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Discussions of Thus-Gone Ones

Tathāgatasāṅgīti

འཕགས་པ་དེ་བཞིན་གཤེགས་པ་བསྐོ་བ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa de bzhin gshegs pa bgro ba zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Discussions of Thus-Gone Ones”

Āryatathāgatasāṅgītināmamahāyānasūtra

· Toh 229 ·

Degé Kangyur, vol. 63 (mdo sde, dza), folios 226.b–265.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

s.1 *Discussions of Thus-Gone Ones* begins in the Jeta's Grove as the Buddha Śākyamuni emerges from a three-month-long meditative absorption. It is revealed that while he was absorbed in this meditative state, he was actually having conversations with many other buddhas across many worlds, discussing the essential nature of all phenomena. The bulk of the text, then, consists of the Buddha Śākyamuni relaying these conversations and responding to the questions of various audience members. From these exchanges we learn that all things, ranging from ordinary flowers up to the awakening of the buddhas themselves, share a nonconceptual, ineffable basis.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chogyi Nyima Rinpoche. The translation was produced by Benjamin Ewing, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text. Tenzin Sangpo also assisted with several difficult passages.

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i.

INTRODUCTION

i.1

Discussions of Thus-Gone Ones takes place in the Jeta's Grove at the end of the monsoon. It begins with the Buddha Śākyamuni emerging from a meditative absorption in which he has rested for the entire three-month rainy season retreat. A variety of beings arrive to pay homage and ask the Buddha what he has been occupied with in this meditative state. In response, the Buddha reveals that he has been engaged in conversation with other buddhas across a number of worlds. The text then consists primarily of the Buddha relaying those conversations to various interlocutors, beginning with Mañjuśrī, and replying to their questions about the meaning of these discussions. From their conversations, we learn that the buddhas take turns asking each other about the fundamental nature and basis of their awakening. Rather than offering direct answers to these questions, the buddhas make use of a series of equivalencies to indirectly point out the nonconceptual basis on which their awakening is founded. In order to make the point that this nonconceptual basis is in fact shared by all phenomena, they equate their awakening to a wide range of worldly phenomena, including even the ignorance of beings and various negative deeds. Thus, it appears that the central teaching of this discourse is the revelation that all phenomena, including buddhas themselves, share one fundamental basis.

i.2

While the Tibetan version has no structural divisions, the sūtra can be understood to have five parts based on its narrative turns. The first part consists of a conversation between the Buddha and the bodhisattva Mañjuśrī in which the Buddha describes many of his conversations with other buddhas in other worlds. In this section we learn that buddhas of the past and future also teach this sūtra at the exact spot at which the Buddha is currently teaching it. We also learn about the absorption through which the Buddha Śākyamuni is able to communicate with buddhas across various world systems. The second part consists of a visit from King Prasenajit of Kośala and his conversation with the Buddha, which includes a teaching on

four important principles that a Buddhist king should observe and a teaching on the nonconceptual, empty nature of all phenomena. The third and fourth parts consist of conversations between the Buddha Śākyamuni and various members of the audience, in which they discuss the nonconceptual nature of phenomena as well as the benefits of receiving this teaching. Here the Buddha reveals that an inconceivably large number of buddhas who exist in various worlds are all simultaneously expounding this very same teaching. The Buddha also reveals that the absorption through which he communicates with the other buddhas is called *freedom from the realm of phenomena*. The fifth and final part of the teaching begins with a student named Heart of the Glorious Lotus making an offering of his understanding of the Buddha's teaching on the inconceivable nature of phenomena. In response to questioning from Śāriputra, he causes himself to disappear in order to demonstrate the way words are merely symbolic designations used to describe things that do not exist in any ultimate sense.

i.3 We know very little historically about this text. To the best of our knowledge, a Sanskrit version of this sūtra is no longer extant. It also appears that it was never translated into Chinese. Hence, the only witness we have today is the Tibetan translation included in the Kangyur. In the absence of any Sanskrit manuscript or Chinese translation, it is difficult to determine much about the history of this scripture in India and East Asia, or to evaluate its importance in Buddhist India.

i.4 The colophon of the Tibetan translation states that it was produced by the Indian paṇḍita Jñānagarbha and the Tibetan monk named Palgyi Yang (Tib. *dpal gyi dbyangs*),¹ and was subsequently edited during the same period by the prolific translator Paltsek. Thus, the Tibetan translation, which we have rendered into English here, would have been completed during the early translation period, a dating that is also attested to by the text's inclusion in the early ninth-century Denkarma (Tib. *ldan dkar ma*) catalog.² In Tibet, we are only aware of one citation of *Discussions of Thus-Gone Ones* from the scholar Chökyi Drakpa (Tib. *chos kyi gngs pa*, 1595–1659), who mentions this text as scriptural proof of the existence of an infinite number of buddhas.³ Apart from that, it does not appear that this text had a large influence within the Tibetan scholastic tradition.⁴ Within the Degé Kangyur, this text is placed immediately after another similarly titled sūtra, *Discussions of Buddhas* (*Buddhasaṅgīti*, *sangs rgyas bgro ba*, Toh 228). The exact relationship, if any, between these two texts is unclear to us, but both are similar in presenting accounts of the Buddha Śākyamuni's discussions with other buddhas across world systems.

i.5 The translation presented here was made based on the Degé edition, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript edition.

**The Noble Great Vehicle Sūtra
Discussions of Thus-Gone Ones**

1.

The Translation

[B1] [F.226.b]

1.1 Homage to all buddhas and bodhisattvas!

Thus did I hear at one time. The Blessed One was residing in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, together with a great monastic assembly of one thousand two hundred fifty monks. At that time, the Thus-Gone One remained in meditative seclusion for three months, sustained by a single alms meal. When those three months had elapsed, youthful Mañjuśrī went to the Blessed One, bowed down at his feet, and sat to one side. Venerable Śāriputra also went to the Blessed One when those three months had elapsed, bowed down at his feet, and sat to one side. In the same way, everyone else among the one thousand two hundred fifty hearers—including the elders venerable Mahāmaudgalyāyana, venerable Mahākāśyapa, venerable Mahākātyāyana, venerable Mahākauṣṭhila, venerable Kapphiṇa, venerable Amogharāja, venerable Subhūti, venerable Pūrṇamaitrāyaṇīputra, venerable Upāli, venerable Revata, venerable Kālodāyin, venerable Ānanda, venerable Yaśodeva, venerable Rāṣṭrapāla, venerable Śroṇakoṭṭivimśa, and venerable Rāhula—all went to the Blessed One, bowed down at his feet, and sat to one side. Moreover, a total of five thousand bodhisattvas—including the noble sons Bhadrāpāla, Ratnasambhava, Guṇagupta, [F.227.a] Holder of the Swords, Naradatta, Varuṇa, Indradatta, Giving Faith, and Naradatta—all went to the Blessed One, bowed down at his feet, and sat to one side. Śakra, king of the gods, together with the gods of the Heaven of the Thirty-Three, also went to the Blessed One, bowed down at his feet, and sat to one side. The gods Santuṣita, Śrībhadrā, and Nirmāṇa also went to the Blessed One, bowed down at his feet, and sat to one side. Brahmā, the lord of the Sahā universe, together with many thousands of gods, also went to the Blessed One, bowed down at his feet, and sat to one side. The gods Īśvara, Maheśvara, and

Praśāntavinīteśvara, along with many thousands of divine beings from the pure realms, also went to the Blessed One, bowed down at his feet, and sat to one side. Moreover, the gods Sūrya and Candra also went to the Blessed One, bowed down at his feet, and sat to one side.

1.2 At that point youthful Mañjuśrī rose from his seat, draped his upper robe over one shoulder, and knelt with his right knee on the ground. With his palms joined, he bowed toward the Blessed One and asked, “Blessed One, how did you spend the last three months? The faculties of the Blessed One are so clear, [F.227.b] your face is so pure, and your complexion is so bright!”

The Blessed One replied, “Mañjuśrī, I have spent three months having discussions about buddhas. Mañjuśrī, I have spent three months having discussions about thus-gone ones and having discussions about the Dharma.”

1.3 Mañjuśrī asked, “Blessed One, how were your discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma? Blessed One, what was the essence of those discussions about buddhas, thus-gone ones, and the Dharma? Blessed One, it would be excellent if you would share the discussions between yourself and the thus-gone ones with us, if we are suitable recipients.”

1.4 The Blessed One gave his approval to youthful Mañjuśrī, saying, “Mañjuśrī, excellent, excellent! Mañjuśrī, it is excellent that you thought to ask the Thus-Gone One about the essence of my discussions with the thus-gone ones. Mañjuśrī, you have served the victorious ones of the past and generated roots of virtue with many hundreds of thousands of buddhas. Even though you already served many hundreds of thousands of buddhas, Mañjuśrī, it is because of the strength of these noble sons and daughters that you now speak about those Dharma discussions.

1.5 “Mañjuśrī, those individuals who encounter this teaching on the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma will not encounter the wicked Māra. Mañjuśrī, those noble sons and daughters who encounter this teaching on the discussions about buddhas, thus-gone ones, and the Dharma will behold the Thus-Gone One before them. [F.228.a] You should know that I will also see them. Mañjuśrī, I will see those noble sons and daughters who encounter this teaching on the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma, and I will see those who reject it as well.

1.6 “Mañjuśrī, those noble sons and daughters who do not reject this teaching will be faithful, trusting, sincere, and honest, and they will have perfect behavior and motivation. Furthermore, Mañjuśrī, those noble sons and daughters will develop discipline. They will not be lazy, covetous, or

malicious. They will not be careless or stingy. Mañjuśrī, such noble sons and daughters will develop discipline. They will be free of laziness, covetousness, malice, and stinginess. They will develop mindfulness, intelligence, and understanding. They will have perfect modesty, they will act diligently, and their trust will be great.”

1.7 To that Mañjuśrī replied, “Blessed One, in that case, now is the time for the Blessed One to teach and explain the absorption of the teaching on the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma, right here before the gods, humans, and asuras—here before the whole world including its gods. Well-Gone One, the time has come for it. When we have heard it from the Blessed One, we will remember what you say.” [F.228.b]

The Blessed One replied, “Mañjuśrī, for that reason, listen carefully and pay attention. I shall now explain.”

Youthful Mañjuśrī replied, “Very well, Blessed One,” and he listened as the Blessed One had instructed.

1.8 The Blessed One continued, “Mañjuśrī, to the east, beyond one thousand buddha fields, is the world known as Abhirati. There, the thus-gone, worthy, perfect Buddha Akṣobhya resides, flourishes, prospers, and teaches Dharma. Mañjuśrī, there I asked the thus-gone, worthy, perfect Buddha Akṣobhya, ‘On what basis did the thus-gone, worthy, perfect Buddha Akṣobhya fully awaken to unexcelled and perfect buddhahood?’ Mañjuśrī, the thus-gone Akṣobhya replied to me, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of childish, ordinary beings’ perception of a self.’ Mañjuśrī, I then asked the thus-gone Akṣobhya, ‘What is the basis for childish, ordinary beings’ perception of a self?’ He replied to me, ‘Since it is based on ignorance, childish, ordinary beings’ perception of a self is baseless. It is on such a basis that I fully awakened to unexcelled and perfect buddhahood.’ Mañjuśrī, the thus-gone Akṣobhya then asked me, ‘On what basis did⁵ the greatest of the Śākya kings, Śākyamuni, fully awaken to [F.229.a] unexcelled and perfect buddhahood?’ Mañjuśrī, I then replied to the thus-gone Akṣobhya, ‘I fully awakened to unexcelled and perfect buddhahood based on the manifestation of the sixty-two convictions that childish, ordinary beings maintain.’ Mañjuśrī, the thus-gone Akṣobhya asked me, ‘On what basis do the sixty-two convictions of childish, ordinary beings manifest?’ Mañjuśrī, I replied to the thus-gone Akṣobhya, ‘The sixty-two convictions of childish, ordinary beings manifest based on fully engaging in the phenomena of the mind and mental factors that are the basis of illusory beings. I fully awakened to unexcelled and perfect buddhahood on that same basis.’ Such were the questions in the discussion we had by means of the mind.

