because they possess the unique qualities of the buddhas.

1.147 “Mañjuśrī, the deeds of sentient beings who offer food to the Tathāgata and those who do not offer food, of those who behold him and those who do not behold him, of those who praise him and those who do not praise him, of those who revile him and those who do not revile him, and of those who make humble requests to him and those who do not make humble requests, through the Buddha’s blessings, are all actions that unfolds spontaneously and nonconceptually.

1.148 “Mañjuśrī, all the supreme tathāgatas have appeared because a spiritual friend has accepted them.

1.149 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. The attainment of this *dhāraṇī* causes buddha bodies to pervade all the world systems of the ten directions. In each world system, too, he displays a body of perfect awakening. Spontaneously and nonconceptually, he turns the wheel of the Dharma countless times, and bestows countless different teachings, without ever stirring from his place of rest. Therefore, Mañjuśrī, spiritual friends possess inconceivable qualities.

1.150 “Consequently, Mañjuśrī, a bodhisattva should rely on spiritual friends and behave toward them, serve them, and honor them as he would a tathāgata. [F.137.b]

1.151 “Mañjuśrī, he should abandon nonvirtuous friends as he would a blazing rock shelter on a cliff. That is so, Mañjuśrī, because the mind and conceptions of a bodhisattva become aberrant if he relies on a nonvirtuous friend. When his mind is aberrant, it becomes deluded. When it is deluded, it becomes confused. When it is confused, it becomes afraid. When his mind is afraid, he forsakes the mind of awakening. When he squanders the mind of awakening, he gives up on the deity.³⁹ When he gives up on the deity, the gods declare him to be no longer praiseworthy. Also, the nāgas, yakṣas, gandharvas, kinnaras, mahoragas, humans, and nonhumans, on up to the buddhas, declare him to be no longer praiseworthy. Consequently, Mañjuśrī, a bodhisattva should rely on, serve, and honor virtuous spiritual friends.

1.152 “For example, Mañjuśrī, the medicine called *refuge* removes, at the very least, all the ailments of those born in the abode of animals, irrespective of their dispositions, devout or wicked. The medicine called *refuge* does not

think or conceptualize, but because it possesses unique properties, this is how its activity unfolds, spontaneously and nonconceptually.

1.153 “Similarly, Mañjuśrī, those born in the abode of animals who see a painted image or statue of a tathāgata, irrespective of their dispositions, devout or wicked, will at the very least be liberated from all the ailments of^{f40} the disturbing emotions. These tathāgatas do not think or conceptualize, but because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.

1.154 “For example, Mañjuśrī, [F.138.a] the sun’s disk rises up from the great ocean to dwell in the expanse of the sky. It then emits countless rays of light, making itself visible in every hamlet, village, town, district, province, and royal palace, to dispel the darkness there. It dries up all the mud and mire, and opens all lotus flowers. It also causes all grasses, trees, and medicinal herbs, as well as entire forests, to grow. It ripens all medicinal herbs. It bathes all the areas within in its range, and every stream, pond, and lake receives its light simultaneously, yet it does not stir from its dwelling place. During all this, Mañjuśrī, the sun does not think or conceptualize. But because it possesses unique qualities, this is how its activity continually unfolds, spontaneously and nonconceptually.

1.155 “Similarly, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, too, rises up from the ocean of saṃsāra and dwells in the sphere of activity of the space of the *dharmadhātu*. He then issues countless light rays of wisdom, rendering himself visible throughout the vast world systems of the ten directions, and dispelling the darkness, distorted views, and blurred sight of ignorant sentient beings. He dries up all the mire and mud of their passions. He rouses the realms of sentient beings from their long sleep of error. He causes all the roots of virtue of all sentient beings to grow. He brings to maturity all the amassed roots of virtue of all sentient beings. He puts in place every opportunity for roots of virtue; and although all his deeds take place simultaneously, he does not stir from his dwelling place. During all of this, Mañjuśrī, the Tathāgata does not reflect [F.138.b] or conceptualize. But because he possesses unique qualities, this is how his activity unfolds, spontaneously and nonconceptually.

“Thus, Mañjuśrī, acceptance by a spiritual friend is the basis of the tathāgatas’ spontaneous and nonconceptual maturation of sentient beings.

1.156 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend becomes skilled in the discrimination and analysis of phenomena. He analyzes phenomena in the following way: The eyes are not the cause of the objectification of form, nor is form the cause of the objectification of the eyes. Consciousness arises, as the actual cause and condition of perception, but this consciousness arises neither from the eyes nor from form; and once

arisen, this consciousness dissolves, and does not remain. The ears, nose, tongue, and body are just the same. In addition, the mental faculty is not the cause of the objectification of mental phenomena, nor are mental phenomena the cause of the objectification of the mental faculty. Consciousness arises, as the actual cause and condition of perception, but this consciousness arises neither from the mental faculty nor from phenomena; and once arisen, this mental consciousness dissolves, and does not remain.

1.157 “Similarly, roots of virtue are not a condition for awakening, nor is awakening a condition for roots of virtue. Yet, because roots of virtue are also interpreted as a condition for awakening, those who generate the mind of awakening produce them. But once these roots have developed, they dissolve, and do not remain. Hence, a mind that has formed roots of virtue and a mind that has dedicated them toward awakening are not correlated.

1.158 “For example, fire comes from nowhere and goes nowhere, and yet, due to causes and conditions, it burns. Similarly, Mañjuśrī, the blazing fire of a bodhisattva’s wisdom comes from nowhere and goes nowhere. Yet, the bodhisattva’s blazing fire of wisdom depends on his roots of virtue. Because he possesses such knowledge, he quickly [F.139.a] attains unsurpassed, complete, and perfect awakening. Therefore, Mañjuśrī, spiritual friends possess an immeasurable ocean of qualities.

1.159 “Mañjuśrī, some sons and daughters of noble families continuously offer food with a hundred flavors and divine clothing every single day to as many blessed buddhas, along with bodhisattvas and śrāvakas, as there are particles in all the world systems of the ten directions. They make such offerings for as many eons as there are grains of sand in the Ganges. Once those tathāgatas have attained *parinirvāṇa*, they again build a *stūpa* for each tathāgata in each world system in all the vast world systems of the ten directions. Each *stūpa*, as numerous as the atoms in all the world systems of the ten directions, is made of Jambu River gold and embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights. Each is beautified with strings of gems, pearls, and jewels, with parasols, victory banners, and flags raised, adorned with latticed canopies of jingling bells, anointed with the perfume of dragon-heart sandalwood, and festooned with nets of powerful sovereign gems. These *stūpas* are then strewn with divine garments, billowing parasols, victory banners, and flags; and clouds of blossoms, incense, powerful sovereign gems, and precious wish-fulfilling jewels pervade the entire billionfold universe. For as many eons as there are grains of sand in the Ganges, the *stūpas* are bedecked in this fashion and receive daily offerings. Countless, innumerable other sentient beings may also set out the same offerings. But compared to that, Mañjuśrī, the devotion of any other son or daughter of noble family [F.139.b]

to this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas naturally generates inestimably greater merit.

1.160 “Mañjuśrī, a bodhisattva who has devotion toward this dharma discourse accomplishes countless, innumerable perfections. He conquers countless, innumerable stages of realization. He causes countless, innumerable eons to collapse. He is aware of countless, innumerable playful manifestations of the buddhas. He demolishes countless, innumerable mountains of arrogance. He overturns countless, innumerable victory banners of envy and avarice. He causes countless, innumerable streams of saṃsāra to dry up. He traverses countless, innumerable oceans of rebirth. He cuts through countless, innumerable snares of Māra. He constantly surpasses the moon and sun, Śakra and Brahmā, and the world guardians in his splendor. He journeys from buddhafiield to buddhafiield. He is a refuge for beings born in hell and among animals, and for those born as hungry ghosts and in the realm of the Lord of Death. He meets with the buddhas and bodhisattvas.

1.161 “He attains the absorption called *ocean symbol*. He attains the absorption called *gathers all qualities*. He attains the absorption called *controls all things*. He attains the absorption called *arrayed*. He attains the *arising jewel* absorption. He attains the absorption called *causes joy*. He attains the absorption called *lotus array*. He attains the *sky treasury* absorption. [F.140.a] He attains the absorption called *follows all worlds*. He attains the *holy Dharma white lotus* absorption. He attains the absorption called *controls objects*. He attains the *greatly posing* absorption. He attains the absorption that *controls mind and aspects*. He attains the absorption of the *posing lion*. He attains the absorption of the *lamp of the sun*. He attains the absorption of the *boundless spiral*. He attains the absorption *following intense movement*. He attains the absorption of the *vajra maṇḍala*. He attains the absorption of the *vajra banner*. He attains the *vajra like* absorption. He attains the absorption of the *vajra navel*. He attains the *earth embracing* absorption. He attains the absorption of the *lamp of Meru*. He attains the absorption of the *banner of Meru*. He attains the *jewel treasure* absorption. He attains the *mind controlling* absorption. He attains the absorption that *controls the minds of all sentient beings*. He attains the absorption of *emancipation in the domain of all conduct*. He attains the *profound and secret union* absorption. He attains the absorption of *confidence in the appearance of variety*. He attains the *not seeing with sight* absorption. He attains the absorption that *sees the aspects of all things*. He attains the absorption of *manifold display*. He attains the absorption of *certainty produced from all kinds of supernormal knowledge*. He attains the absorption that *conquers the thron of māras*. He attains the absorption that *displays all forms*. He attains the absorption of the *particularities of all forms*. [F.140.b] He attains the absorption

that *eliminates the body*. He attains the absorption that *engages in all actions*. He attains the *insight lamp* absorption. He attains the absorption that *visibly manifests awakening*. He attains the absorption that *teaches the precious analytic knowledge*. He attains the absorption that *enters into all aspects of qualities*. He attains the absorption of the *definitive teaching about mastery over all phenomena*. He attains the absorption of the *magical display that ascertains perfect calm*. He attains the absorption of *heroic progress*. He attains the absorption of the *profound and heroic ocean tide*. He attains these and countless other such absorptions.

1.162 “He attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. He attains the *dhāraṇī* *endowed with wisdom*. He attains the *dhāraṇī* of a *very clear voice*. He attains the *dhāraṇī* of the *inexhaustible casket*. He attains the *dhāraṇī* of the *boundless spiral*. He attains the *dhāraṇī* of the *ocean symbol*. He attains the *dhāraṇī* of the *lotus bouquet*. He attains the *dhāraṇī* that *enters the door of no desire*. He attains the *dhāraṇī* that *enters into ascertainment of correct discriminating knowledge*. He attains the *dhāraṇī* *graced with the adornment of buddhahood*. He attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. He attains these and countless myriad other such *dhāraṇīs*.

1.163 “He attains distinction in his engagement with all phenomena. He attains independent knowledge of all phenomena. [F.141.a] He attains certainty about all phenomena. He attains countless thousands of buddha emanations. He attains understanding of the actions specific to each and every sentient being.

1.164 “For example, Mañjuśrī, the sovereign Mount Meru surpasses all other mountains, and is then vividly present, shining, and resplendent. Similarly, Mañjuśrī, a bodhisattva with devotion toward this Dharma discourse surpasses all roots of virtue of all sentient beings, and is then vividly present, shining, and resplendent.”

1.165 Then Youthful Mañjuśrī said to the bodhisattva mahāsattva Sarvanīvaraṇaviṣkambhin, “O son of the Jina, are there convictions through which a bodhisattva acquires distinction that allows him to attain these and other special qualities?”

1.166 The bodhisattva Sarvanīvaraṇaviṣkambhin replied to Youthful Mañjuśrī, “Mañjuśrī, there are five convictions through which a bodhisattva acquires distinction that allows him to attain these special qualities, as well as countless others. The five are as follows: the conviction that all phenomena are without oppositional factors, unarisen, without cessation, and inexpressible; the conviction that, at any one moment in time, without interruption, continually, there are more spontaneous, nonconceptual introductions that serve as a foundation to introduce one to the conduct and

activity of the tathāgatas than there are atomic particles in the world; the conviction in the deeds of the blessed Śākyamuni, who developed sentient beings as set out in the narrative of the son of Siṃhadāsa,⁴¹ and realized complete awakening as many eons ago as there are grains of sand in the Ganges; the conviction that all the bodhisattva deeds of the blessed Śākyamuni, from the time of the prophecy of Dīpaṃkara up to the attainment of awakening, [F.141.b] throughout eons as vast as the domains of the buddhas, were revealed once he was a complete and perfect buddha; and the conviction that the maturation of sentient beings through the Buddha's teachings, for eons as vast as the domains of the buddhas, is the task of the blessed Śākyamuni after he achieved perfect awakening.

“Mañjuśrī, these are the five convictions through which a bodhisattva attains these and countless other special qualities.

1.167 “Mañjuśrī, some sons or daughters of noble family may offer, every day, celestial food of a hundred flavors and celestial garments to as many arhats endowed with the six supernormal knowledges, who meditate on the eight aspects of liberation, as there are particles in all the world systems. But, Mañjuśrī, if some other sons or daughters of noble family give food for one day to a single pratyekabuddha, they create immeasurably greater merit than making such offerings to arhats for as many eons as there are grains of sand in the Ganges.

1.168 “Mañjuśrī, some sons or daughters of noble family may build, in each world system, as many temples as there are particles in all the world systems of the ten directions: the abodes of countless thousands of pratyekabuddhas. These temples may be made of Jambu River gold, embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights, and beautified with strings of gems, pearls, and jewels, along with parasols, victory banners and raised flags. They may be adorned with latticed canopies of tinkling bells, anointed with the perfume of snake-essence sandalwood, covered with powerful sovereign gems, overlaid with many nets of brilliantly sparkling precious-jewel ornaments of authentic marine gems. They may be floored with planks of precious ‘lion’s mane’ wood,⁴² [F.142.a] adorned with gateways, pediments, and windows made from tips of the gem called ‘lion victory-banner,’⁴³ and decorated with many silken fringes. They may offer celestial food of a hundred flavors and celestial garments to those pratyekabuddhas every day.

1.169 “However, Mañjuśrī, if some other sons or daughters of noble family were to hear the words *buddha*, *world protector*, *tathāgata*, or *omniscient one*, they would create immeasurably greater merit than making such offerings for as many eons as there are grains of sand in the Ganges. This being so, I need hardly mention that the sight of the painted form or a statue of a tathāgata’s

body creates immeasurably greater merit still. Needless to say, whoever offers him a lamp, parasol, incense, flowers, or music, or makes various other kinds of offering, creates immeasurably greater merit still. Not to mention that whoever keeps one precept for a single day for that tathāgata's sake creates immeasurably greater merit still.

1.170 “Mañjuśrī, some sons or daughters of noble family may offer, every day, celestial food of a hundred flavors and celestial garments to as many tathāgatas, along with their bodhisattvas and śrāvakas, as there are particles in all the world systems of the ten directions, for as many eons as there are grains of sand in the Ganges. Once those blessed buddhas have entered into *parinirvāṇa*, they may build a stūpa for each of those tathāgatas, as many as the particles in all the world systems of the ten directions, as large as the four continents, endowed with all the supreme aspects, [F.142.b] and perfect in every good quality. These stūpas may all be made of Jambu River gold, embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights, and beautified with strings of gems, pearls, and jewels, along with parasols, victory banners, and raised flags. They may be adorned with latticed canopies of tinkling bells, anointed with the perfume of snake-essence sandalwood, and covered with a net of regal gems.

1.171 “Those stūpas may be entirely strewn every day with celestial garments pervading the entire trichilocosm, billowing parasols, victory banners, and flags, along with clouds of blossoms, incense, and precious jewels, and accompanied by wafts of music, multitudes of ornaments, and masses of lion victory-banner moon-pinnacles, as well as reverberations of melodies from celestial cymbals and drums.

1.172 “However, Mañjuśrī, in comparison to a devotee of this Dharma discourse, if any son or daughter of noble family with devotion for this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas were to give merely a mouthful of barley meal to a single being born as low as in the abode of animals, this in itself would generate inestimably greater merit still.

1.173 “Mañjuśrī, a bodhisattva who is devoted to this sūtra may make offerings to the tathāgatas as set out in this sūtra. By comparison, if another bodhisattva who is devoted to this sūtra, upon seeing a bodhisattva with devotion for this same sūtra, were to think, ‘This bodhisattva is devoted to this sūtra,’ and then feel glad and joyful, [F.143.a] prostrating in devotion before him, and assisting him to the best of his ability as appropriate, he would create, through this very attitude, immeasurably greater merit, which would bring about the attainment of the wisdom of a buddha.

- 1.174 “Consequently, Mañjuśrī, a bodhisattva who desires the wisdom of a buddha should, in order to hear this Dharma discourse, traverse as many worlds filled with fire as there are grains of sand in the Ganges.
- 1.175 “Mañjuśrī, compared to a bodhisattva who practices the five perfections for many millions of eons, if another bodhisattva were to think and believe, ‘The Tathāgata is eternal,’ he would create immeasurably greater merit still.
- 1.176 “Mañjuśrī, a bodhisattva may offer, every day, celestial food having a hundred flavors and celestial garments to as many tathāgatas as there are particles in all the world systems of the ten directions, for as many eons as there are grains of sand in the Ganges. But, Mañjuśrī, compared to that, if another bodhisattva were to marvel at a bodhisattva who has devotion for this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas, and sincerely think, ‘It is excellent that you have devotion for this Dharma discourse; you are worthy to receive homage from everyone in the world, including the gods,’ and were then to say of this thought ‘It is good,’ and request, ‘Please turn the wheel of the Dharma that enters into the secret topics of all the tathāgatas,’ Mañjuśrī, such a bodhisattva would develop immeasurably greater merit. The merit from the former generosity [F.143.b] does not come close to a hundredth part of this formation of merit, or a thousandth, a hundred thousandth, a millionth, a hundred millionth, a billionth, a hundred billionth, or even a zillionth part—it is overwhelmingly greater in quantity, scope, number, and comparisons, and as a cause.”
- 1.177 After the bodhisattva Sarvanīvaraṇaviṣkambhin had said this, with the Blessed One’s permission, the bodhisattva Youthful Mañjuśrī, together with those other bodhisattvas and great śrāvakas, as well as the whole world with its gods, humans, asuras, and gandharvas, rejoiced and praised the words of the Blessed One.
- 1.178 *This concludes the Noble Mahāyāna Sūtra “Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas.”*

c.

Colophon

c.1 Translated and finalized by the Indian preceptor Jñānagarbha and the translator-editor Bandé Yeshé Dé.

n.

NOTES

- n.1 The Tibetan tradition recognizes three categories of the Buddha's words: (1) oral teachings (Tib. *zhal nas gsungs pa*); (2) imparted with blessings (Tib. *byin gyis brlabs pa*); and (3) imparted with permission (Tib. *rjes su gnang ba*).
- n.2 It is not without parallel, however. See, for example, *The Sūtra on Reliance upon a Virtuous Spiritual Friend* (<https://read.84000.co/translation/toh300.html>) (*Kalyāṇa-mitrāsevanasūtra*, Toh 300).
- n.3 And also in *The Teaching on the Great Compassion of the Tathāgata* (<https://read.84000.co/translation/toh147.html#UT22084-057-006-713>) (*Tathāgata-mahākaruṇānirdeśa*, Toh 147). For a discussion of these *dhāraṇīs* see Pagel 2007, 169–72, 174.
- n.4 See Buddhavacana Translation Group, trans., *Unraveling the Intent* (<https://read.84000.co/translation/toh106.html>), Toh 106 (84000: Translating the Words of the Buddha).
- n.5 See Jens Braarvig and David Welsh, University of Oslo, trans., *The Teaching of Akṣayamati* (<https://read.84000.co/translation/toh175.html>), Toh 175 (84000: Translating the Words of the Buddha).
- n.6 Norwegian Institute of Palaeography and Historical Philology, trans., *The Collected Teachings on the Bodhisatva* (<http://read.84000.co/translation/toh56.html>), Toh 56 (84000: Translating the Words of the Buddha, 2023).
- n.7 See Dharmachakra Translation Committee, trans., *The Jewel Cloud* (<https://read.84000.co/translation/toh231.html>), Toh 231 (84000: Translating the Words of the Buddha).
- n.8 For detailed references, see Skilton 2002, 57.
- n.9 Pāsādika 1989, 14.11–15.12.