1.9 “Furthermore, Mañjuśrī, in the eastern direction, the thus-gone, worthy, perfect Buddha Well Protected asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ Mañjuśrī, I said to the Thus-Gone One, ‘I fully awakened to unexcelled and perfect buddhahood based on the manifestation of desire, aversion, and delusion, which form the basis for childish, ordinary, ordinary beings.’ Mañjuśrī, the Thus-Gone One then asked me, ‘On what basis do the desire, aversion, and delusion of childish, ordinary beings manifest?’ [F.229.b] Mañjuśrī, I replied to the Thus-Gone One, ‘The desire, aversion, and delusion of childish, ordinary beings manifest on the basis of the realm of the inconceivable.’ ”

1.10 Youthful Mañjuśrī then asked the Blessed One, “Blessed One, why is it that the realm of the inconceivable is inconceivable?”

The Blessed One said, “Mañjuśrī, it is based on the absence of a basis known as baseless⁶ that the desire, aversion, and delusion of childish, ordinary beings manifest.

1.11 “Moreover, Mañjuśrī, I asked the thus-gone Well Protected, ‘On what basis did the thus-gone, worthy, perfect Buddha Well Protected fully awaken to unexcelled and perfect buddhahood?’ The Thus-Gone One told me, ‘I fully awakened to unexcelled and perfect buddhahood based on the manifestation of the acts of immediate consequence of childish, ordinary beings.’ ”

1.12 Youthful Mañjuśrī asked the Blessed One, “On what basis do the acts of immediate consequence of childish, ordinary beings manifest?”

The Thus-Gone One said, “Mañjuśrī, the acts of immediate consequence of childish, ordinary beings manifest on the basis of nonexistence. Mañjuśrī, it is like this: when sleeping, a person may dream that they grab a poisonous snake, get bitten, and die there. Due to the pain of their brush with death and the agony of dying, the person may then awaken. However, as soon as they awaken, they will understand that painful experience to be nonexistent. [F.230.a] In that case, tell me, Mañjuśrī—was that person bitten by a poisonous snake?”

“No, Blessed One, they were not.”

1.13 “Tell me, Mañjuśrī—since they were not bitten, did they suffer?”

“No, Blessed One, they did not. Why is that? Blessed One, just as that poisonous snake did not exist, the one who was bitten also did not exist. Therefore, how could their agony and experience exist?”

1.14 “*In the same way, Mañjuśrī, all phenomena are devoid of a basis. Just as all phenomena are devoid of a basis, so are the bite and the agony. Just as that agony is, so too is the poisonous snake. Just as the poisonous snake is, so too are all phenomena. Just as all phenomena are, so too are the acts of*

immediate consequence. Just as the acts of immediate consequence are, so too is awakening. Just as awakening is, so too is any basis. It is on such a basis that I fully awakened to unexcelled and perfect buddhahood. Such were the questions in the discussion we had by means of the mind.

1.15 “Furthermore, Mañjuśrī, in the east, I asked the thus-gone, worthy, perfect Buddha Sumerukalpa, ‘On what basis did the thus-gone, worthy, perfect Buddha Sumerukalpa fully awaken to unexcelled and perfect buddhahood?’ Mañjuśrī, the thus-gone Sumerukalpa replied, ‘I fully awakened to unexcelled and perfect buddhahood based on the limits of the earth element, the water element, the fire element, the wind element, and the space element.’ [F.230.b] Mañjuśrī, thus-gone Sumerukalpa continued, ‘On what basis did the thus-gone, worthy, perfect Buddha, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the same basis from which the thus-gone Sumerukalpa teaches the six classes of beings.’ Such were the questions in the discussion we had by means of the mind.”

1.16 “Furthermore, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha Samantakusuma resides, flourishes, prospers, and teaches Dharma. I asked him, ‘On what basis did the thus-gone, worthy, perfect Buddha Samantakusuma fully awaken to unexcelled and perfect buddhahood? Furthermore, how was this buddha field manifested?’ Mañjuśrī, the thus-gone, worthy, perfect Buddha Samantakusuma replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the first arousal of the intention to attain awakening. This buddha field was manifested in the same way that illusory beings have manifested the eight liberations.’ ”

1.17 Then youthful Mañjuśrī asked the Blessed One, “Blessed One, how did the thus-gone Samantakusuma fully awaken to unexcelled and perfect buddhahood on the basis of the first arousal of the intention to attain awakening?”

The Blessed One replied, “Mañjuśrī, that arousal of the intention to attain awakening is unarisen, and it is also not arising now. [F.231.a] So, the thus-gone, worthy, perfect Buddha Samantakusuma fully awakened to unexcelled and perfect buddhahood on the basis of the first arousal of the intention to attain awakening, which is like that. Moreover, Mañjuśrī, the thus-gone Samantakusuma asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ Mañjuśrī, I replied to that thus-gone one that I fully awakened to unexcelled and perfect buddhahood on the basis upon which all desires are known. Such were the questions in the discussion we had by means of the mind.

- 1.18 “Furthermore, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha Transcendent Over All Misery resides, flourishes, prospers, and teaches Dharma. I asked him, ‘On what basis did the thus-gone Transcendent Over All Misery fully awaken to unexcelled and perfect buddhahood?’ The Thus-Gone One told me, ‘I fully awakened to unexcelled and perfect buddhahood based on that which is the basis for the manifestation of existence for childish, ordinary beings.’ Moreover, Mañjuśrī, the thus-gone Transcendent Over All Misery asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ I replied, ‘I fully awakened to unexcelled and perfect buddhahood based on that which is the basis for the indiscernible beginning of all beings as they rotate through saṃsāra.’ ” [F.231.b]
- 1.19 Youthful Mañjuśrī asked the Blessed One, “What is the basis for the indiscernible beginning of all beings as they rotate through saṃsāra?”
- The Blessed One replied, “Mañjuśrī, it is upon ignorance that the indiscernible beginning of all childish, ordinary beings is based.”
- 1.20 Mañjuśrī asked, “Blessed One, why is the beginning indiscernible?”
- The Blessed One replied, “It is like this, Mañjuśrī: all phenomena lack substance. I fully awakened to unexcelled and perfect buddhahood on the basis of that lack of substance.”
- 1.21 Mañjuśrī asked, “Thus-Gone One, based on what absorption did you discuss these topics?”
- The Blessed One responded, “Mañjuśrī, the thus-gone ones discuss these topics by abiding in the inconceivable and stainless absorption of the completely pure seal. Mañjuśrī, even if there is not a single embodied buddha present, if one rests in that absorption, several embodied buddhas will appear. Mañjuśrī, even if there is not a single buddha field present, if one rests in that absorption, a variety of buddha fields will appear. Mañjuśrī, even if there is not a single hearer present, if one rests in that absorption, a variety of hearers will appear. Mañjuśrī, even if there is absolutely no buddha speech in existence, if one rests in that absorption, a variety of buddha speech will resound. Mañjuśrī, even if there is not a single piece of knowledge present, if one rests in that absorption, a variety of things will be known. Mañjuśrī, even if there is not a single being present, if one rests in that absorption, many beings will be liberated.”
- 1.22 Mañjuśrī said, “Blessed One, how wonderful! This absorption is so vast! [F.232.a] Blessed One, how wonderful—this absorption is inconceivable! Blessed One, how wonderful—this absorption is unobstructed! Blessed One,

how wonderful—this absorption is difficult to comprehend! Blessed One, how wonderful—this absorption is profound! Blessed One, how wonderful—this absorption is transcendent!”

The Blessed One responded, “Mañjuśrī, it is like that; it is just as you have said. Mañjuśrī, this absorption is vast. Mañjuśrī, this absorption is inconceivable. Mañjuśrī, this absorption is unobstructed. Mañjuśrī, this absorption is difficult to comprehend. Mañjuśrī, this absorption is profound. Mañjuśrī, this absorption is transcendent.

1.23 “Mañjuśrī, because of resting in this absorption, I do not go from this buddha field to any other buddha field in order to ask questions to those blessed buddhas. Likewise, those blessed buddhas do not have to come to me. I ask them questions, and they, likewise, ask me questions. Furthermore, while abiding in this world, I can ask questions to those blessed buddhas who abide in the various other worlds. Likewise, those blessed buddhas who abide in various other worlds can ask me questions while I abide here. Mañjuśrī, while abiding in this absorption, my voice can be understood in all buddha fields, and that sound reaches those blessed buddhas without interference. Mañjuśrī, while abiding in this absorption, the voices of those blessed buddhas can also be understood in all buddha fields, and they reach me without interference. Mañjuśrī, while abiding in this absorption, I can also respond to those blessed buddhas, and while they abide in this absorption they can respond to me. [F.232.b]

1.24 “Mañjuśrī, it is like this analogy: A person might leave from here and go to a large and great city where people are having conversations. As people are talking to each other, echoing sounds can be heard. Tell me, Mañjuśrī—will one such echo communicate with another echo? Or will the former echo be understood by the subsequent echoes? Or will they mutually hear or know each other?”

1.25 Mañjuśrī responded,⁷ “Blessed One, the subsequent echo will not hear or know the sound of the earlier echo. Why is that? Blessed One, it is because echoes do not have conscious awareness. Not having conscious awareness is a topic for discussion by means of⁸ the mind.”

1.26 The Blessed One said, “Furthermore, Mañjuśrī, in the east, I asked the thus-gone, worthy, perfect Buddha Samantaprabha, ‘On what basis did the thus-gone, worthy, perfect Buddha Samantaprabha fully awaken to unexcelled and perfect buddhahood?’ Thus-gone Samantaprabha responded to me, ‘I fully awakened to unexcelled and perfect buddhahood by relying on perception.’ I then asked, ‘How did you fully awaken to unexcelled and perfect buddhahood by relying on perception?’ The Thus-Gone One replied to me, ‘What is being based on perception like?’ Mañjuśrī, I responded to that thus-gone one, ‘Being based on perception does not exist.’ He said,

‘Therefore, I fully awakened to unexcelled and perfect buddhahood by being without a basis.’ Mañjuśrī, thus-gone Samantaprabha continued, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ [F.233.a] Mañjuśrī, I responded to the Thus-Gone One, ‘I awakened to unexcelled and perfect buddhahood on the basis from which the thus-gone ones prophesy bodhisattvas for unexcelled and perfect awakening.’ Such were the questions in the discussion we had by means of the mind.

1.27 “Furthermore, Mañjuśrī, in the east, I asked the thus-gone, worthy, perfect Buddha Lord Protector Cloud-Ruling Lamp, ‘On what basis did the thus-gone Lord Protector Cloud-Ruling Lamp fully awaken to unexcelled and perfect buddhahood?’ He told me, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the realm of the inconceivable.’ Mañjuśrī, the Thus-Gone One continued, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the nature of beings.’ ”

1.28 Youthful Mañjuśrī asked the Blessed One, “Blessed One, where does the so-called ‘nature of beings’ reside?”

The Blessed One responded to youthful Mañjuśrī, “Mañjuśrī, I will give an analogy so that you can understand this. Some others will also understand the meaning of this analogy. [F.233.b] Mañjuśrī, it is like this analogy: If a magician or a magician’s skilled apprentice conjures a host of elephants, horses, chariots, foot soldiers, and human forms that move back and forth, or if he displays an army of the four kinds of troops, what do you think about that, Mañjuśrī? Is that army of the four kinds of troops present somewhere? As that army is displayed, does something appear there?”