- n.10 Toh 4025, 75.a.7–b.1; cf. Johnston 1950, p. 3.7–9.
- n.11 For a summary of the contingencies surrounding the dating of the *Sūtrasamuccaya*, see Skilling and Saerji 2013, 203, n. 51.
- n.12 See Skilling and Saerji 2013.
- n.13 The reference to the *Samantabhadracaryāprañidhāna* occurs at 1.11.
- n.14 This work forms the final part of the *Gaṇḍavyūhasūtra*, one of the *Buddhāvataṃsaka* works. See glossary, “*Samantabhadracaryāprañidhāna*,” for further details.
- n.15 The Denkarma catalogue is dated to c. 812 CE. Denkarma, 297.b.6. See also Herrmann-Pfandt 2008, p. 70, no. 126.
- n.16 See Karashima 2017.
- n.17 See Lewis R. Lancaster, *The Korean Buddhist Canon* (Berkeley: University of California Press, 1979).
- n.18 We follow *nag po*, the dominant variant in the comparative Pedurma, rather than *nag pa* found in Degé Pharphud.
- n.19 We think the Tibetan here, *gcig tu snang ba'i mar me*, literally “sole shining lamp” is probably a slight misreading of Sanskrit *ekalokapradīpa*, “sole lamp of the world.”
- n.20 We follow *'jug par zhugs*, the dominant variant in the comparative Pedurma, rather than *'jug pa* found in Degé Pharphud.
- n.21 We follow *thob par spyod pa*, the dominant variant in the comparative Pedurma, rather than *thob par sbyong ba* found in Degé Pharphud.
- n.22 We follow *spyod pa*, the dominant variant in the comparative Pedurma, rather than *sbyong ba* found in Degé Pharphud.
- n.23 We follow *gzungs (dhāraṇī)*, the dominant variant in the comparative Pedurma, rather than *gzugs (rūpa)* found in Degé Pharphud.
- n.24 The expression “and his retinue” is used here to translate *la sogs pa* (Skt. *ādi*, “starting with”).
- n.25 We follow *mi dang mi ma yin pa* in line with all the other versions in the comparative Pedurma Kangyur, rather than *mi dang ma yin pa* found in Degé Pharphud.

- n.26 This translation of *gnas dang bcas* is tentative. The sites on or surrounding the mountains are perhaps analogous to the retinues of the previous figures.
- n.27 We follow *'khor*, a variant found in the comparative Pedurma, rather than *'or* found in Degé Pharphud.
- n.28 We follow *rgyun du*, a variant found in the comparative Pedurma, rather than the problematic *rgyan du* found in Degé Pharphud.
- n.29 Provisionally inserted to maintain the parallel.
- n.30 We follow *spyod lam*, a variant found in the comparative Pedurma, rather than *smon lam* found in Degé Pharphud. See also the same phrase on F.111.b.
- n.31 We follow *stong pa*, the dominant variant in the comparative Pedurma, rather than *stod pa* found in Degé Pharphud.
- n.32 The term “bodhisattvas” is added here for the sake of clarity.
- n.33 We follow *sla'i/sla yi*, the dominant variant in the comparative Pedurma, rather than *bla'i* found in Degé Pharphud.
- n.34 We follow *'dor*, the dominant variant in the comparative Pedurma, rather than *'don* found in Degé Pharphud. Note that *'dor ba* occurs below as well.
- n.35 We follow the dominant variant in the comparative Pedurma that omits *la* here.
- n.36 We follow the dominant variant in the comparative Pedurma that omits *dbang bskur bas* here.
- n.37 The sense of the passage *steng g.yogs med cing gzhi phyal ba'i rgyud* is unclear. The two terms *steng g.yogs med* (“without upper garment”) and *gzhi phyal ba* (“empty plains”) are used to refer to different types of worldly realms (*lokadhātu*) in several other texts including Vasubandhu’s *Daśabhūmi-vyākhyāna*.
- n.38 We emend *'dang bar byed pa* to *dang bar byed pa* in line with its occurrence in the subsequent explanation of the analogy.
- n.39 We have given a literal translation of this phrase (*lha yongs su gtong bar 'gyur ro*), but its precise meaning in this context is not clear to us.
- n.40 We follow *gi*, the dominant variant found in the comparative Pedurma, rather than *gis* found in Degé Pharphud.

- n.41 We have not been able to identify this particular narrative (Skt. *avadāna*).
- n.42 A kind of wood; according to Monier-Williams, Skt. *siṃhakesara* is *Mimusops elengi*.
- n.43 It is difficult to visualize what is described in this line, which we have translated literally from the Tibetan.

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 abode of Brahmā

tshangs pa'i gnas

ཚངས་པའི་གནས།

—

A general term that could either refer to the realm of Bramā gods (*brahmaloka*) as a whole or one of the abodes within it.

g.2 abode of Māras

bdud kyi gnas

བདུད་ཀྱི་གནས།

—

One of the six abodes of the desire gods.

g.3 abode of the Four Great Kings

rgyal chen bzhi'i gnas

རྒྱལ་ཚེན་བཞིའི་གནས།

—

First of six levels of gods in the desire realm.

g.4 abode of the Thirty-Three

sum cu rtsa gsum gyi gnas

སུམ་བུ་ཚ་གསུམ་གྱི་གནས།

trāyastriṃśa

Second of six levels of gods in the desire realm.

g.5 absorption

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *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.6 Acute Perception

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

One of the five pure abodes.

g.7 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

The eighth and highest level of the realm of form (*rūpadhātu*); it is only accessible as the result of specific states of concentration. 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 buddhfield associated with the Buddha Vairocana that is accessible only to bodhisattvas on the tenth level.

g.8 Akṣayamati

blo gros mi zad pa

བློ་གྲོས་མི་བཅད་པ།

akṣayamati

A bodhisattva.

g.9 All-Illumining Moon

kun tu snang ba'i zla ba

ཀུན་ཏུ་སྒྲོང་བའི་ཟླ་བ།

—

A bodhisattva.

g.10 All-Outshining Light of Brahmā

tshangs pa thams cad zil gyis gnon pa'i 'od

ཚངས་པ་ཐམས་ཅད་ཟེལ་གྱིས་གཞོན་པའི་འོད།

brahmaprabhasarvābhibhavanajyoti

A bodhisattva.

g.11 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.12 Anantamati
mtha' yas blo gros
མཐའ་ཡས་སློ་གྲོས།
anantamati
A bodhisattva.

g.13 Anavatapta
ma dros pa
མ་རྩོམ་པ།
anavatapta
The nāga king who is said to dwell in Lake Mansarovar near Kailash.

g.14 Aniruddha
ma 'gags pa
མ་འགགས་པ།
aniruddha
A monk (*bhikṣu*) and disciple of the Buddha.

g.15 arhat
dgra bcom pa
དགེ་བཅོམ་པ།

arhat

One who has achieved the fourth and final level of attainment on the śrāvaka path and who has attained liberation with the cessation of all mental defilements.

g.16 arising jewel
rin po che 'byung ba
རིན་པོ་ཆེ་འབྱུང་བ།

—

An absorption.

g.17 arrayed
rnam par bkod pa
རྣམ་པར་བཀོད་པ།

—

An absorption.

g.18 asura
lha ma yin
ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.19 banner of Meru
lhun po rgyal mtshan
ལྷུན་པོ་རྒྱལ་མཚན།

—

An absorption.

g.20 Bhadrāpāla
bzang skyong

བཟང་སྐྱོད།

bhadrapāla

A bodhisattva.

g.21 bodhisattva mahāsattva

byang chub sems dpa' sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔལ་སེམས་དཔལ་ཚེན་པོ།

bodhisattva mahāsattva

A bodhisattva is a great being (*mahāsattva*), having the intention to achieve complete awakening for the benefit of all sentient beings.

g.22 Born from Merit

bsod nams skyes

བསོད་ནམས་སྐྱེས།

punyaṅprasava

Third of three heavens of gods on the fourth concentration level.

g.23 boundless spiral

mtha' yas 'khyil pa

མཐའ་ཡས་འབྱིལ་པ།

—

An absorption.

g.24 Brahmā

tshangs pa

ཚངས་པ།

brahmā

God who presides of the realm of Brahmā (*brahmaloka*) associated with the first concentration level in the realm of forms. In the Buddhist Avataṃsaka cosmology of innumerable (*asaṅkhyeya*) interpenetrating buddha realms, there are myriad Brahmās, each presiding over its own world-system.

g.25 Brahmaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa

A bodhisattva.

g.26 Brahmā's Entourage

tshangs 'khor

ཚངས་འཁོར།

brahmapariṣadya

The name of an abode and class of gods inhabiting the first concentration level in the realm of forms (*rūpadhātu*). It is also called the abode of Brahmā's High Priests (*Brahmapurohita*), although the two are listed distinctly in this text.

g.27 Brahmā's High Priests

tshangs pa mdun na 'don

ཚངས་པ་མདུན་ན་འདོན།

brahmapurohita

The name of an abode and class of gods inhabiting the first concentration level in the realm of forms (*rūpadhātu*). It is also called the abode of Brahmā's Entourage (*Brahmapariṣadya*), although the two are listed distinctly in this text.

g.28 Brilliant Moon

'od zer rab tu gtong ba'i zla ba

འོད་ཟེར་རབ་ཏུ་གཏོང་བའི་རྩེ་བ།

—

A bodhisattva.

g.29 buddha body

sangs rgyas kyi sku

སངས་རྒྱས་ཀྱི་སྐུ།

buddhakāya

g.30 buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

g.31 Buddhamati

sangs rgyas blo gros

སངས་རྒྱས་ལྗོན་ལོ་ས།

buddhamati

A bodhisattva.

g.32 **Buddhāvataṃsaka**

sangs rgyas phal po che

སངས་རྒྱས་པལ་པོ་ཚེ།

buddhāvataṃsaka

Presented as a single, long sūtra, many of its 45 chapters are independent works. See table of contents of [Toh 44](#).

g.33 **Cakravāḍa**

khor yug

ཁོར་ཡུག

cakravāḍa

God personifying the ring of mountains surrounding the ocean that encompasses the four continents; the horizontal edge of the world in traditional Buddhist cosmology.

g.34 **Candra**

zla ba

ཟླ་བ།

candra

A bodhisattva.

g.35 **Candradeva**

zla ba'i lha

ཟླ་བའི་ལྷ།

candradeva

A bodhisattva.

g.36 **Candragarbha**

zla ba'i snying po

ཟླ་བའི་སྤྱིང་པོ།

candragarbha

A bodhisattva.

g.37 **Candrapradīpa**

zla ba'i mar me

ལྷ་བའི་མར་མེ།

candrapradīpa

A bodhisattva.