1.29 Mañjuśrī replied, “No, Blessed One. If that army is completely nonexistent, how could it manifest, be present, or appear in actuality?”

“Likewise, Mañjuśrī, if beings or those labeled as beings are utterly nonexistent, how could they⁹ be present? How could they appear in actuality? Mañjuśrī, it is on such a basis that I fully awakened to unexcelled and perfect buddhahood. Such were the questions in the discussion we had by means of the mind.”

1.30 When this teaching was given, sixty thousand gods of the desire realm and form realm attained the purified Dharma eye, free from dust and blemish. Three million two hundred thousand brahmins with excessive pride developed a mind free from excessive pride. Four hundred thousand gods developed acceptance of the unborn nature of phenomena.

1.31 At this point the Blessed One smiled. As is the case whenever blessed buddhas smile, a variegated array of blue, yellow, red, white, crimson, crystal, and silver-colored rays of light emanated from his mouth and filled infinite, limitless world systems with light. After traveling as far as the abode of Brahmā, the light rays returned, circled the Blessed One three times, and disappeared into the crown of his head. [F.234.a] As soon as the Blessed One smiled, all the world systems of the great trichiliocosm were illuminated and filled with bright light.

1.32 Youthful Mañjuśrī then said to the Blessed One, “Blessed buddhas do not smile without cause or reason. Therefore, what is the cause for the Blessed One’s smile just now? What is the reason?”

The Blessed One responded, “When I gave that teaching, sixty thousand gods of the desire realm and form realm attained the purified Dharma eye, free from dust and blemish. Three million two hundred thousand brahmins with excessive pride developed a mind free from excessive pride. Four hundred thousand gods developed acceptance of the unborn nature of phenomena. When thirty-two thousand of those gods die and transmigrate from their divine realms, they will be reborn in the buddha field of the thus-gone Akṣobhya. From that buddha field they will also travel to other buddha fields. Accomplishing unexcelled and perfect buddhahood after limitlessly and immeasurably many eons, they will fully awaken to buddhahood and all become known as the thus-gone, worthy, perfect Buddha Samantaprabha. The buddha fields of those fully awakened buddhas will become filled with light. Just as the gods of the Heaven of the Thirty-Three are always adorned with beautiful things, so will the worlds where these beings attain awakening always be adorned. Mañjuśrī, that is the cause for my smile. That is the reason.

1.33 “Mañjuśrī, it is like this: in the east, immeasurable, countless thus-gone ones named Śākyamuni teach this very discussion about buddhas, discussion about thus-gone ones, and discussion about the Dharma. [F.234.b] Likewise, in the south, west, and north, as well as below and above, in all the ten directions, immeasurable, countless thus-gone ones teach this very same discussion about buddhas, discussion about thus-gone ones, and discussion about the Dharma. Whatever words I have used to teach, those thus-gone ones use the very same words.

1.34 “Mañjuśrī, in this very place within space, the blessed buddhas of the past also delivered this Dharma teaching of the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma. Mañjuśrī, in this very place within space, the blessed buddhas who will appear in the future will also explain this Dharma teaching on the discussions about buddhas, the discussions about thus-gone ones, and the

discussions about the Dharma. Mañjuśrī, in this very place within space, the thus-gone Maitreya will also deliver this Dharma teaching on the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma. Mañjuśrī, *spoken by the Buddha* means truthful speech. Mañjuśrī, this Dharma teaching on the discussions about buddhas, discussions about thus-gone ones, and discussions about the Dharma is spoken by the Thus-Gone One, and so it is truthful speech.

1.35 “Moreover, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha Varāṅga asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ [F.235.a] I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis from which illusory beings accomplish the eight liberations.’ Mañjuśrī, I then asked the thus-gone, worthy, perfect Buddha Varāṅga, ‘On what basis did the thus-gone Varāṅga fully awaken to unexcelled and perfect buddhahood?’ The Thus-Gone One replied to me, ‘On what basis will the thus-gone Śākyamuni pass away into the expanse of nirvāṇa in which the aggregates do not remain?’ ”

1.36 Youthful Mañjuśrī now asked, “Blessed One, on what basis will you pass away into the expanse of nirvāṇa in which the aggregates do not remain?”

The Blessed One replied, “Mañjuśrī, the blessed buddhas pass away on the basis of the domain of the inconceivable limit. Mañjuśrī, all phenomena have a basis like that. Such were the questions in the discussion we had by means of the mind.

1.37 “Moreover, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha All-Seeing asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the emanation of a buddha.’ Mañjuśrī, I then asked the thus-gone All-Seeing, ‘On what basis did the thus-gone All-Seeing fully awaken to unexcelled and perfect buddhahood?’ The Thus-Gone One replied, ‘I fully awakened to unexcelled and perfect buddhahood on the very same limit that forms the basis from which you are posing that question to me.’ [F.235.b] Such were the questions in the discussion we had by means of the mind.”

1.38 “Moreover, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha Exalted Noble Lord of the Pure Sky asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ I replied to the Thus-Gone One, ‘I fully awakened to unexcelled and perfect buddhahood on the same basis on which the phenomena of childish, ordinary beings are based.’ ”

1.39 Mañjuśrī asked, “Blessed One, what is the basis for the phenomena of childish, ordinary beings?”

“Mañjuśrī,” replied the Blessed One, “do you consider the phenomena of childish, ordinary beings to be existent?”

“No, Blessed One,” said Mañjuśrī. “Why is that? Blessed One, it is because the phenomena of childish, ordinary beings cannot be observed either inside or outside.”

The Blessed One said, “Just like that, Mañjuśrī, I fully awakened to unexcelled and perfect buddhahood without dwelling either inside or outside.

1.40 “Moreover, Mañjuśrī, I asked the Thus-Gone One, ‘Thus-gone, worthy, perfect Buddha Exalted Noble Lord of the Pure Sky, on what basis did you fully awaken to unexcelled and perfect buddhahood?’ [F.236.a] The Thus-Gone One replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis from which illusory beings accomplish the eight liberations.’ ”

1.41 Youthful Mañjuśrī then asked the Blessed One, “Blessed One, if illusory beings do not exist and cannot be observed, how could they actually accomplish the gateways of the eight liberations?”

The Blessed One replied, “Tell me, Mañjuśrī—are those phenomena, which do not exist and cannot be observed, illusory beings?”

Mañjuśrī said, “Blessed One, they are not.”

1.42 “Tell me, Mañjuśrī,” said the Blessed One. “Do illusory beings exist?”

Mañjuśrī replied, “Blessed One, they do not.”

The Blessed One said, “Likewise, Mañjuśrī, I fully awakened to unexcelled and perfect buddhahood on the basis of the eight liberations, which are just like that. Such were the questions in the discussion we had by means of the mind.

“Moreover, Mañjuśrī, in the east, I asked the thus-gone Splendorous King of the Glorious Exalted Flower-Garland Corona, ‘Thus-gone Splendorous King of the Glorious Exalted Flower-Garland Corona, on what basis did you fully awaken to unexcelled and perfect buddhahood?’ The Thus-Gone One replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of form, feeling, perception, and formation, and also on the basis of consciousness.’ ” [F.236.b]

1.43 Mañjuśrī asked, “Blessed One, what is the basis of form, feeling, perception, formation, and consciousness?”

The Blessed One replied, “Tell me, Mañjuśrī—besides the five aggregates, are there some phenomena that are the basis for the aggregates?”

“Blessed One, there are not,” replied Mañjuśrī.

1.44 The Blessed One asked, “Tell me, Mañjuśrī—does the essence of form abide in form?”

- “Blessed One, it does not,” replied Mañjuśrī.
- 1.45 The Blessed One asked, “Tell me, Mañjuśrī—is the essence of feeling, perception, formation, and consciousness the same as feeling, perception, formation, and consciousness?”
- “Blessed One, it is not,” replied Mañjuśrī.
- 1.46 The Blessed One asked, “Tell me, Mañjuśrī—are form, feeling, perception, formation, and consciousness without any basis?”
- “Blessed One, it is so,” replied Mañjuśrī. “Blessed One, form, feeling, perception, formation, and consciousness have no basis.”
- The Blessed One said, “In the same way, Mañjuśrī, the essence of perceiving is the absence of perceiving. The absence of perceiving is awakening. Such were the questions in the discussion we had by means of the mind.
- 1.47 “Mañjuśrī, the thus-gone Splendorous King of the Glorious Exalted Flower-Garland Corona asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ [F.237.a] I replied, ‘All phenomena—inexhaustible and vast as space—are awakening. I fully awakened to unexcelled and perfect buddhahood on such a basis. All phenomena have such a basis.’ Such were the questions in the discussion we had by means of the mind.”
- 1.48 When this teaching was given, all the worlds in the great trichiliocosm moved in six ways: they shook, trembled, rocked, quaked, vibrated, and rumbled. The entire great trichiliocosm became suffused with bright light. At that time, at that moment, in that very instant, even the pitch-black intermediate spaces between worlds, where the wondrous, powerful, brilliant light of the sun and the moon does not shine, where their brilliance, illumination, and luminosity cannot reach and spread light—even those places became suffused with light.
- 1.49 Then the Blessed One smiled, and as is the case whenever blessed buddhas smile, a variegated array of blue, yellow, red, white, crimson, crystal, and silver-colored rays of light emanated from his mouth and filled infinite, limitless world systems with light. After traveling as far as the abode of Brahmā, the rays of light returned, circled the Blessed One three times, and disappeared into the crown of his head.
- 1.50 The Blessed One now turned to his right, looked with his elephant gaze, and made this prophecy to venerable Ānanda: “Ānanda, this assembly is immaculate; [F.237.b] it is pure to the core. Ānanda, when this teaching was given, the minds of five hundred monks were freed from defilement without any further appropriation. Ānanda, among all the monks who abide here in the Jeta’s Grove, there is not a single one who harbors any doubt, uncertainty, or worry with regard to these teachings. Five thousand

bodhisattvas gained certainty in the unborn nature of phenomena. Many thousands of beings developed the resolve to attain unexcelled and perfect buddhahood, and in the future all of them will come to share the same name: the thus-gone, worthy, perfect Buddha Universal Proclamation. Their lives will last for an entire eon, and their sacred Dharma will persist for half an eon thereafter.

1.51 At that time, King Prasenajit of Kośala had the thought, “I have gone a long time without seeing the Thus-Gone One, so I must go to where he resides so that I can honor him, meet him, and serve him.”

1.52 King Prasenajit of Kośala said to his minister Long Shape, “I wish to honor, meet, and serve the Blessed One, so go right away and prepare my carriage with the finest horses.”

King Prasenajit of Kośala then said to his minister Great Glory, “I wish to honor, meet, and serve the Blessed One. Therefore, Great Glory, go and prepare an army of the four kinds of troops.”

King Prasenajit of Kośala then said to his chief queen, “You must also come to honor, meet, and serve the Blessed One.” [F.238.a]

King Prasenajit of Kośala then said to the prince Given-by-Viśākhā, “Prince Given-by-Viśākhā, go tell Mṛgāramātā that King Prasenajit wishes to go to honor, meet, and serve the Blessed One.”