g.38 caraka

spyod pa pa

སྦྱོད་པ་པ།

caraka

A religious mendicant; in Buddhist texts this is often paired with *parivrājaka* in stock lists of followers of non-Buddhist ascetic traditions.

g.39 causes joy

dga' bar byed pa

དགའ་བར་བྱེད་པ།

ratikara

An absorption.

g.40 celestial nymph

lha'i bu mo

ལྷ་འི་བུ་མོ།

apsaras

A class of celestial singers and dancers in Indian mythology who inhabit the heaven of the god Śakra, lord of the heavens.

g.41 certainty produced from all kinds of supernormal knowledge

mngon par shes pa thams cad las nges par skyes pa

མངོན་པར་ཤེས་པ་ཐམས་ཅད་ལས་ངེས་པར་སྐྱེས་པ།

—

An absorption.

g.42 Citra

nag po

ནག་པོ།

citra

A monk (*bhikṣu*) and disciple of the Buddha.

g.43 concentration

bsam gtan

བསམ་གཏན།

dhyāna

One of the terms for meditation, referring specifically to states of mental stability or one-pointed focus in an undistracted state of mind free from mental obscurations. *Dhyāna* can also refer to the specific states of meditative fixation of the form and formless realms (eight in total). It is also the fifth of the six perfections of the bodhisattva.

g.44 confidence in the appearance of variety

sna tshogs snang ba'i spobs pa

སྣ་ཚོགས་སྣང་བའི་སྲོབས་པ།

—

An absorption.

g.45 conquers the throng of māras

bdud kyi dkyil 'khor rnam par 'joms pa

བདུད་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་འཇོམས་པ།

—

An absorption.

g.46 controls all things

chos thams cad la dbang byed pa

ཚོས་ཐམས་ཅད་ལ་དབང་བྱེད་པ།

sarvadharmādhīpatēyā

An absorption.

g.47 controls mind and aspects

rnam pa dang sems la dbang byed pa

རྣམ་པ་དང་སེམས་ལ་དབང་བྱེད་པ།

—

An absorption.

g.48 controls objects

yul la dbang byed pa

ཡུལ་ལ་དབང་བྱེད་པ།

—

An absorption.

g.49 controls the minds of all sentient beings

sems can thams cad kyi sems la dbang byed pa

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སེམས་ལ་དབང་བྱེད་པ།

—

An absorption.

g.50 Cūḍāpanthaka

lam phran bstan

ལམ་ཕྱན་བསྟན།

cūḍāpanthaka

A monk (*bhikṣu*) and disciple of the Buddha.

g.51 Cunda

skul byed

སྐུལ་བྱེད།

cunda

A monk (*bhikṣu*) and disciple of the Buddha.

g.52 definitive teaching about mastery over all phenomena

chos thams cad 'dul bar rnam par nges par bstan pa

ཚོས་ཐམས་ཅད་འདུལ་བར་རྣམ་པར་ངེས་པར་བསྟན་པ།

—

An absorption.

g.53 Devaputra Maheśvara

lha'i bu dbang phyug chen po

ལྷ་འི་བུ་དབང་ཕྱུག་ཆེན་པོ།

devaputra maheśvara

A chief god who abides in the pure heavens. In Buddhism, Maheśvara is typically portrayed as mounted on a white bull, showing his close association with the Hindu god Śiva.

g.54 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

This term is used in various ways. For instance, it refers to the mental capacity of not forgetting, enabling one in particular to cultivate positive forces and to ward off negativity. It is also very commonly used as a term for mystical verses similar to mantras, the usage of which will grant a particular power.

g.55 dhāraṇī endowed with wisdom

ye shes dang ldan pa zhes bya ba'i gzungs

ཡེ་ཤེས་དང་ལྷན་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.56 dhāraṇī graced with the adornment of buddhahood

sangs rgyas kyi rgyan gyis byin gyis brlabs pa zhes bya ba'i gzungs

སངས་རྒྱས་ཀྱི་རྒྱན་གྱིས་བྱིན་གྱིས་བརྒྱབས་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.57 dhāraṇī of a very clear voice

sgra dbyangs nam par dag pa zhes bya ba'i gzungs

སྒྲ་དབྱངས་རྣམ་པར་དག་པ་ཞེས་བྱ་བའི་གཟུངས།

viśuddhasvaranirghoṣādhāraṇī

g.58 dhāraṇī of the boundless spiral

mtha' yas 'khyil pa zhes bya ba'i gzungs

མཐའ་ཡས་འབྲིལ་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.59 dhāraṇī of the immaculately shining clear light of the essence of the sublime oceanic assembly

rgya mtsho dam pa'i snying po dri ma med par snang ba 'od gsal ba'i gzungs

རྒྱ་མཚོ་དམ་པའི་སྤྲིང་པོ་དྲི་མ་མེད་པར་སྣང་བ་འོད་གསལ་པའི་གཟུངས།

—

g.60 dhāraṇī of the inexhaustible casket

mi zad pa'i za ma tog zhes bya ba'i gzungs

མི་ཟད་པའི་ཟ་མ་ཏོག་ཞེས་བྱ་བའི་གཟུངས།

—

g.61 dhāraṇī of the lotus bouquet

pad ma bkod pa zhes bya ba'i gzungs

པད་མ་བཀོད་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.62 dhāraṇī of the ocean symbol

rgya mtsho'i phyag rgya zhes bya ba'i gzungs

རྒྱ་མཚོའི་ཕྱག་རྒྱ་ཞེས་བྱ་བའི་གཟུངས།

sāgaramudrānāmadhāraṇī

g.63 dhāraṇī that accomplishes the perfect, limitless bodies and hues of the buddhas

sangs rgyas kyi sku dang kha dog mtha' yas pa yongs su 'grub pa sgrub pa'i gzungs

· *sangs rgyas kyi sku dang kha dog mtha' yas pa yongs su 'grub pa grub pa'i gzungs*

སངས་རྒྱས་ཀྱི་སྐུ་དང་ཁ་དོག་མཐའ་ཡས་པ་ཡོངས་སུ་འགྲུབ་པ་སྐྱབ་པའི་གཟུངས།

· སངས་རྒྱས་ཀྱི་སྐུ་དང་ཁ་དོག་མཐའ་ཡས་པ་ཡོངས་སུ་འགྲུབ་པ་སྐྱབ་པའི་གཟུངས།

—

g.64 dhāraṇī that enters into ascertainment of correct discriminating knowledge

so so yang dag par rig pa rnam par nges pa la 'jug pa zhes bya ba'i gzungs

སོ་སོ་ཡང་དག་པར་རིག་པ་རྣམ་པར་ངེས་པ་ལ་འདུག་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.65 dhāraṇī that enters the door of no desire

chags pa med pa'i sgor 'jug pa zhes bya ba'i gzungs

ཆགས་པ་མེད་པའི་སྐོར་འདུག་པ་ཞེས་བྱ་བའི་གཟུངས།

—

g.66 Dharma Discernment

chos kyi dbye

ཚོས་ཀྱི་དབྱེ།

**dharmavivecana^{RS}*

A Buddhist hermitage, or monastery, located in the Magadha kingdom.

g.67 dharmadhātu

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

This term is interpreted variously—given the many connotations of both *dharmā* and *dhātu*—as the sphere, element, or nature, of phenomena, reality, or truth. In this text it is used with this general, Mahāyāna sense, not to be confused with its rather different meaning in the Abhidharma as one of the twelve sense sources (*āyatana*) and eighteen elements (*dhātu*) related to mental perception.

g.68 Dharmadhātu Melody

chos kyi dbyings kyi sgra dbyangs

ཚོས་ཀྱི་དབྱིངས་ཀྱི་སྒྲ་དབྱངས།

—

A bodhisattva.

g.69 dharmakāya

chos kyi sku

ཚོས་ཀྱི་སྐུ།

dharmakāya

g.70 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

The former buddha who prophesied Buddha Śākyamuni's awakening, sometimes said to have been the fourth in a line of twenty-seven buddhas preceding Śākyamuni.

g.71 displays all forms

gzugs thams cad kun tu ston pa

གཟུགས་ཐམས་ཅད་ཀུན་ཏུ་སྟོན་པ།

—

An absorption.

g.72 Durdharṣa

rab tu thub dka'

རབ་ཏུ་སྐྱབ་དཀའ།

durdharṣa

A bodhisattva.

g.73 earth embracing

sa 'dzin

ས་འཛིན།

—

An absorption.

g.74 Earth Melody

sa steng sgra dbyangs

ས་སྟེང་སྒྲ་དབྱངས།

—

A bodhisattva.

g.75 eight aspects of liberation

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

The eight aspects of liberation ensue: (1) when corporeal beings observe physical forms [in order to compose the mind]; (2) when formless beings endowed with internal perception observe external physical forms; (3) when beings are inclined toward pleasant states; (4) when one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (5) The fifth ensues when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (6) The sixth is when one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (7) The seventh is when one achieves and abides in the sense field of neither perception nor non-perception. (8) The eighth is when one achieves and abides in the cessation of all perceptions and feelings.

g.76 eliminates the body

lus rnam par 'jig pa

ལུས་རྣམ་པར་འཇིག་པ།

—

An absorption.

g.77 emancipation in the domain of all conduct

spyod pa thams cad kyi yul la nges par 'byung ba

སྟོན་པ་ཐམས་ཅད་ཀྱི་ཡུལ་ལ་ངེས་པར་འབྱུང་བ།

—

An absorption.

g.78 Emitter of a Thousand Light Rays

'od zer stong gi 'od 'phro

འོད་ཟེར་སྟོང་གི་འོད་འཕྲོ།

—

A bodhisattva.

g.79 engages in all actions

spyod pa thams cad la 'jug pa

སྟོན་པ་ཐམས་ཅད་ལ་འཇུག་པ།

—

An absorption.

g.80 enters into all aspects of qualities

yon tan gyi rnam pa thams cad la 'jug pa

ཡོན་ཏན་གྱི་རྣམ་པ་ཐམས་ཅད་ལ་འཇུག་པ།

—

An absorption.

g.81 equality

mnyam pa nyid

མཉམ་པ་ཉིད།

samatā

g.82 Exquisite Appearance

gya nom snang

གྲུ་ཞོམ་སྤང།

sudṛśā

One of the five pure abodes.