1.53 King Prasenajit of Kośala then said to his court astrologer Suviśākha, “Suviśākha, go and gather together all the inhabitants of the city of Śrāvastī. Summon everyone from the kingdom and the surroundings: those who travel by foot, those who come via the four-way crossroads and via the three-way crossroads, and those who travel by carriage. Tell them all that King Prasenajit of Kośala commands that they go to honor, meet, and serve the Blessed One. You must also summon all the ministers, the householder Anāthapiṇḍada, the householder Susārthavāha, the householder Viśākha, and the householder Friend of the Nāgas. Also summon all the merchants and householders. Summon the householders Arisen Great Merit, Great Merit, and Heart of Great Merit. Also, summon Unrestrained Generosity, Mṛgāra, Increaser, and Given-by-Viśākhā. Summon the householder Vīraśrī, the householder Moves with a Hero’s Gait, Nandika, Pristine Mind, Amoghasiddhi, and Āgraha as well. Summon the householder Greatest Array, the householder Peaked Ears, the householder Bearing Earrings, and the householder Bearing Flower Earrings. Tell them they must go to honor, meet, and serve the Blessed One. [F.238.b] Tell them, ‘Friends, as soon as you hear this command of King Prasenajit of Kośala you must depart.¹⁰ Friends, you must depart.’ ”

The court astrologer Suviśākhā then conveyed the command of King Prasenajit just as he had heard it from the great king.

1.54 Queen Mālādhārā then addressed her maids Noble Kind Lady, Kusumaśrī, and Noble Joyous Lady, “Go to the wives of the householders and convey my message that they must go to honor, meet, and serve the Blessed One. With my words, summon the householders’ wives Candrā, Vimalā, Noble Bliss, Āryā, All-Knowing, Matchless Noble One, Lady of the Great Array, Sucandrā,¹¹ and Stainless Quality.”

Her companions said, “Yes, Queen,” and they conveyed the command of the queen just as they had heard it.

When King Prasenajit’s finest carriage had been prepared, the minister Long Shape went to King Prasenajit of Kośala and said, “Your Highness’s finest mounts are ready.”

1.55 King Prasenajit of Kośala then mounted the fine carriage so that he could go to honor, meet, and serve the Blessed One. In his power and splendor, the great king was surrounded and venerated by his retinue of consorts. He was also surrounded by the country people as well as the townspeople and venerated by his army of the four kinds of troops. They brought flowers, flower garlands, incense, perfume, wreaths, ointments, powders, umbrellas, banners, flags, and garments. The king carried precious and priceless clothing and was clad in broad and extensive precious clothing. He was surrounded by sixty thousand chariots, sixty thousand palanquins, and sixty thousand people on foot. [F.239.a] They raised sixty thousand flags and played sixty thousand instruments as well as many large drums and cymbals. With such royal pomp they went forth from the city of Śrāvastī.

1.56 King Prasenajit of Kośala rode in his carriage as far as possible. When he dismounted, he obtained power and dominion over that area. What are the five royal insignia of a kṣatriya king who has been anointed on the crown of his head? They are the precious sword, the precious umbrella, the precious crown, the precious fan, and the precious jeweled shoes. He was presented with all those, and once he was adorned with them, he proceeded on foot to the Jeta’s Grove.

1.57 Understanding that the Jeta’s Grove was a quiet place, King Prasenajit of Kośala said to his minister Long Shape, “Long Shape, this place is the abode of wandering meditators. It is the abode of practitioners who enjoy solitude, who abide in emptiness, who abide in the absence of marks, and who abide in the absence of wishes. It is the abode of nonabiding meditators. It is a place that is free of opposing forces. In addition having to characteristics such as those, it is a quiet and remote place.”

1.58 So King Prasenajit of Kośala said to Youthful Splendorous Viśākha, “Youthful Splendorous Viśākha, please keep my retinue quiet.”

In the Jeta's Grove, King Prasenajit of Kośala then beheld the all-knowing, all-seeing Blessed One surrounded by the assembly of monks. He was seated and teaching the Dharma while being venerated by the assembly of monks and by many groups of gods. As joy and delight arose in King Prasenajit of Kośala, at that moment, he offered these verses:

- 1.59 "You shine, radiate, and sparkle. [F.239.b]
You are unmoved by any opposition.
Holy one, you sit here among the assembly,
Brilliant like the full moon.
- 1.60 "When teaching the true Dharma,
You are unobstructed in all ten directions.
Having conquered every one of Māra's generals,
You shine brilliantly like a lofty golden mountain.
- 1.61 "Seated without moving like the king of the nāgas,
The hearers of Gautama are invincible.
Heirs who delight in tranquility, who enjoy tranquility—
Victor, as you teach them, you are beautiful.
- 1.62 "Renowned in the world as a teacher with genuine qualities,
Such is the way in which the Victor Śākyamuni shines.
Mount Meru is raised above the oceans
And adorned with a variety of precious things.
- 1.63 "In the same way, the Śākya lord is raised above the world.
You are exalted among all beings, and you shine brilliantly.
Just as the lotus is untainted by the lake,
So are you untainted by the world.
- 1.64 "Just as Mount Meru is permanently adorned,
So are you perpetually adorned due to your exalted nature.
Thus, the Victor is surrounded by wise ones.
Among this retinue that includes the gods, you are exalted.
- 1.65 "The wish-fulfilling tree in the Heaven of the Thirty-Three
Is resplendent and beautiful with the finest flowers.
In the same way, the Śākya leader is beautiful with the marks
Among this retinue that includes the gods.
- 1.66 "If a clear, eight-faceted beryl gem
Is placed on dukūla fabric from Kāśī,
It will be completely unblemished.

Likewise, the minds of worthy ones are stainless like a mirror.

- 1.67 “Your hearers now abide
With fully cultivated kindness.
Those stable hearers delight in wisdom.
With no afflictions, they reveal the instructions.
- 1.68 “They do not even notice
The king in their midst.
Those hearers of yours
Are tranquil and do not dwell on any phenomena.
- 1.69 “All-Knowing One, I bow down to you.
Supreme human, I bow down to you.
Your body was cultivated through wisdom;
You now dwell in a wisdom body.
- 1.70 “With your wisdom body you became a perfect buddha;
With that body you rested for three months.
- 1.71 “The perfect buddhas make supreme statements;
Endowed with wisdom, they are always beautiful. [F.240.a]
However, in the future, there will be monks
Who stray from wisdom.
- 1.72 “They will be frivolous and have ordinary faculties.
Knowing about these frivolous monks,
The Victorious One stayed in absorption
For three months on merely a single alms meal.
- 1.73 “In the future, there will be monks
Who will be desirous of material wealth.
Therefore, the Victorious One stayed in absorption
For three months on merely a single alms meal.
- 1.74 “For the sake of future monks,
You have spoken those words.
At that time, those with faith
Will train in this teaching.
- 1.75 “There are those who have no faith
And do not feel delight
Even after they hear these teachings.
You still act to encourage them.” [B2]

1.76 King Prasenajit of Kośala went up to the Blessed One and bowed down before him. He bowed down again with his mind filled with devotion. As he beheld the Blessed One in a state of trust, he bowed down again and spoke to the Blessed One, “Blessed One, I am the king of Kośala. Blessed One, I am the king of Kośala, and I bow down to you.”

The Blessed One said to King Prasenajit of Kośala, “Great king, you have shown respect and veneration, and you have performed worship. That is sufficient, so now rise. Rise, great king, and sit on your seat.”

1.77 King Prasenajit of Kośala sat before the Blessed One and gazed upon him with unblinking eyes. Having looked upon the Blessed One, he first held up the precious and priceless clothing. He then removed his own clothes that he was wearing and offered them all to the Blessed One. After making this offering, he said to the Blessed One, “Blessed One, these precious garments of mine are the result of the ripening of past actions. [F.240.b] They are irreproachable, excellent, without faults, and pleasant to wear. They have not been taken from anyone by means of my power. Since they are the result of previous good conduct, Blessed One, please accept them.”

1.78 The householder Anāthapiṇḍada thought, “The king of Kośala is offering to the Blessed One these precious garments that he has already used.”

Due to the Blessed One’s power, King Prasenajit of Kośala knew the householder Anāthapiṇḍada’s thoughts, so he said to the Blessed One, “Blessed One, I had not previously thought to offer my precious clothing to the Blessed One. Rather, the intention arose upon seeing the Blessed One. Hence, Blessed One, please accept these precious garments out of your kindness. Blessed One, this idea just came to me quickly. Blessed One, I thought to make this offering because it is so rare to meet the thus-gone ones, as rare as the uḍumbara flower. I now offer these verses so that I may please the Blessed One:

1.79 “You are the supreme person,
With exalted merit and splendor.
Apart from those with an afflicted mind,
Who could not be filled with joy upon seeing you?

1.80 “Those vile beings who do not pay homage
To the King of Sages are ruined.
In this world, such splendor as yours
Is as rare as the uḍumbara flower.

1.81 “Lion of the Śākya, supreme human,
Protector, with great pleasure
I now make the aspiration for wisdom.
Today I make this offering to you.

- 1.82 "This offering to the buddhas
Is for those who desire the wisdom of awakening.
It is for the sake of the wisdom of the buddhas
That I make an offering to the supreme human.
- 1.83 "Protector, please accept my offering!
Victor, please accept it! [F.241.a]
It is for the sake of all beings
That I offer these garments to you.
- 1.84 "It is because I have tamed my mind
And conquered stinginess
That I developed the wish to give
For the sake of producing qualities."
- 1.85 The Blessed One accepted the garments that had been offered by King Prasenajit of Kośala and said, "Great king, it is excellent that such a vast intention has arisen in your mind! Excellent! Great king, for that reason you should exert yourself in four principles. Great king, those four are as follows: (1) When a kṣatriya king has been anointed on the crown of his head and receives power and dominion in that land, he must go before monks and brahmins who maintain discipline and ask questions of them. (2) In order to protect and safeguard the teachings of the thus-gone ones, he must accomplish them. (3) He must be determined to pursue the Dharma out of a desire for the profound. (4) He must be determined to gain certainty about the true state by being free of wrong views. Great king, you must exert yourself in those four principles."
- When the Blessed One had spoken those words, when the Well-Gone One finished that teaching, he, the Teacher, continued:
- 1.86 "Always show respect
For the monks who observe discipline,
And inquire about all things.
That way, insight will flourish.
- 1.87 "Showing respect for monks
Is a virtuous act.
To the extent that it is pure,
One's mind will be pure.
- 1.88 "Protecting the teachings means
Constant protection.
Through this primary aspect,
One's body will be truly pure.

- 1.89 “When kṣatriyas take a seat
To listen carefully to the profound Dharma,
They will desire to hear it again
And will pursue it repeatedly.
- 1.90 “Having heard the profound Dharma,
One does not take a wrong path.
King, thus free of wrong views,
You understand the true Dharma.
- 1.91 “Once one understands the profound Dharma,
One will no longer be mistaken
But will abstain from evil deeds.
Thus, king, one becomes exalted. [F.241.b]
- 1.92 “With these four superior principles
One will always be among the four royal castes.
One will not fall to the lower realms.
Therefore, the higher realms will not be hard to find.
- 1.93 “One will quickly meet a buddha
And listen to the teachings from him.
Thus, one will understand the profound Dharma
As it is spoken by a perfect buddha.
- 1.94 “If one engages in the four principles
And dedicates one’s mind toward awakening,
Then, just like the waxing moon,
One’s wisdom will increase.
- 1.95 “If one dedicates one’s mind toward awakening
And pursues the supreme teachings,
One is worthy of becoming supreme in the world,
The most excellent of humans, a perfect buddha.
- 1.96 “The teacher of the supreme Dharma,
The most holy among all teachings—
By making offerings to that person,
One will surely be brought to the supreme vehicle.
- 1.97 “A king of the kṣatriyas
Who wishes to pursue the highest teaching
Must adhere to these four principles,
The supreme teaching, again and again.