g.83 Famous Melody of Brahmā

tshangs pa'i dbang pos bsgrags pa'i dbyangs

ཚོངས་པའི་དབང་པོས་བསྐྱུགས་པའི་དབྱངས།

—

A bodhisattva.

g.84 Famous Moon

rnam par bsgrags pa'i zla ba

རྣམ་པར་བསྐྱབས་པའི་ལྷན་བཤམ་

—

A bodhisattva.

g.85 five offences with immediate consequences

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Five actions that bring immediate and severe consequences at death. The person will experience a rebirth in the lower realms directly after death. The five are: patricide, matricide, killing an arhat, intentionally injuring a buddha, and causing a schism within the saṅgha.

g.86 five supernormal knowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

ṣaḍabhijñā

Divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, and ability to perform miracles. See “six supernormal knowledges,” the same list with the addition of “ability to destroy all mental defilements,” which can only be attained by Buddhist practitioners.

g.87 following intense movement

rab tu g.yo ba'i rjes su song ba

རབ་དུ་གཡོ་བའི་རྗེས་སུ་སོང་བ།

—

An absorption.

g.88 follows all worlds

'jig rten thams cad kyi rjes su song ba

འཇིག་རྟེན་ཐམས་ཅད་ཀྱི་རྗེས་སུ་སོང་བ།

—

g.89 four great kings

rgyal chen bzhi

བླ་ལ་ཚེན་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, *'jig rten skyong ba*).

g.90 four kinds of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

They are fearlessness in (1) declaring one's perfect awakening, (2) declaring one's perfect abandonment, (3) revealing the obstacles on the path, and (4) revealing the path to liberation.

g.91 Gaṇḍavyūhasūtra

sdong pos brgyan pa'i le'u

སྡོང་པོས་བརྒྱན་པའི་ལེ་ལུ།

gaṇḍavyūhasūtra

The *Gaṇḍavyūhasūtra* (Toh 44-45) is an important Sanskrit sūtra that traces the journey of the young pilgrim Sudhana toward awakening. It was later incorporated into the large scriptural omnibus *Buddhāvataṃsakasūtra* as its forty-fifth chapter.

g.92 gandharva

dri za

དྷི་ཟ།

gandharva

Here and very frequently in the canonical texts, a type of non-human, semi-divine celestial being or spirit. The term is also used to refer to the consciousness of a being between death and the next rebirth.

g.93 garuḍa

khyung

གཡུང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.94 gathers all qualities

chos thams cad yang dag par 'du ba

ཚོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ།

sarvadharmasamavasaraṇa

An absorption.

g.95 Gavāṃpati

ba lang bdag

བ་ལང་བདག

gavāṃpati

A monk (*bhikṣu*) and disciple of the Buddha.

g.96 Gayā-Kāśyapa

ga yA 'od srung

ག་ཡཱ་འོད་སྲུང་།

gayā-kāśyapa

A monk (*bhikṣu*) and disciple of the Buddha.

g.97 Great Brahmā

tshangs pa chen po

ཚངས་པ་ཚེན་པོ།

mahābrahmā

A god or class of gods residing in the highest heaven, which is likewise called “Great Brahmā,” located on the first concentration level in the realm of forms.

g.98 Great Cakravāḍa

khor yug chen po

ཁོར་ཡུག་ཚེན་པོ།

—

Name of a god who personifies a mountain of this name. See Cakravāḍa.

g.99 Great Conqueror of Māra

bdud las rgyal chen po

བདུད་ལས་རྒྱལ་ཆེན་པོ།

—

A bodhisattva.

g.100 Great Dharma-Drum Melody

chos kyi rnga chen sgra dbyangs

ཚོས་ཀྱི་རྩ་ཆེན་སྒྲུ་དབྱངས།

—

A bodhisattva.

g.101 Great Diligence Hero

brtson 'grus chen pos nam par gnon

བརྩོན་འགྲུས་ཆེན་པོས་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.102 Great Emanation

nam par 'phrul pa chen po

རྣམ་པར་འཕྲུལ་པ་ཆེན་པོ།

—

A bodhisattva.

g.103 Great Emanation King

nam par 'phrul pa chen po'i rgyal po

རྣམ་པར་འཕྲུལ་པ་ཆེན་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.104 Great Energy Hero

rtsal chen dpa' ba

རྩལ་ཆེན་དཔའ་བ།

—

A bodhisattva.

g.105 Great Lord of the Feast

tshogs kyi dbang po chen po

ཚོགས་ཀྱི་དབང་པོ་ཚེན་པོ།

—

A bodhisattva.

g.106 Great Meru

lhun po chen po

ལྷུན་པོ་ཚེན་པོ།

—

Name of a god who personifies a mountain of this name.

g.107 Great Mucilinda

btang bzung chen po

བཏང་བབྱང་ཚེན་པོ།

mahāmucilinda

Name of a god who personifies a mountain of this name.

g.108 Great Musth Elephant

spos kyi bal glang glang po che chen po

སྤོས་ཀྱི་བལ་གྲང་གྲང་པོ་ཚེ་ཚེན་པོ།

—

A bodhisattva.

g.109 Great Poise

cher bsgyings

ཚེར་བསྐྱིད་ས།

—

A bodhisattva.

g.110 Great Powerful Poise

bsgyings pa chen po'i stobs

བསྐྱིད་ས་པ་ཚེན་པོའི་སྟོབས།

—

A bodhisattva.

g.111 Great Strength

shugs chen

ལྷགས་ཚེན།

—

A bodhisattva.

g.112 Great Strength Holder

shugs chen 'dzin

ལྷགས་ཚེན་འཛིན།

—

A bodhisattva.

g.113 Great Vairambhaka

rnam par 'thor rlung chen po

རྣམ་པར་འཕྲོར་རླུང་ཚེན་པོ།

mahāvairambhaka

A wind deity referred to as king of the wind.

g.114 greatly posing

cher bsgyings

ཚེར་བསྐྱིད་ས།

—

An absorption.

g.115 Guṇacandra

yon tan zla ba

ཡོན་ཏན་རྣམ་བ།

guṇacandra

A bodhisattva.

g.116 Guṇagarbha

yon tan snying po

ཡོན་ཏན་སྤྱིང་པོ།

guṇagarbha

A bodhisattva.

g.117 Gurumati

bla ma'i blo gros

བླ་མའི་བློ་གྲོས།

gurumati

A bodhisattva.

g.118 Hard Renunciation

mngon par 'byung dka'

མངོན་པར་འབྱུང་དཀའ།

—

A bodhisattva.

g.119 Hard to Realize

rtogs dka'

རྟོགས་དཀའ།

—

A bodhisattva.

g.120 Heroic Absorption

ting nge 'dzin

ཉིང་རེ་འཛིན།

—

A bodhisattva.

g.121 Heroic Aggregates

phung po rnam par gnon

ཕུང་པོ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.122 Heroic at the Limit of Reality

yang dag pa'i mtha' rnam par gnon

ཡང་དག་པའི་མཐའ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.123 Heroic Awareness

rig pa rnam par gnon

རིག་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.124 Heroic Birthlessness

skye ba med pa rnam par gnon

སྐྱེ་བ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.125 Heroic Ceaselessness

'gag pa med pa rnam par gnon

འགག་པ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.126 Heroic Clairvoyance

mngon par shes pa rnam par gnon

མངོན་པར་ཤེས་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.127 Heroic Cleanliness

rdul med rnam par gnon

རྩལ་མེད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.128 Heroic Clear-Light Nature

rang bzhin 'od gsal rnam par gnon

རང་བཞིན་འོད་གསལ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.129 Heroic Constituents

kham rnam par gnon

ཁམས་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.130 Heroic Dharmadhātu

chos dbyings rnam par gnon

ཚོས་དབྱིངས་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.131 Heroic Emptiness

stong pa nyid rnam par gnon

སྟོང་པ་ཉིད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.132 Heroic Faculties

skye mched rnam par gnon

སྐྱེ་མཚེད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.133 Heroic in All Phenomena

chos thams cad rnam par gnon

ཚོས་ཐམས་ཅད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.134 Heroic in All World Systems

'jig rten gyi khams thams cad rnam par gnon

འཇིག་རྟེན་གྱི་ཁམས་ཐམས་ཅད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.135 Heroic in Every Meditative State

snyoms par 'jug pa thams cad rnam par gnon

སྟོམས་པར་འཇུག་པ་ཐམས་ཅད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.136 Heroic in the Mental Deeds of All Sentient Beings

sems can thams cad kyi sems kyi spyod pa rnam par gnon

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སེམས་ཀྱི་སྲོད་པ་རྣམ་པར་གཏོན།

—

A bodhisattva.

g.137 Heroic in the Three Worlds

'jig rten gsum rnam par gnon

འཇིག་རྟེན་གསུམ་རྣམ་པར་གཏོན།

—

A bodhisattva.

g.138 Heroic Liberation

rnam par thar pa rnam par gnon

རྣམ་པར་ཐར་པ་རྣམ་པར་གཏོན།

—

A bodhisattva.

g.139 Heroic Limitlessness

mtha' yas rnam par gnon

མཐའ་ཡས་རྣམ་པར་གཏོན།

—

A bodhisattva.

g.140 Heroic Nonarising

mi skye ba rnam par gnon

མི་སྐྱེ་བ་རྣམ་པར་གཏོན།

—

A bodhisattva.

g.141 Heroic Nonarrival

'ong ba med pa rnam par gnon pa

འོང་བ་མེད་པ་རྣམ་པར་གཏོན་པ།

—

A bodhisattva.

g.142 Heroic Nondisappearance

'gro ba med pa rnam par gnon

འགྲོ་བ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.143 heroic progress

dpa' bar 'gro ba

དཔལ་བར་འགྲོ་བ།

sūramgama

An absorption.

g.144 Heroic Purity

rnam dag rnam par gnon

རྣམ་དག་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.145 Heroic Sameness

mnyam pa nyid rnam par gnon

མཉམ་པ་ཉིད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.146 Heroic Signlessness

mtshan ma med pa rnam par gnon

མཚན་མ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.147 Heroic Tathāgata

de bzhin gshegs pas rnam par gnon

དེ་བཞིན་གཤེགས་པས་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.148 Heroic Wishlessness

smon pa med pa rnam par gnon

སློན་པ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.149 Heroic Without Birth or Death

'chi 'pho med pa rnam par gnon

འཇི་འཕོ་མེད་པ་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.150 holy Dharma white lotus

dam pa'i chos pad ma dkar po

དམ་པའི་ཚོས་པད་མ་དཀར་པོ།

—

An absorption.