- 1.98 “Furthermore, great king, with regard to what is supreme and suitable, I shall now explain the supreme teaching in order to benefit beings. Great king, what is the supreme teaching? Great king, the supreme teaching is that all phenomena are inconceivable. Who cannot conceive of them? Great king, they cannot be conceived of by anyone at all; that is why it is said that all phenomena are inconceivable. Great king, what is meant when we speak of *all phenomena*? Great king, all those phenomena are not phenomena. Therefore, all phenomena are known as *all phenomena*. In what way are they not phenomena? Great king, the more you engage with them, the more you do not conceive of them as phenomena. Great king, that which is called *not conceiving of phenomena* is the source of ignorance. If you observe conceptualization, it becomes nonconceptualization. Great king, if conceptualization is transformed, it becomes nonconceptualization. Great king, *conceptualization* is a symbolic designation. Great king, conceptualization is attachment. Great king, if there is conceptualization, it is called *childishness*. Great king, childishness perpetuates childishness. [F.242.a] Why is it called *perpetuating childishness*? Because it perpetuates childishness. How is it perpetuated? It perpetuates conceptualization. What is that conceptualization? It is the perpetuation of the concept of a self, the concept of existence, the concept of a being, and everything from the concept of form up to the concept of consciousness. It is the perpetuation of everything from the concept of the eyes, ears, nose, tongue, body, and the mind up to all concepts, even as far as the concept of nirvāṇa. Great king, why is nirvāṇa called *nirvāṇa*? Because it is a conceptualization of nirvāṇa.
- 1.99 “Great king, the concept of *nirvāṇa* does not exist. Great king, for childish, ordinary beings, nirvāṇa is enacted in the manner of a wheel or a river eddy. Great king, why is the term ‘manner’ used? Because it is not within the realm of experience. It cannot be the experience of anyone anywhere. Since it is not the experience of anyone, it is not in the realm of conceptualization. Great king, why is it called *the realm of experience*? Because it conceals that mind, that great experience, and that inauthentic experience. What is inauthentic? Anything that is not real is inauthentic. Nonexistent things are all inauthentic, which is why they are called *nonexistent*. Great king, why are nonexistent things called *nonexistent*? Because, great king, they lack substance. Why do inauthentic things lack substance? Because inauthentic things are impermanent, because they are painful, because they lack a self, and because they are an impure reality. Anything that is not true¹² is inauthentic.
- 1.100 “Likewise, great king, conceptualization is mistaken. Why is it called *mistaken*? [F.242.b] Because, great king, what is mistaken is neither here, nor there, nor anywhere in between. Hence, great king, how could there be any

conceptualization? What is conceptualization? It is the conceptualization of impermanence, suffering, selflessness, and ugliness. Great king, why is there no conceptualization here, there, or in between? Consider how the conceptualization of impermanence is just the same as the conceptualization of permanence!

1.101 “Great king, in reference to what has been said, what is meant by *in between*? Great king, if there is no in-between, then one cannot determine the middle. How, then, could one determine the edge? Great king, where one cannot observe the middle, one cannot observe the edge. If one cannot determine the edge, one has also eliminated movement. Where movement is eliminated, no one can go. If no one can go, then no one will proceed. If no one can proceed, there can be no rebirth. Where there is no rebirth, the only continuation is the abode of awakening. The abode of awakening is devoid of grasping. Being devoid of grasping is called *a sentient being*. That is why bodhisattvas are known as supreme sentient beings. Therefore, bodhisattvas are without grasping. Why is it called *devoid of grasping*? It is known as *devoid of grasping* because there is no grasping at observations. Great king, that is the supreme teaching. In this way, I teach the profound Dharma and give explanations.

1.102 “In this way, phenomena are uncreated, unchanging, and unceasing; they are empty of essential nature. Great king, as for ‘essential nature,’ why do we speak of being empty of essential nature? It is because all phenomena lack intrinsic substance that they are said to be empty of essential nature. Great king, why is that Dharma known as *profound*? Because, great king, it leads to the stable states. Great king, what are those stable states? They are states in which bodhisattva great beings engage. [F.243.a] What is meant by *engage*? Engaging with all phenomena as being empty—whoever engages with emptiness understands that. That is why it is said that all phenomena are emptiness.

1.103 “As for saying that all phenomena are inconceivable, it means that they are devoid of characteristics. Great king, why are they devoid of characteristics? Great king, all phenomena are selfless. What is selfless cannot be demonstrated. What cannot be demonstrated cannot be disturbed. What cannot be disturbed is grounded. What is grounded is unestablished. What is unestablished will not be squandered. What will not be squandered is known as *all phenomena’s abiding realm of phenomena*.

1.104 “Great king why is the abiding realm of phenomena known as *abiding phenomena*? Great king, phenomena do not abide. That ‘nonabiding’ has been unobservable since the very beginning, and even the beginning is unobservable. What is without an observable basis is also without observable going or coming. What is without an observable becoming is

known as *the space of emptiness*. Great king, why is that space unobservable? If a space is observed within a space, it becomes the space itself. Great king, in that way, childish, ordinary beings will run toward liberation. Great king, why is it called *liberation*? Liberation is inexhaustible. Those who run toward the inexhaustible will become exhausted. Those who are exhausted will become utterly exhausted. Those who become utterly exhausted are weakened. How are they weakened? They are weakened with respect to the true nature. Those who are weakened are distant from the gateways to liberation. Great king, why are they called *gateways*? They are gateways because they are well disposed toward two sides. Great king, this use of the term *gateway of liberation* is a symbolic expression. [F.243.b] Great king, why is it called *a symbolic expression*? Because in this there is nothing whatsoever to express and nothing to understand. Where there is nothing to be understood, there is also nothing to cognize.

1.105 “Great king, why do we say that an unsuited person with no reasoning is unsuited? Because they accept and reject. How do they accept and reject? They accept and reject where there is nothing to accept and nothing to reject. Those who reject are running. Where are they running to? They are running toward awakening. They are running toward emptiness. Those who are running are distant from this teaching and far from being near to awakening. Great king, why is it called *being near*? It is neither near to awakening nor not near to it. What is awakened is not established anywhere. Therefore, it is not known as either *peace* or *nonpeace*. Great king, why are those who are at peace and awakened called *awakened*? Because they are lions. What is a ‘lion’? It is to be unafraid. Why are they said to be *unafraid*? Because, great king, they have transcended fear. Great king, with regard to those who are unafraid, why are thus-gone ones called *thus-gone ones*? Thus-gone ones are called *thus-gone ones* because they come and go. Great king, why else are they called *thus-gone ones*? Because they have not gone, nor have they not gone. That is why they are called *thus-gone ones*. Great king, why are discussions about buddhas known as *discussions about buddhas* and *discussions about thus-gone ones*? Because buddhas understand that all phenomena are unmoving. How do they understand that? They understand it in the same way they understand that there is no coming and no going.”

1.106 King Prasenajit of Kośala said to the Blessed One, “Blessed One, this profound Dharma teaching is amazing! [F.244.a] Blessed One, how many beings will depart to unexcelled and perfect awakening through this teaching? How many will dwell in the state of the hearers? How many will dwell in the state of the solitary buddhas?”

1.107 The Blessed One said, "Great king, there are no beings whatsoever who will depart because of the teachings that I am explaining, those I will explain, and those that I have explained. There are no beings whatsoever who will depart because of this Dharma teaching about the perfect awakening of phenomena. There are none who will dwell in the state of the hearers and none who will dwell in the state of solitary buddhas. Great king, it is like this analogy: Imagine that in the presence of a group of people a magician or a magician's skilled apprentice conjures up two kings with armies of the four kinds of troops, fully prepared and armored, who are assembled to fight a battle. Great king, one of those two kings conjured by the magician is then defeated, and the other king, after that conjured battle has been fought, emerges victorious. In front of that army of the four kinds of troops, he then says, 'I defeated the great king! I removed the thorn!' What do you think, great king? What is the defeated king like?"

1.108 "Blessed One, the king conjured by a magician was defeated by the king conjured by a magician."

The Blessed One said, "Great king, do certain emanations defeat other emanations?"

1.109 "Blessed One, they do not. Why is that? Because the ability of an emanation is not a substantial thing, and an insubstantial thing cannot defeat an insubstantial thing. Blessed One, the defeated king and the words of the king¹³ are a delusion of childish, ordinary beings." [F.244.b]

The Blessed One said, "Great king, in that same way, the nature of phenomena is beyond defeat and no defeat. This Dharma is the natural way. The realm of phenomena is things as they are. This Dharma is the very absence of flaws. In this regard, the thus-gone ones speak the truth. They speak just as it is. They speak correctly. They speak incontrovertibly. They apply terms in accordance with the unborn nature of all phenomena. Great king, in accordance with the way in which childish, ordinary beings apprehend, the thus-gone ones teach what cannot be demonstrated. Great king, the thus-gone ones completely eliminate all conventions. Why do thus-gone ones completely eliminate all conventions? Because all conventions are equal. It is said that what is equal is eliminated, and what is eliminated is equal. The complete elimination of all conventions is the unborn nature of phenomena.

1.110 "Great king, this can be shown in the way that a mathematician operates. For example, great king, from one hundred thousand, many millions can be made. Those millions arose from that hundred thousand. Moreover, great king, even though many reflections appear in a mirror, those reflections do not exist in the mirror. Moreover, great king, even though one syllable can produce many other syllables, those syllables do not appear in that one

syllable. Moreover, great king, for a monk who has great miraculous powers, one can be transformed into many, and many can become one. In the same way, great king, when the thus-gone ones have obtained the powers, fearlessnesses, and all the perfections, they teach the Dharma in order to instruct beings. As they do so, they employ worldly conventions and ways of calculation to declare 'I have trained such-and-such many beings.' However, great king, the method of training, those who are trained, and those who do the training are actually nondual from the perspective of the thus-gone ones. [F.245.a] Thus, when they say, 'Through teaching this Dharma, I have trained such-and-such many beings,' that is the uncreated, unchanging lion's roar."

1.111 When the thus-gone, worthy, perfect Buddha gave this teaching, the worlds of the great trichiliocosm shook six times. They quivered, trembled, and quaked; wobbled, rocked, and swayed; and vibrated, shuddered, and reeled.

1.112 King Prasenajit of Kośala now asked the Blessed One, "Blessed One, what is the cause for the earth to shake so strongly? What is the reason?"

The Blessed One responded, "Great king, when the Thus-Gone One gave this teaching, eight quadrillion gods of the desire realm and the form realm attained the purified Dharma eye, free from dust and blemish with respect to phenomena. Ninety billion gods developed acceptance of the unborn nature of phenomena. Sixty thousand brahmins attained the purified Dharma eye, free from dust and blemish with respect to phenomena. Eighty thousand beings, including gods and humans, attained the purified Dharma eye with respect to phenomena. Eighty million human beings developed acceptance of the unborn nature of phenomena. Eight million creatures directly perceived the fruition of the non-returners. Great king, that is the cause for the earth to shake so strongly. That is the reason. Great king, the blessed buddhas of the past also gave this Dharma teaching on the conversations of thus-gone ones in this very place under the sky. I am also giving it, and the thus-gone, worthy, perfect Buddha Maitreya will also teach it in this very place."

1.113 To worship this Dharma teaching, King Prasenajit of Kośala then sprinkled, scattered, and tossed a variety of flowers, perfume, and garlands on the Thus-Gone One. [F.245.b] He then said, "If one wishes to make offerings to the blessed buddhas of the past, future, and present, one should make offerings to this Dharma teaching on the discussions about thus-gone ones."

1.114 Śakra, king of the gods, then said to the gods of the Heaven of the Thirty-Three, "Come¹⁴ here, gods. In order to worship this Dharma teaching, one must scatter, sprinkle, and toss divine flowers, incense, perfume, garlands,

and sandalwood powder. Why is that? Because, friends, by worshiping this Dharma teaching, one is worshiping the blessed buddhas of the past, future, and present.”

1.115 Śakra, king of the gods, together with the gods of the Heaven of the Thirty-Three, then sprinkled and scattered mādārava flowers on the Blessed One, and divine music resounded from the sky. In order to worship the Thus-Gone One himself, they filled the entire Jeta’s Grove with silken streamers decorated with the seven precious materials. Then he said, “Those noble sons and daughters who worship this Dharma teaching will be worshiping the blessed buddhas of the past, future, and present.”

1.116 Next, the householders scattered upon the Blessed One as many flowers, perfumes, and garlands as they could carry and said, “Whoever worships this Dharma teaching will be worshiping the blessed buddhas of the past, future, and present.”

The Blessed One then said to King Prasenajit, to Śakra, king of the gods, and to the householders, “Gods, it is just as you have said.”

1.117 The Blessed One then said to venerable Ānanda, “Ānanda, any noble son, [F.246.a] noble daughter, monk, nun, male lay practitioner, or female lay practitioner who remembers this Dharma teaching, retains it, understands it, reads it aloud, teaches it widely to others, practices it correctly, or even writes it down and carries it will be worshiping the blessed buddhas of the past, future, and present. Why is that? Because, Ānanda, all blessed buddhas who appeared as thus-gone, worthy, perfect blessed buddhas in the past all taught this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma. Ānanda, all blessed buddhas who will arise in the future will teach this very Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma. Ānanda, all blessed buddhas who currently flourish and prosper in any of the ten directions also teach this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma. They have taught it and they will teach it. Ānanda, if I were to declare which of the Dharma teachings taught by the blessed buddhas is the most excellent, then, Ānanda, it would be this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma.

1.118 “Ānanda, any noble son or daughter who wishes to attain the wisdom of a buddha, the powers of a buddha, and the fearlessnesses of a buddha, who wishes to abide in a buddha field, who wishes to accomplish the wisdom of a buddha, and who wishes to obtain the wisdom of a buddha should remember this Dharma teaching on the discussions about the thus-gone ones and discussions about the Dharma. They should understand it, engage in it, preserve it, and read it aloud. Why is that? Because, Ānanda, any noble

son [F.246.b] or daughter who even just writes down this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma and who carries it, reads it aloud, and recites and chants it within two weeks will see me teaching the Dharma in a dream, which will be of benefit related to their qualities.

1.119 “Ānanda, as for the benefits, if any noble son or daughter happens to overhear this teaching on the discussions about thus-gone ones and discussions about the Dharma, or if they merely hear it and enjoy hearing it, then, Ānanda, that will result in those noble sons or daughters coming to serve many buddhas. Ānanda, by teaching this profound Dharma, noble sons and daughters will no longer be afraid, fearful, or gripped by fear. Such are the features, characteristics, signs, and forms of those benefits.

1.120 “Ānanda, those noble sons or daughters who have genuinely entered into unexcelled and perfect awakening, as well as those who are entering into it and those who will enter into it, should remember at least one four-line verse from this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma. They should understand it, recite it, preserve it, explain it to others, and teach it. Ānanda, the merit of those noble sons and daughters will then increase greatly.”

1.121 Then King Prasenajit of Kośala said to the Blessed One, “Blessed One, please accept my invitation for you and the entire congregation of monks to have your meal at my residence tomorrow.”

1.122 Out of compassion for King Prasenajit, the Blessed One remained silent. King Prasenajit of Kośala then said to the Blessed One, “Blessed One, we have many things to do and many things to get done, so we must depart.” [F.247.a]

The Blessed One said to King Prasenajit, “Great king, if the time has come for that, you should depart.”

1.123 King Prasenajit said to his chief queen, “Wife, stay here in the presence of the Blessed One and repeat to me whatever Dharma he teaches.”

King Prasenajit then bowed down at the feet of the Blessed One with reverence and respect and left the presence of the Blessed One.

1.124 The Blessed One said to youthful Mañjuśrī, “Mañjuśrī, to the east of here is the world known as Suffused with Qualities. There, the thus-gone Exalted Flower King of the Great Array resides, flourishes, and prospers. I asked him, ‘Thus-gone Exalted Flower King of the Great Array, on what basis did you fully awaken to unexcelled and perfect buddhahood?’ He then said to me, ‘The basis for this flower is the basis for all phenomena. It was on such a basis that I fully awakened to unexcelled and perfect buddhahood.’ ”

1.125 Mañjuśrī asked, “Blessed One, what are flowers based on?”

The Blessed One replied, “Mañjuśrī, flowers have no basis. Mañjuśrī, flowers are based on the natural basis. Since all phenomena have a basis like that, awakening also has such a basis, without the slightest difference whatsoever. Moreover, Mañjuśrī, that thus-gone one asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ [F.247.b] Mañjuśrī, I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the limit of reality.’ Such were the questions in the discussion we had by means of the mind.”

1.126 Then youthful Mañjuśrī asked the Blessed One, “Blessed One, what is the basis of the limit of reality?”

The Blessed One replied, “I will ask you a question in this regard. Please answer as well as you are able. Mañjuśrī, to give an analogy, during the midday heat of the last month of spring a feeble person might see a wavering mirage and become thirsty. His friends might also perceive the mirage as water, so they would all rush to get to it. However, the more these people, who in this way perceive the mirage to be water, proceed, the more their thirst grows. Mañjuśrī, what do you think? Is their perception accurate?”

“No, Blessed One, it is not.”

1.127 “What do you think, Mañjuśrī? Is there a basis for water in the mirage?”

“No, Blessed One, there is not. If there is no water actually present in the mirage, how could there be a basis for it? Since there is no basis, Blessed One, one cannot say so.”

The Blessed One said, “Mañjuśrī, in the same way, all phenomena are based on the limit of reality. Awakening is also like that!

1.128 “Furthermore, Mañjuśrī, in the east, the thus-gone, worthy, perfect Buddha Manifested Chief Exalted King Arrayed with Invisible Flowers asked me, ‘On what basis did the Thus-Gone One, the greatest of the Śākya kings, Śākyamuni, fully awaken to unexcelled and perfect buddhahood?’ [F.248.a] I replied, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of all phenomena.’

1.129 Then youthful Mañjuśrī asked the Blessed One, “Blessed One, what is the basis of all phenomena?”

“Mañjuśrī, all phenomena are based on their nature, yet they are also not based on their nature. Awakening is also like that! Moreover, Mañjuśrī, I said to the thus-gone Manifested Chief Exalted King Arrayed with Invisible Flowers, ‘On what basis did the Thus-Gone One fully awaken to unexcelled and perfect buddhahood?’ He replied to me, ‘I fully awakened to unexcelled and perfect buddhahood on the basis of the limit of reality.’ Such were the questions in the discussion we had by means of the mind.”

- 1.130 Mañjuśrī asked the Blessed One, “Blessed One, what is the basis for the limit of reality?”
 “The basis for the limit of the future and the limit of the present is also the basis for the limit of the past.”
- 1.131 “Blessed One, what is the meaning of the words *the limit of the present?*”
 “Mañjuśrī, all phenomena are unborn and undying by nature. That is the meaning of *the limit of the present.*”
 “Blessed One, what is the meaning of the words *the limit of the past?*”
 “Mañjuśrī, all phenomena are the inconceivable limit. That is the meaning of *the limit of the past.*”
 “Blessed One, what is the meaning of the words *the limit of the future?*”
 “Mañjuśrī, the extent of the future has not been born, that is the meaning of *the limit of the future.*” [F.248.b]
- 1.132 Mañjuśrī said, “Blessed One, the extent to which the blessed buddhas ascertain the meaning is amazing!”
 “Mañjuśrī, in the same way, the blessed buddhas ascertain the meaning and the words.”
- 1.133 “Blessed One, what is the meaning of *ascertaining the words?*”
 “Mañjuśrī, it refers to certainty that words are formed. Why *certainty?* Because of certainty that words are beyond answer. Why *certainty that words are beyond answer?* Because words are completely inexpressible.”
 “Blessed One, what is the meaning of *inexpressible?*”
 “Speech is expressible, but all speech is also inexpressible. What is speech? Mañjuśrī, speech is ‘separate from the basis.’ ”
- 1.134 “Blessed One, what is the meaning of the words *separate from the basis?*”
 “Mañjuśrī, *separate from the basis* is the apprehension of speech. It is apprehension of marks. It is apprehension of living. It is apprehension of everything.”
- 1.135 “Blessed One, why does one apprehend everything?”
 “Because one apprehends duality.”
 “Why does one apprehend duality?”
 “One apprehends self and other. However, those words contain neither apprehension of self nor apprehension of other. That is why they are said to be ascertained.”
- 1.136 At this point Pūrṇamaitrāyaṇīputra thought to himself, “The blessed buddhas fully determine the well-spoken words. The blessed buddhas are skilled at clearly determining and classifying the definitive meaning. The blessed buddhas have mastered inexhaustible wisdom. The blessed buddhas clarify words and sounds. The blessed buddhas delight in expressions with

hidden intent in the wheel of the Dharma. [F.249.a] Hence, I should make sure to request the Blessed One to give a presentation of the classifications created by words related to all phenomena.”

1.137 The Blessed One knew the thoughts of Pūrṇamaitrāyaṇīputra, so he said to him, “Pūrṇa, as far as that ‘presentation of the classifications created by words,’ what is the primary ‘classification’? What is meant by *created by words*? The primary classification is the superknowledges—that is what is created. In whom is that created? In whom is attainment gained? The ones who understand attainment are the thus-gone ones—the disintegration of the thus-gone ones and the appearance of thus-gone ones.¹⁵ Pūrṇa, why are thus-gone ones expressed as *thus-gone ones*, and who calls them that? Entities are ineffable. Because entities do not exist, they are ineffable. Because entities exist, they are ineffable. Because entities are not existent, they are ineffable. Thus-gone ones are not contradictory with regard to any words. Thus-gone ones do not reverse from their basis. They cannot be expressed by any words. Pūrṇa, thus-gone ones cannot be described using specific statements. Pūrṇa, ‘thus-gone ones’ are ineffable. To give an analogy, space has no form, and it never will have form. Space is neither an existent thing nor a nonexistent thing, and thus it is ineffable. Pūrṇa, the one who says ‘meeting a thus-gone one’ and the one to whom it is said are also ineffable.”

1.138 Then, Pūrṇamaitrāyaṇīputra asked the Blessed One, “Blessed One, what is the name of this Dharma teaching?”

The Blessed One replied, “It is called *Discussions of the Blessed Buddhas*. Pūrṇa, why is it identified as such? Because these innumerable things are the objects of discussion. Pūrṇa, why is it called *discussion*? [F.249.b] Because there is neither discussion nor conversation. Pūrṇa, why is this Dharma teaching known as a *Dharma teaching*? It is not something that can be known or understood. It is neither expressed, nor spoken, nor enunciated. It is ineffable and beyond expression. It cannot be cognized. It is not something that can be labeled. It does not abide. It cannot be accepted or rejected. Those qualities are taught to be the Dharma teaching.