g.151 Illuminating Moon

rnam par snang byed zla ba

རྣམ་པར་སྣང་བྱེད་ལྗེ་བ།

—

A bodhisattva.

g.152 Immeasurable Light

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

Second of three heavens of gods on the second concentration level.

g.153 Immeasurable Virtue

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

Second of three heavens of gods on the third concentration level.

g.154 Improving Intellect

phel ba'i blo gros

ཐེལ་བའི་སྒོ་གྲོས།

—

A bodhisattva.

g.155 Infinity of Consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཚེད།

vijñānānantyāyatana

Second of four states in the formless realm.

g.156 Infinity of Space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཚེད།

ākāśānantyāyatana

First of four states in the formless realm.

g.157 insight

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections.

g.158 insight lamp

shes rab sgron ma

ཤེས་རབ་སྒོན་མ།

prajñāpradīpa

An absorption.

g.159 Intellect Hard to Approach

bsnyen par dka' ba' i blo

བསྟན་པར་དཀའ་བའི་སྒོ།

—

A bodhisattva.

g.160 Intellect Perceiving the Buddha

sangs rgyas mngon sum blo gros

སངས་རྒྱས་མཛོན་སྐྱེས་སྒོ་གྲོས།

—

A bodhisattva.

g.161 Intelligence That Conquers All Suffering and Darkness

mya ngan dang mun pa thams cad 'joms pa'i blo gros

མྱ་ངན་དང་མྱུན་པ་ཐམས་ཅད་འཛོམས་པའི་སྐོ་གྲོས།

—

A bodhisattva.

g.162 Intelligence That Renounces All Objects

yul thams cad las nges par 'byung ba'i blo gros

ཡུལ་ཐམས་ཅད་ལས་ངེས་པར་འབྱུང་བའི་སྐོ་གྲོས།

—

A bodhisattva.

g.163 Jambu River

'dzam bu'i chu bo

འཛོམ་གྲུའི་རྒྱུ་བོ།

jambunadī

Name of a mythological river that carries the remains of the golden fruit of the legendary jambu (rose apple) tree.

g.164 jewel treasure

rin po che'i mdzod

རིན་པོ་ཆེའི་མཛོད།

—

An absorption.

g.165 Jyotigarbha

snang byed snying po

སྣང་བྱེད་སྤྱིང་པོ།

jyotigarbha

A bodhisattva.

g.166 Kātyāyana

kA tyA'i bu

ཀཱ་ཏྱའི་བུ།

kātyāyana

A monk (*bhikṣu*) and disciple of the Buddha.

g.167 Khadiravanika

seng ldeng nags pa

སེང་ལྷེང་ནགས་པ།

khadiravanika

A monk (*bhikṣu*) and disciple of the Buddha.

g.168 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.169 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of dwarf beings subordinate to the great king of the south, Virūḍhaka. The name uses a play on the word *āṇḍa*, which means “egg” but is a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.170 lamp of Meru

lhun po sgron ma

ལྷུན་པོ་སྒྲོན་མ།

—

An absorption.

g.171 lamp of the sun

nyi ma'i sgron ma

ཉིམའི་སྒྲོན་མ།

sūryapradīpa

An absorption.

g.172 Large Fruit

'bras bu che

འབྲས་བུ་ཆེ།

bṛhatphala

Second of three heavens of gods on the fourth concentration level.

g.173 league of Māra

bdud kyi ris

བདུད་ཀྱི་རིས།

mārakāyika

The class of gods ruled over by Māra or living in his abode.

g.174 Lesser Light

'od chung

འོད་ཚུང་།

parittābha

First of three heavens of gods on the second concentration level.

g.175 Lesser Virtue

dge chung

དགེ་ཚུང་།

parittaśubha

First of three states of the third concentration level.

g.176 Light Dispelling All Darkness

mun pa thams cad sel ba'i mar me

སུན་པ་ཐམས་ཅད་སེལ་བའི་མར་མེ།

—

A bodhisattva.

g.177 Light Pervading All Directions

phyogs thams cad du khyab pa'i mar me

ཕྱོགས་ཐམས་ཅད་དུ་བྱུང་བའི་མར་མེ།

—

A bodhisattva.

g.178 Light That Shines on All Beings

'gro ba thams cad la snang ba'i mar me

འགོ་བ་ཐམས་ཅད་ལ་སྒྲུང་བའི་མར་མེ།

—

A bodhisattva.

g.179 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

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.180 Lord of Death

gshin rje

གཤེན་རྗེ།

yama

The god of death and the overlord of the hell realms.

g.181 lotus array

pad ma bkod pa

པད་མ་བཀོད་པ།

—

An absorption.

g.182 Magadha

ma ga d+ha

མ་ག་རྒྱ།

magadha

A kingdom on the banks of the Ganges (in the southern part of the modern day Indian state of Bihar), whose capital was at Pāṭaliputra (modern day Patna). During the life of Śākyamuni Buddha, it was the dominant kingdom

in north central India and is home to many of the most important Buddhist sites, including Bodh Gayā, Nālandā, and its capital Rājagṛha.

g.183 magical display that ascertains perfect calm

rab tu zhi ba rnam par nges pa'i cho 'phrul

རབ་ཏུ་ཞི་བ་རྣམ་པར་ངེས་པའི་ཚོ་འཕྲུལ།

—

An absorption.

g.184 Mahācandra

zla ba chen po

ལྷ་བ་ཆེན་པོ།

mahācandra

A bodhisattva.

g.185 Mahākapphiṇa

ka pi na chen po

ཀ་པི་ན་ཆེན་པོ།

mahākapphiṇa

A monk (*bhikṣu*) and disciple of the Buddha.

g.186 Mahākāśyapa

'od srung chen po

འོད་སྲུང་ཆེན་པོ།

mahākāśyapa

A monk (*bhikṣu*) and disciple of the Buddha.

g.187 Mahākauṣṭhila

gsus po che chen po

གསུམ་པོ་ཆེ་ཆེན་པོ།

mahākauṣṭhila

A monk (*bhikṣu*) and disciple of the Buddha.

g.188 Mahāmati

blo gros chen po

བློ་གྲོས་ཆེན་པོ།

mahāmati

A bodhisattva.

g.189 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་སུ་ཚེན་པོ།

mahāmaudgalyāyana

A monk (*bhikṣu*) and disciple of the Buddha.

g.190 mahāparinirvāṇa

yongs su mya ngan las 'das pa chen po

ཡོངས་སུ་སྐྱུ་ངན་ལས་འདས་པ་ཚེན་པོ།

mahāparinirvāṇa

A specialized term for nirvāṇa when it is used in reference to the apparent passing away of a physical body of a buddha.

g.191 Mahāpradīpa

mar me chen po

མར་མེ་ཚེན་པོ།

mahāpradīpa

A bodhisattva.

g.192 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུའི་བདག་མོ་ཚེན་མོ།

mahāprajāpatī

The step-mother and maternal aunt of Śākyamuni Buddha who became a nun (*bhikṣuṇī*) and his disciple.

g.193 Mahārājamati

rgyal chen blo gros

རྒྱལ་ཚེན་རྩོ་གོས།

mahārājamati

A bodhisattva.

g.194 Mahāyāna

theg pa chen po

ཐེག་པ་ཚེན་པོ།

mahāyāna

The “Great Vehicle” of Buddhism, called “great” because it aims with altruistic intent to transport all living beings to the goal of liberation. It is distinguished from the Hinayāna (Lesser Vehicle), including the Śrāvakayāna (Śrāvaka Vehicle) and Pratyekabuddhayāna (Solitary Buddha Vehicle), which allegedly aims to transport only its followers to their own personal liberation.

g.195 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.196 Maitreya

byams pa

བྱམས་པ།

maitreya

In Sanskrit, “The Benevolent One”; the name of the next buddha, who currently resides in Tuṣita heaven as a bodhisattva awaiting the proper time to take his final rebirth.

g.197 manifold display

rnam par rol pa

རྣམ་པར་རོལ་པ།

—

An absorption.

g.198 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

In this text:

Also known here as Youthful Mañjuśrī.

g.199 Māra

bdud

བདུད།

māra

The principal deity in Paranirmitavaśavartin, the highest heaven in the desire realm. He is best known for his role in trying to prevent the Buddha’s awakening. The name Māra is also used as a generic name for the deities in his abode, and also as an impersonal term for destructive forces that keep beings imprisoned in saṃsāra.

g.200 Mārajit

bdud las rgyal

བདུད་ལས་རྒྱལ།

—

A bodhisattva.

g.201 meditative equipoise

mnyam par bzhaq pa

མཉམ་པར་བཞག་པ།

samāhita

A state of deep concentration in which the mind is absorbed in its object to such degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

g.202 Melodious Song of the Earth

sa’i sgra dbyangs

སའི་སྒྲ་དབྱངས།

—

A bodhisattva.

g.203 Melody That Conquers All the Throngs of Māras

bdud kyi dkyil 'khor thams cad rnam par 'joms pa'i dbyangs

བདུད་ཀྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཛོམས་པའི་དབྱངས།

—

A bodhisattva.

g.204 Melody That Eclipses All Types of Song

dbyangs kyi yan lag thams cad zil gyis gnon pa'i dbyangs

དབྱངས་ཀྱི་ཡན་ལག་ཐམས་ཅད་ཟེལ་གྱིས་གཞོན་པའི་དབྱངས།

—

A bodhisattva.

g.205 Meru

lhun po

ལྷན་པོ།

meru

The god of the same name who personifies Mount Meru.

g.206 Merupradīpa

ri rab mar me

རི་རབ་མར་མེ།

merupradīpa

A bodhisattva.

g.207 mind controlling

sems la dbang byed pa

སེམས་ལ་དབང་བྱེད་པ།

—

An absorption.

g.208 mind-frame

sems kyi dmigs pa

སེམས་ཀྱི་དམིགས་པ།

cittāmbana

g.209 miraculous powers

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

The ability to make manifest miraculous displays evident to ordinary beings.

g.210 Mount Himavat

gangs ri

གངས་རི།

—

“Snowy mountain,” the name of a mountain range and the god who personifies it.

g.211 Mount Meru

ri rab

རི་རབ།

meru

Definition from the 84000 Glossary of Terms:

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

g.212 Mucilinda

btang bzung

བཏང་བཟུང།

mucilinda

Name of a god who personifies a mountain of this name.