1.139 “Pūrṇa, for those noble sons or daughters who understand this natural way, their words and meanings will be inexhaustible. Pūrṇa, I shall present this natural way to those noble sons and daughters. Pūrṇa, what is meant by *natural way*? Pūrṇa, this is neither a ‘natural way’ nor an ‘unnatural way.’ Therefore, it is called a *natural way*. Pūrṇa, these are the essential words. Pūrṇa, why are the essential words called the *essential words*? Pūrṇa, it is because, for example, they are like the literal meaning of the liberations.

1.140 “Furthermore, Pūrṇa, when one says ‘classification of words,’ what is the nature of the classification of words that will manifest? They manifest while being insubstantial by nature. That is how that manifestation manifests. All

phenomena, which are not vessels, manifest in that way. Pūrṇa, they manifest without being manifested. Pūrṇa, as far as manifesting action and ripening, what is action? What is ripening? Pūrṇa, actions may be white, black, and those that are neither white nor black.¹⁶ Ripening is abandonment. That is how it manifests. All phenomena are indivisible, and that is why it is known as *correct knowledge*. Why is it called *correct knowledge*? Because it is correct knowledge of meaning. What is correct knowledge of meaning? The ‘meaning’ is empty by nature; it is indivisible by nature. [F.250.a] It is naturally empty and indivisible in all regards. Therefore, it is known as *correct knowledge of meaning*.

1.141 “As for the correct knowledge of language, correct knowledge of eloquence, and correct knowledge of phenomena, what is meant by *correct knowledge of phenomena*? The nature of phenomena is the uncreated reality. That which is uncreated is their nature. Since it is indivisible, it is known as *correct knowledge of the meaning of phenomena*. Why is the nature of eloquence called *nature*? It is the way that all indivisible phenomena manifest. It is the way that all naturally insubstantial phenomena manifest. It is the way that all naturally ceasing phenomena manifest. It is the way that all phenomena, which are like hallucinations, manifest.

1.142 “Moreover, Pūrṇa, actions manifest in various ways, and there are various ways of ripening due to those actions. Pūrṇa, those forms of ripening are determined on the basis of the differentiation of actions from the perspective of the individual faculties, or the nine hundred million faculties, or the one billion faculties. That is how they manifest. In order for ripening to occur, actions appear to be generated. That generation is manufactured and produced. Why is it said to be ‘produced’? Because suffering is produced. What is suffering? It is craving and views. What is attachment to views? Even though there is no going and no abiding, childish, ordinary beings become attached to views—even though there are no views—and so they rush forth. Those beings who rush forth become immersed. Those who become immersed deteriorate. Those who deteriorate become immersed. Those who become immersed cause arguments. Why do they cause arguments? Because they argue about nonexistent, hollow, and imperceptible things. Moreover, for childish, ordinary beings who are not restrained, that which is ‘generated’ is what manifests. Such manifestations are then referred to as *linguistic manifestations*.

1.143 “Pūrṇa, as for ‘accomplishment,’ what is accomplished? It is the accomplishment of syllables. Pūrṇa, why are they called *syllables*? Because they are inexhaustible.¹⁷ [F.250.b] Pūrṇa, ‘syllables’ are primordially exhausted. Pūrṇa, that which is ‘primordially exhausted’ is inexhaustible. Moreover, Pūrṇa, *that which is inexhaustible* and *the inexhaustible gateway* refer to

all phenomena. *The inexhaustible* and *the inexhaustible gateway*, which refer to all phenomena, are the gateway of phenomena. Pūrṇa, this gateway of phenomena is the gateway of space. Those noble sons or daughters who enter that gateway will gain an inexhaustible ability to teach language. Pūrṇa, I will entrust this inexhaustible gateway of phenomena to Ānanda.”

1.144 The Blessed One then said to venerable Ānanda, “Ānanda, you must remember this Dharma teaching. You must preserve it, recite it, and understand it. Why is that? Ānanda, those who remember this Dharma teaching, preserve it, recite it, and understand it—and even those who merely remember a four-line verse and teach it to others—will, Ānanda, be engaged in the deeds of a buddha. Those noble sons or daughters who teach this to others will increase their roots of virtue. Therefore, Ānanda, I will entrust this Dharma teaching to you by conferring it upon you twice.”

1.145 The Blessed One touched venerable Ānanda with his right hand and said, “Ānanda, I place my unexcelled and perfect awakening, accomplished over many billions of incalculable eons, in your hands. By all means, you must remember it and help others understand it. Later on, you must also promulgate it widely. Ānanda, those noble sons or daughters who remember, understand, and engage in this Dharma teaching on the discussions about thus-gone ones will have five hundred qualities arise in them during this life. What are those five hundred? There are one hundred qualities of the body, one hundred qualities of verbal action, one hundred qualities of mental action, one hundred qualities of protection, and one hundred qualities of Dharma. [F.251.a]

1.146 “Ānanda, the classes of worms that inhabit the body will not infect that person’s body. Nor will they be afflicted by diseases of the eye, ear, nose, tongue, or body. They will likewise not experience pain in their eyes, ears, nose, tongue, or body. They will also not have injuries to their eyes, their eyes will not become unclear, their eyes will not be closed, their eyes will not be distorted, their eyes will not appear to be fearful, they will not go blind, their eyes will not become crooked, their eyes will not lose their symmetry, and their eyes will not become crossed. Rather, their eyes will be clear, their eyes will be sharp, and their eyes will be unimpaired and youthful. Their eyes will be like the throat of a peacock. Their eyes will have the dignity and movement of the king of elephants. Their private parts will be concealed. Their ten limbs will be pure. Their ten minor body parts will be pure. Their ten body parts without division will be pure. The ten aspects of their ears, the ten aspects of their nose, the ten aspects of their tongue, the five areas of their pores,¹⁸ and their experience of the twenty-one flavors present in food will all be purified. These are the qualities of the body that they will obtain.

1.147 “What are the one hundred qualities of verbal action that they will obtain? They are the ten qualities of verbal action that transform through the voice, the ten qualities of verbal action that protect others, the ten qualities of verbal action that protect against future mistakes, the ten qualities of verbal action that protect against mistakes in the present, the ten auspicious verbal actions of the buddhas, the ten verbal actions that are connected with actions, the ten verbal actions performed by the gods and the ten beneficial actions, the ten verbal actions of adhering to the training, and the ten verbal actions endowed with inherent qualities. [F.251.b] They will obtain these one hundred qualities of verbal action.

1.148 “What are the one hundred qualities of mental action that they will obtain? They will be free from the discordant mental actions. What are those? They prepare their speech. They will not pursue discordant mental actions when they speak. They will not be mentally distracted. They will not be mentally injured. They will not entertain false ideas in the mind. They will not have any discordance with respect to their minds. They will gain intelligence, understanding, and certainty. They will gain proper conduct, and they will become skilled in behavior. They will gain excellence in analysis, service, and deportment. They will become endowed with mindfulness and become unshakable in it. Their mind will become unmoving and stable. They will attain qualities. Their mind will become soft. They will become nonregressing. Their mind will be unshakeable. They will be in harmony with their mind. The blessed buddhas will gaze upon those stable-minded and nonregressing beings. Gods, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, humans, and asuras will desire to look upon them. Gods, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, humans, asuras, and even the blessed buddhas will speak sweetly to them. Gods, as well as nāgas, yakṣas, gandharvas, kinnaras, mahoragas, humans, asuras, and even the blessed buddhas, will praise them. The blessed buddhas will even arrive before them and cause them to accomplish those qualities.¹⁹ [F.252.a]

1.149 “Ānanda, those who preserve or teach this discourse can expect many hundreds of qualities. Ānanda, this Dharma teaching contains the awakening of all the buddhas. Why is that, Ānanda? Because all phenomena are subsumed within it. That is the discussion about buddhas. Ānanda, this discussion about buddhas, this discussion about thus-gone ones, this discussion about the Dharma, will not pass into the hands of inferior beings and slothful individuals. Those beings will not be inferior. Furthermore, Ānanda, those beings into whose hands this discussion about buddhas is passed will cultivate diligence. It will pass into the hands of those who are undaunted and have subjugated their mind.

1.150 “Ānanda, those beings who have not subjugated their mind will not remember this discussion about buddhas. Moreover, Ānanda, you should understand that this teaching overcomes Māra. Ānanda, evil Māra will work diligently to degrade this discourse. Ānanda, you must therefore examine the subtle acts of Māra, the careless acts of Māra, and the distant acts of Māra, and you must also examine how to conquer the acts of Māra. Moreover, Ānanda, in relation to this discourse, many acts of Māra will arise. How should the distant acts of Māra be seen? Noble sons and daughters who do not understand the qualities of this discourse will say, ‘This discourse is too distant and too vast; there are too many obstacles, too many distractions, and too many afflictions.’ Such noble sons and daughters who do not understand the qualities of this discourse in this way have been hooked and lassoed by Māra. Hence, they will not exert themselves in this discourse. They will not remember it, preserve it, understand it, or teach it to others.

1.151 “Ānanda, look at how beings have degenerated! [F.252.b] Someone who does not remember this Dharma teaching on the discussions about thus-gone ones and who does not preserve it or promulgate it widely, Ānanda, will be disrespecting the most excellent awakening of the buddhas. That is not good—it is not good at all. Ānanda, anyone who disrespects this discourse is also disrespecting the Dharma. Moreover, Ānanda, those who disrespect this discourse will not be swayed whatsoever by this admonition. Why is that? Such confused individuals do not make any effort. They do not understand their own mind or their own condition, so when one admonishes them, they will not remember that admonition. Moreover, Ānanda, regarding those who disrespect the thus-gone ones and the Dharma, the blessed buddhas cannot by nature be disrespected. Ānanda, those confused individuals have been corrupted by inauthentic teachings. Therefore, they are disrespecting themselves; there is no harm being done to the thus-gone ones or the Dharma. Ānanda, the thus-gone ones have mastered the Dharma, which is beyond being disrespected. The blessed buddhas also cannot be disrespected. Hence, Ānanda, you must master these teachings without disrespecting or disparaging²⁰ the qualities of the Buddha.”

1.152 Then, the Blessed One addressed youthful Mañjuśrī, “Mañjuśrī, immeasurable and incalculable worlds beyond this one is the world called Light Rays of the Exalted Moon. There, the thus-gone, worthy, perfect Buddha Exalted Lotus Beaming Light resides, flourishes, and prospers. [F.253.a] Mañjuśrī, the world system of that thus-gone one is adorned with lotus flowers made of the seven precious materials. Bodhisattvas seated in the cross-legged posture have arisen from the center of those lotuses, and from those lotuses light streams forth. The bodhisattvas then create

emanations made from that light. They emit incalculable emanations, and those emanations teach the Dharma. Mañjuśrī, that light has illuminated as many world systems as there are grains of sand in sixty Ganges rivers.

1.153 “To give an analogy, Mañjuśrī, in a clear and stainless autumn sky free of clouds, during the middle of the night on the fifteenth day of the waxing moon, the light of the full moon will shine brightly, unobscured by clouds. At that time the whole of the world is brimming with light. In the same way, Mañjuśrī, the entire world Light Rays of the Exalted Moon is brimming with light. To the east, south, west, and north, as well as above, below, and in the intermediate directions—in all the ten directions—as many worlds as there are grains of sand in sixty Ganges rivers are also illuminated in that same way. For that reason, Mañjuśrī, that world system²¹ is known as Light Rays of the Exalted Moon.