g.213 Nadī-Kāśyapa

chu klung 'od srung

ཅུ་ཀླུང་འོད་སྲུང།

nadī-kāśyapa

A monk (*bhikṣu*) and disciple of the Buddha.

g.214 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.215 Nanda

dga' bo

དགའ་བོ།

nanda

A monk (*bhikṣu*) and disciple of the Buddha.

g.216 Nārada

mis byin

མིས་བྱིན།

nārada

A bodhisattva.

g.217 Neither-Perception-nor-Nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naiवासamjñānāsamjñāyatana

Fourth of four states in the formless realm.

g.218 nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

The Sanskrit term means “without possessions” or “without ties” and the Tibetan means “naked one(s).” In Buddhist usage, it refers to non-Buddhist religious mendicants, especially Jains, who eschew clothing and possessions.

g.219 **Nirmāṇarati**

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

Enjoying Emanation, the fifth heaven in the desire realm.

g.220 **not seeing with sight**

ltar mi mthong ba

ལྷ་རམི་མཐོང་བ།

—

An absorption.

g.221 **Nothingness**

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆོད།

akiñcanyāyatana

Third of four states in the formless realm.

g.222 **ocean symbol**

rgya mtsho'i phyag rgya

རྒྱ་མཚོའི་ཕྱག་རྒྱ།

sāgaramudrā

An absorption.

g.223 **oppositional factors**

gnyen po

གཉེན་པོ།

pratipakṣa

In this text, refers to reciprocally determined constructs deriving from dualistic thought that are transcended in wisdom.

g.224 **Padmapāṇi**

lag na pad ma

ལག་ན་པད་མ།

padmapāṇi

A bodhisattva.

g.225 Padmaśrīgarbha

pad ma'i dpal gyi snying po

པད་མའི་དཔལ་གྱི་སྡིང་པོ།

padmaśrīgarbha

A bodhisattva.

g.226 Paranirmitavaśavartin

gzhan 'phrul dbang byed pa · gzhan 'phrul dbang byed kyi gnas

གཙན་འཕྲུལ་དབང་བྱེད་པ། · གཙན་འཕྲུལ་དབང་བྱེད་ཀྱི་གནས།

paranirmitavaśavartin

“Controlling Others’ Emanations,” the sixth heaven of the desire realm.

g.227 parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka

“Wandering mendicant,” *parivrājaka* (Sanskrit, wanderer; Pāli, *paribbājaka*).

Refers to a class of Indian religious mendicants holding a variety of beliefs who wandered in India from ancient times, including during the time of the Buddha. These peripatetic ascetics, who included women in their number, engaged with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pāli Canon.

g.228 particularities of all forms

gzugs thams cad kyi khyad par

གཟུགས་ཐམས་ཅད་ཀྱི་ཁྱད་པར།

—

An absorption.

g.229 phenomena

chos

ཚོས།

dharma

Definition from the 84000 Glossary of Terms:

One of the meanings of the Skt. term *dharma*. This applies to “phenomena” or “things” in general, and, more specifically, “mental phenomena” which are the object of the mental faculty (*manas, yid*).

g.230 posing lion

seng ge bsgyings pa

སེང་གེ་བསྐྱིད་སེམས་པ།

simhavijṛmbhita

An absorption.

g.231 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

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

g.232 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱལ་གྱི་ཐེག་པ།

pratyekabuddhayāna

The vehicle comprising the teaching of the pratyekabuddhas.

g.233 profound and heroic ocean tide

zab cing brtan pa'i rgya mtsho'i chu'i dus rlabs

ཟབ་ཅིང་བརྟན་པའི་རྒྱ་མཚོའི་ཚུའི་དུས་རྒྱུབ་སྐབས།

—

An absorption.

g.234 profound and secret union

sbyor ba zab cing gsang ba

སྤྱོད་བ་ཟབ་ཅིང་གསང་བ།

—

An absorption.

g.235 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

A monk (*bhikṣu*) and disciple of the Buddha.

g.236 Pūrṇacandra

zla ba gang

ཟླ་བ་གང་།

pūrṇacandra

A bodhisattva.

g.237 Radiant Light

'od gsal

འོད་གསལ།

ābhāsvara

Third of three heavens of gods on the second concentration level.

g.238 Rāhula

sgra gcan zin

སྤྱ་གཅན་ཟིན།

rāhula

The Buddha's son who became a monk (*bhikṣu*) and his disciple.

g.239 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.240 Ratna

nor bu

རོ་རྒྱ།

ratna

A bodhisattva.

g.241 Ratnacandra

rin chen zla ba

རིན་ཆེན་རྩེ་བ།

ratnacandra

A bodhisattva.

g.242 Ratnacūḍa

gtsug na rin po che

གཙུག་ན་རིན་པོ་ཆེ།

ratnacūḍa

A bodhisattva.

g.243 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

A bodhisattva.

g.244 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

A bodhisattva.

g.245 Sāgaramati

blo gros rgya mtsho

སློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva.

g.246 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

The Tibetan name used in this text corresponds to the Sanskrit “Śakra,” another name for the preeminent vajra-wielding Vedic deity Indra who is called “lord of the deities” and is associated with storms and righteous warfare. The Tibetan translation is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, “one who has performed a hundred sacrifices.” In Buddhism, he is the god of the realm equivalent to the second heaven of the desire realm, the heaven of Thirty-Three Gods. In the Buddhist Avataṃsaka cosmology of innumerable (*asamkhyeya*) interpenetrating buddha realms, there are myriad Śakras (aka Indra), each presiding over his own world-system.

g.247 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

A bodhisattva.

g.248 Samantabhadracaryāpraṇidhāna

kun tu bzang po'i spyod pa'i smon lam

ཀུན་ཏུ་བཟང་པོའི་སྦྱོང་པའི་སློན་ལམ།

samantabhadracaryāpraṇidhāna

The *Samantabhadracaryāpraṇidhāna* appears in the final part of the *Gaṇḍavyūhasūtra*, which itself forms part of the *Buddhāvataṃsakasūtra*. It is well-known in Tibet, where it has been the subject of numerous commentaries. It continues to be recited daily in some monastic traditions in Tibet and China. The work also goes under the Sanskrit titles *Bhadracari(-ī)*, and *Bhadracaryāpraṇidhāna*. See Skilling and Saerji 2013, 198 n. 30.

g.249 Samantabuddhi

kun tu blo

ཀུན་ཏུ་བློ།

samantabuddhi

A bodhisattva.

g.250 Samantagarbha

kun nas snying po

ཀུན་ནས་སྙིང་པོ།

samantagarbha

A bodhisattva.

g.251 Samantaketu

kun tu rtog

ཀུན་ཏུ་རྩོག།

samantaketu

A bodhisattva.

g.252 Samantāloka

kun tu snang ba

ཀུན་ཏུ་སྒྲོང་བ།

samantāloka

A bodhisattva.

g.253 Samantanetra

kun tu mig

ཀུན་ཏུ་མིག།

samantanetra

A bodhisattva.

g.254 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabha

This is the term for the eleventh bodhisattva level. It is also the name of a mansion in the Dharma Discernment hermitage and the name of a Bodhisattva.

g.255 Samantaraśmi

kun tu 'od zer

ཀུན་ཏུ་འོད་ཟེང།

samantaraśmi

A bodhisattva.

g.256 Saṃdhinirmocanasūtra

dgongs pa nges 'grel pa'i mdo

དགོངས་པ་ངེས་འགྲེལ་པའི་མདོ།

saṃdhinirmocanasūtra

The *Saṃdhinirmocanasūtra* (*Unraveling the Intent*, Toh 106) is one of the most important Mahāyāna sūtras, especially for the Yogācāra school. As an authoritative source for Mahāyāna Buddhist hermeneutics, it is perhaps best known for its delineation of the three turnings of the wheel of the dharma (*dharmacakrapravartana*), which became a highly influential schema for classifying the teachings of the Buddha according to their various intended meanings and target audiences.

g.257 Śāriputra

shA ri'i bu

ལྷ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.258 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

A god from the league of Māra.

g.259 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་བམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

A bodhisattva.

g.260 Sears the Lower Realms

ngan 'gro skem

ངན་འགོ་སླེམ།

—

A bodhisattva.

g.261 sees the aspects of all things

chos thams cad la rnam par lta ba

ཚོས་བམས་ཅད་ལ་རྣམ་པར་ལྟ་བ།

—

An absorption.

g.262 signlessness

mtshan nyid med pa

མཚན་ཉིད་མེད་པ།

animitta

Second of the three gates to liberation, the first being emptiness and the third wishlessness.

g.263 Siṃhadāsa

seng ge bran bzangs

སེང་གེ་བྲན་བཟངས།

siṃhadāsa

A figure from an unidentified *avadāna* narrative.

g.264 six supernormal knowledges

mngon par shes pa drug

མངོན་པར་ཤེས་པ་དྲུག།

—

Divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, ability to perform miracles, and ability to destroy all mental defilements. The first five supernormal knowledges are

considered mundane or worldly and can be attained to some extent by non-Buddhist yogis as well as Buddhist arhats and bodhisattvas. The sixth is considered to be supramundane and can be attained only by Buddhist yogis.

g.265 skillful means

thabs

ཐབས།

upāya

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.266 sky treasury

nam mkha' mdzod

ནམ་མཁའ་མཚོ།

—

An absorption.

g.267 Sole Lamp of the World

gcig tu snang ba'i mar me

གཅིག་ཏུ་སྒྲུང་བའི་མར་མེ།

—

A bodhisattva.

g.268 Sorrowless

mi gdung ba

མི་གདུང་བ།

atapa

One of the five pure abodes.

g.269 spiritual friend

dge ba'i shes gnyen

དགེ་བའི་ཤེས་གཉེན།

kalyāṇamitra

Literally, “virtuous friend.” A spiritual teacher who can contribute to an individual’s progress on the spiritual path to awakening and act wholeheartedly for the welfare of students. See Introduction [i.2](#).

g.270 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

A follower of the early teachings of the Buddha, focusing on the monastic lifestyle. Also translated as “listener.”

g.271 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna

The vehicle comprising the teaching of the śrāvakas.

g.272 Stainless-Dharma Moon

chos dri ma med pa'i zla ba

ཚོས་དྲི་མ་མེད་པའི་ཟླ་བ།

—

A bodhisattva.

g.273 Sthiramati

brtan pa'i blo gros

བརྟན་པའི་བློ་གྲོས།

sthiramati

A bodhisattva.

g.274 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

A monk (*bhikṣu*) and disciple of the Buddha.

- g.275 Sucandra
zla ba bzang
སྐྱེ་བ་བཟང་།
sucandra
A bodhisattva.
- g.276 Sumati
blo gros bzang po
སྐྱོ་གྲོས་བཟང་པོ།
sumati
A bodhisattva.
- g.277 Sūrya
nyi ma
ཉི་མ།
sūrya
A bodhisattva.
- g.278 Sūryagarbha
nyi ma'i snying po
ཉི་མའི་སྙིང་པོ།
sūryagarbha
A bodhisattva.
- g.279 Sūryaprabha
nyi 'od
ཉི་འོད།
sūryaprabha
A bodhisattva.
- g.280 Sūryapradīpa
nyi ma'i mar me
ཉི་མའི་མར་མེ།
sūryapradīpa
A bodhisattva.
- g.281 Susārthavāha

ded dpon bzang po

དེད་དཔོན་བཟང་པོ།

susārthavāha

A bodhisattva.

g.282 Suyāma

rab 'thab bral

རབ་འཐབ་བྲལ།

suyāma

A divine heaven, and the *suyāma* (“free from strife”) class of gods who inhabit it.

g.283 teaches the precious analytic knowledge

so so yang dag par rig pa rin po che bstan pa

སོ་སོ་ཡང་དག་པར་རིག་པ་རིན་པོ་ཆེ་བ་སྤྲན་པ།

—

An absorption.

g.284 ten powers

dbang bcu

དབང་བཅུ།

daśavaśitā

Powers attained by bodhisattvas on the path. See [1.114](#). Not to be confused with the ten strengths (*bala, stobs*) which are qualities of buddhahood.

g.285 Thought-Free Nonconceptual Melody

mi rtog rnam par mi rtog dbyangs

མི་རྟོག་རྣམ་པར་མི་རྟོག་དབྱངས།

—

A bodhisattva.

g.286 Torchlight of Dharma

chos kyi sgron ma'i mar me

ཚོས་ཀྱི་སྒྲོན་མའི་མར་མེ།

—

A bodhisattva.

g.287 Tuṣita

dga' ldan gyi gnas · yongs su dga' ldan

དགའ་ལྷན་གྱི་གནས། · ཡོངས་སུ་དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.288 Universal Emanation

kun tu sprul pa

ཀུན་ཏུ་སྐྱུལ་པ།

—

A bodhisattva.

g.289 Universal Guide

kun nas 'dren pa

ཀུན་ནས་འདྲིན་པ།

—

A bodhisattva.

g.290 Universal Insight

kun tu shes rab

ཀུན་ཏུ་ཤེས་རབ།

—

A bodhisattva.

g.291 Universal Light

kun tu mar me

ཀུན་ཏུ་མར་མེ།

—

A bodhisattva.

g.292 Universal Stainless Essence

kun tu dri ma med pa'i snying po

ཀུན་ཏུ་རི་མ་མེད་པའི་སྤྱིང་པོ།

—

A bodhisattva.

g.293 Universally Understood Melody

kun tu go bar byed pa'i dbyangs

ཀུན་ཏུ་གོ་བར་བྱེད་པའི་དབྱངས།

—

A bodhisattva.

g.294 Unstained by the Realm of Māras

bdud yul mi gos

བདུད་ཡུལ་མི་གོས།

—

A bodhisattva.

g.295 Unsurpassed

mi che ba

མི་ཚེ་བ།

avṛha

One of the five pure abodes.

g.296 UruvilvāKāśyapa

lteng rgyas 'od srung

ལྷོང་རྒྱས་འོད་སྤྱང་།

uruvilvākāśyapa

A monk (*bhikṣu*) and disciple of the Buddha.

g.297 Vairambhaka

nam par 'thor rlung

ནམ་པར་འཕོར་རྒྱུང་།

vairambhaka

A wind deity referred to as king of the wind.

g.298 Vairocanagarbha

rnam par snang mdzad snying po

རྣམ་པར་སྐྱང་མཛད་སྟིང་པོ།

vairocanagarbha

A bodhisattva.

g.299 vajra banner

rdo rje'i rgyal mtshan

རྡོ་རྗེ་རྒྱལ་མཚན།

—

An absorption.

g.300 vajra like

rdo rje lta bu

རྡོ་རྗེ་ལྷ་བུ།

vajropama

An absorption.

g.301 vajra maṇḍala

rdo rje'i dkyil 'khor

རྡོ་རྗེ་དཀྱིལ་འཁོར།

—

An absorption.

g.302 vajra navel

rdo rje lte ba

རྡོ་རྗེ་ལེ་བ།

—

An absorption.

g.303 Vajragarbha

rdo rje'i snying po

རྡོ་རྗེ་སྟིང་པོ།

vajragarbha

A bodhisattva.

g.304 Vajramati

rdo rje blo gros

རྡོ་རྗེ་བོ་གོས།

vajramati

A bodhisattva.

g.305 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

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

g.306 Varuṇadeva

chu lha'i lha

ཚུ་ལྷ་འི་ལྷ།

varuṇadeva

A bodhisattva.

g.307 Vast Virtue

dge rgyas

དགེ་རྒྱས།

śubhakarṣna

Third of three heavens of gods on the third concentration level.

g.308 Vasumallaputra

gyad bu nor

གྲ་བུ་ནོར།

vasumallaputra

A monk (*bhikṣu*) and disciple of the Buddha.

g.309 Vidhuṣṭhamati

nam grags blo gros

རྣམ་གྲགས་སྒོ་གྲོས།

vidhuṣṭhamati

A bodhisattva.

g.310 Vidyut

glog

སྒོ་གྲོས།

vidyut

A bodhisattva.

g.311 Vimaladatta

dri ma med kyis byin

དྲི་མ་མེད་ཀྱིས་བྱིན།

vimaladatta

A bodhisattva.

g.312 Vimalakīrti

dri ma med par grags pa

དྲི་མ་མེད་པར་གྲགས་པ།

vimalakīrti

A bodhisattva.

g.313 Vipulamati

yangs pa'i blo gros

ཡངས་པའི་སྒོ་གྲོས།

vipulamati

A bodhisattva.

g.314 Viśeṣamati

khyad par blo gros

ཁྱེད་པར་སྒོ་གྲོས།

viśeṣamati

A bodhisattva.

g.315 visibly manifests awakening

mngon sum du byang chub snang ba

མཛོན་སྲུང་དུ་བྱང་རྒྱབ་སྒྲུབ་བ།

—

An absorption.

g.316 wisdom

ye shes

ཡེ་ཤེས།

jñāna

This term denotes the mode of awareness of a realized being. Although all sentient beings possess the potential for actualizing wisdom within their mind streams, mental obscurations make them appear instead as aspects of mundane consciousness.

g.317 Without Clouds

sprin med

སྤྱིན་མེད།

anabharaka

First of three heavens of gods on the fourth concentration level.

g.318 world guardians

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

A class of guardian gods, usually presiding over the quarters of the world.

g.319 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of male and female spirits, depicted as holding choppers, cleavers, and swords. Inhabiting mountainous areas and sylvan groves, their name in Tibetan (*gnod sbyin*, “granting harm”) suggests a malign nature.

g.320 Yāma

'thab bral

འཐབ་བྲལ།

yāma

Third of six levels of gods in the desire realm.

g.321 Yaśodharā

grags 'dzin

གྲགས་འཛིན།

yaśodharā

Buddha Śākyamuni's wife who became a nun (*bhikṣunī*) and his disciple.

g.322 Youth of Latticed Light

dra ba can gyi 'od gzhon nur gyur pa

དྲ་བ་ཅན་གྱི་འོད་གཞོན་རུང་གྱུར་པ།

—

A bodhisattva.

g.323 Youth Who Renounces All

bdog pa thams cad yongs su gtong ba gzhon nur gyur pa

བདོག་པ་ཐམས་ཅད་ཡོངས་སུ་གཏོང་བ་གཞོན་རུང་གྱུར་པ།

sarvatyāgakumārabhūta

A bodhisattva.

g.324 Youth Who Turns the Dharma Wheel Upon Generating the Mind of Awakening

sems bskyed ma thag tu chos kyi 'khor lo bskor ba gzhon nur gyur pa

སེམས་བསྐྱེད་མ་ཐག་ཏུ་ཚོས་ཀྱི་འཁོར་ལོ་བསྐོར་བ་གཞོན་རུང་གྱུར་པ།

—

A bodhisattva.

g.325 Youthful Clearer

rnam par sel ba gzhon nur gyur pa

རྣམ་པར་སེལ་བ་གཞོན་རུང་གྱུར་པ།

—

A bodhisattva.

g.326 Youthful Glorious Essence

dpal gyi snying po gzhon nur gyur pa

དཔལ་གྱི་སྤིང་པོ་གཞོན་རུང་གྱུར་པ།

śrīgarbhakumārabhūta

A bodhisattva.

g.327 Youthful Jewel-Holder

lag na rin chen gzhon nur gyur pa

ལག་ན་རིན་ཆེན་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.

g.328 Youthful Lion

seng ge gzhon nur gyur pa

སེང་གེ་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.

g.329 Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

See “Mañjuśrī.”

g.330 Youthful Moonbeam

zla ba'i 'od zer gzhon nur gyur pa

ཟླ་བའི་འོད་ཟེར་གཞོན་ནུར་གྱུར་པ།

candrāṃśukumārabhūta

A bodhisattva.

g.331 Youthful Moonlight

zla 'od gzhon nur gyur pa

ཟླ་འོད་གཞོན་ནུར་གྱུར་པ།

candraprabhakumārabhūta

A bodhisattva.

g.332 Youthful Ornament

rgyan bkod pa gzhon nur gyur pa

རྒྱན་བཀོད་པ་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.

g.333 Youthful Precious Seal-Holder

lag na phyag rgya rin chen gzhon nur gyur pa

ལག་ན་ཕྱག་རྒྱ་རིན་ཆེན་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.

g.334 Youthful Sky-Treasury

nam mkha' mdzod gzhon nur gyur pa

ནམ་མཁའ་མཛོད་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.

g.335 Youthful Supreme Intelligence

mchog gi blo gros gzhon nur gyur pa

མཚོག་གི་བློ་གྲོས་གཞོན་ནུར་གྱུར་པ།

—

A bodhisattva.