1.154 “Mañjuśrī, when that thus-gone one teaches the Dharma, a lotus emerges from the crown of his head. The lotus shines a light that illuminates the entire trichiliocosm. From the light, buddhas appear, and those buddhas then sprinkle and scatter lotus flowers on the Thus-Gone One. Mañjuśrī, the lotuses that are scattered then abide within the body of the Thus-Gone One. In that way, Mañjuśrī, because of his past aspirations, that blessed one is known as Exalted Lotus. Mañjuśrī, I asked the thus-gone Exalted Lotus Beaming Light, [F.253.b] ‘On what basis did the thus-gone Exalted Lotus Beaming Light fully awaken to unexcelled and perfect buddhahood?’ He responded, ‘Awakening abides on the same basis as past thoughts and future thoughts. I fully awakened to unexcelled and perfect buddhahood on such a basis.’ ”

1.155 Mañjuśrī asked, “Blessed One, what is the basis of past thoughts and future thoughts?”

The Blessed One replied, “Mañjuśrī, past thoughts are unborn. Future thoughts are also unborn. Present thoughts are also unborn. That which is unborn is suchness, which is awakening. Therefore, it is awakening. For example, Mañjuśrī, past illusions do not exist, nor do future illusions or present illusions. They are devoid of intrinsic existence—they lack intrinsic existence. Mañjuśrī, in the same way, past thoughts are unborn, future thoughts are unborn, and present thoughts are unborn. Awakening is like that. Mañjuśrī, awakening is not past, future, or present. Mañjuśrī, awakening is like that. In this way, Mañjuśrī, awakening is neither existent nor nonexistent. Mañjuśrī, in this way all phenomena are awakening, yet all phenomena are also not²² awakening. [B3]

1.156 At this point the householders Susārvhāvāha, Pure Conduct, Friend of the Nāgas, Without Fixation, Peaked Ears, Mañicūḍa, Full Ears, Amoghasiddhi, and Precious Walker [F.254.a] all said to the Blessed One, “Blessed One, the

blessed buddhas have a body that is unimpeded, and the blessed buddhas have a loving gaze. That is amazing! For three months the Blessed One has been engaged in this discussion about thus-gone ones together with all those thus-gone ones.”

The Blessed One responded to the householders, “Householders, you must understand that the characteristics of a buddha cannot be assessed.”

1.157 The householders said to the Blessed One, “Blessed One, could you please give an analogy of the Blessed One discussing this Dharma teaching on discussions about thus-gone ones together with all those thus-gone ones?”

The Blessed One said, “Householders, I will give you an analogy so that you will discern and feel trust in the wisdom of the buddhas. Wise ones, those with great faith, those who have conquered pride, those with great intelligence, and those who abide in the supreme and inconceivable wisdom of the buddhas will be able to understand. However, childish, ordinary beings, those who perceive a self, those impaired by pride, and those with little intelligence will not be able to understand it. For that reason, listen carefully and pay attention. I shall now explain.

1.158 “Householders, consider this analogy. In this trichiliocosm, there are one billion worlds with one billion suns and one billion moons. Householders, surrounding that trichiliocosm is an outer ring of lofty mountains. Within the trichiliocosm there are also all those sentient beings designated as sentient beings, without beginning or end, who attain a human body. [F.254.b] Within that world system there is the earth element and all the things that contain the earth element, such as jewel-like grass, trees, branches, leaves, and petals, as well as all the mountains. Now, imagine that all of that, which is classified as the earth element among the four great elements, was pulverized into the smallest particles. Householders, what do you think? Would there be many such particles?”

1.159 The householders responded to the Blessed One, “Yes, Blessed One, there would be many such particles. There would be a great number of particles. Blessed One, those smallest particles would be countless.”

The Blessed One said, “Moreover, householders, imagine the following. Consider how sentient beings, who are as numerous as those smallest particles, attain the human body without beginning or end. Once they attain the human body, all those beings might go forth into homelessness. Once they go forth into homelessness, all those beings might attain the level of a worthy one and manifest the superknowledges. Through the miraculous power of those six superknowledges, a single hearer would then be able to travel to a number of worlds equal to the total number of great hearers, all in the span of a snap of the fingers. Householders, each one of that number of great hearers would be able to travel in this way. As they pass by one world,

they will continue to travel to yet further worlds. Householders, imagine that all the great hearers continue to travel in this way for one hundred years. Householders, what do you think? How many worlds would those great hearers travel to in that span of one hundred years?"

1.160 "Blessed One, the number of world systems those great hearers would pass by would be immeasurable. Blessed One, the number of world systems would be countless."

The Blessed One said, "Imagine the following. [F.255.a] Imagine that all those world systems that the great hearers were to pass by during a span of one hundred years became a single city, and that city had the same dimensions in terms of its length, width, and height. Householders, what do you think? Would the surface of the walls around that city be large?"

"Blessed One, that city would be large. Well-Gone One, such a city would be limitless. Blessed One, the extent to which you make such analogies is truly amazing."

1.161 "Householders, if that city were to be filled to the brim with mustard seeds, would those seeds be great in number?"

"Blessed One, those mustard seeds would be many. Well-Gone One, they would be very many."

1.162 "Householders, compared to that, there are far more—immeasurably many more—thus-gone, worthy, perfect buddhas who genuinely discuss this Dharma teaching on the discussions about thus-gone ones and discussions about the Dharma."

1.163 The householders said to the Blessed One, "Blessed One, it is amazing that the Thus-Gone One is able to make²³ such a subtle and far-reaching analogy as this!"

The Blessed One said, "Householders, one should know²⁴ the wisdom of the thus-gone, worthy, perfect buddhas to be just like that. You should ardently pursue it just as you have heard it. The thus-gone ones are endowed with unimpeded wisdom. Because they understand the unimpeded Dharma, they are unobstructed in whatever is requested. Householders, when a man shoots arrows in any of the four directions, into the limitless and boundless sky, using his strength, power, and effort, the arrows will fall to the ground once they have traveled their full course. [F.255.b] Householders, what do you think? Are those arrows sure to fall to the ground?"

1.164 The householders said, "Blessed One, those arrows will travel as far as that individual's strength, power, and effort will allow, and then they will fall to the ground. Blessed One, there are no obstructions in the sky for those arrows."

1.165 The Blessed One said, “In the same way, householders, the thus-gone ones are unfathomable, limitless, and boundless. They are endowed with the four boundless qualities. What are those four? They are boundless discipline, boundless absorption, boundless insight, and boundless liberation.”

When the Blessed One had spoken those words, when the Well-Gone One had said this, the Teacher said the following:

1.166 “The world and the buddhas are inconceivable.
The buddhas’ wisdom is without limit.
They have purified all mental action
And subsequently display passing beyond suffering.

1.167 “Just as the edges of the expanse of space
Cannot be observed,
Those who have understood great wisdom
Are beyond observation.

1.168 “Great wisdom is unimpeded—
There is no obstruction there.
Wisdom is just like space—
The buddhas’ wisdom is inconceivable.

1.169 “If one shoots many arrows
Into the expanse of space,
They will fall back to the ground.
Childish beings of low capacity are like that too.

1.170 “Even after hearing of this excellent wisdom,
They fall back to their level again.
Wherever you shoot the arrows,
They will fall back down to earth.

1.171 “In the expanse of the sky,
There will never be any obstruction.
The buddhas’ wisdom is just like that—
No obstruction can be observed.

1.172 “Wherever their intellect is based—
That is where childish, ordinary beings fall.

1.173 “Because I understand the capacity of childish, ordinary beings,
I have declared the buddhas’ wisdom.
That is why I do not conceal anything
In the way I convey wisdom.

- 1.174 “The sky is boundless,
Limitless, and endless.
In the same way, the limits of great wisdom
Are imperceptible. [F.256.a]
- 1.175 “With regard to my wisdom,
Beings with childish minds harbor doubts.
They are like arrows shot into the sky
That fall to the ground without remaining.
- 1.176 “In front of the world and its gods,
I am sitting here.
Roaring like a lion,
I have no doubts.”
- 1.177 When the Lion of the Śākyas
Uttered this great roar,
At that very moment,
Eight hundred million creatures entered awakening.
- 1.178 The moment the Lion of the Śākyas
Uttered this great roar,
The earth itself
Shook all over in six ways.
- 1.179 Light shone forth
And spread widely.
Inconceivable wonders occurred—
Magical displays created by the Buddha.
- 1.180 At that time, the Buddha’s tongue
Emerged from his mouth
And covered this world system
And infinite buddha fields.
- 1.181 Once the leader of humanity
Covered the worlds with his tongue,
He spoke to Ānanda
With these eight-faceted words:
- 1.182 “Ānanda who speaks the truth,
Who teaches the authentic Dharma,
Holy and precious being,
You should worship the buddhas.

- 1.183 “Ānanda, some superior beings
Engender awakening from hearing analogies.
You should give this gift to those who seek awakening—
Those bodhisattvas who have qualities.
- 1.184 “Ānanda, monks and nuns,
Laymen and laywomen—
All such superior individuals—
For them, I prophesy buddhahood.
- 1.185 “Ānanda, I can see
Monks of the future.
And in those future times,
They will listen to discourses like this.
- 1.186 “Upon hearing these discourses
Some will exclaim, ‘Oh, how great they are—
These discourses taught by the Lion of the Śākyas!’
Thus they will be delighted.
- 1.187 “Those who hear this discourse
And dedicate their minds to awakening—
Ānanda, I prophesy that those people
Will become buddhas.
- 1.188 “Those who hear this discourse
And dedicate their minds to awakening
Should not engender any doubts and say
‘We will not become guides.’ [F.256.b]
- 1.189 “Ānanda, I will bestow this absorption
Upon those individuals
And give my blessings
To the world with its gods.
- 1.190 “As I have given my blessings,
In a future time of great terror,
This discourse will once again spread
Throughout Jambudvīpa.”
- 1.191 The Blessed One now said to the householders, “Householders, you should know that to the east there are a great many thus-gone ones, more than there are particles in the world, who are discussing this Dharma teaching with one another. Likewise, in the south, west, and north, below and above—in all the

ten directions and in the ten intermediate directions—there are thus-gone ones, far more numerous than the infinite and limitless particles of the world, who are discussing this Dharma teaching with one another. Householders, one might recite the names of all those buddhas—all those thus-gone ones who are discussing this Dharma teaching on the discussions about thus-gone ones with one another—for as many incalculable eons as there are such tiny, smallest particles. However, those thus-gone ones would pass into parinirvāṇa before one has even finished reciting their names.”

1.192 Susārvhāvāha then said to the Blessed One, “Blessed One, the blessed buddhas have great miraculous and magical powers. The blessed buddhas are renowned as being powerful and amazing. Blessed One, all the blessed buddhas who reside, flourish, and prosper in the worlds throughout the ten directions are discussing this Dharma teaching on the thus-gone ones at this moment, concurrently with the Blessed One.”

1.193 The Blessed One said, “Householder, it is just as you have said. [F.257.a] Householder, all the blessed buddhas who reside, flourish, and prosper in the worlds throughout the ten directions are discussing this Dharma teaching on the discussions about thus-gone ones with the Blessed One.”

1.194 The householder Susārvhāvāha asked the Blessed One, “Blessed One, based on which absorption does the thus-gone, worthy, perfect buddha discuss this Dharma teaching on the discussions about thus-gone ones with those thus-gone, worthy, perfect buddhas?”

“Householder, it is based on the absorption known as *freedom from the realm of phenomena* that I discuss this Dharma teaching with those blessed buddhas.”

1.195 “Blessed One, why is that absorption called *freedom from the realm of phenomena*?”

“Householder, even though all phenomena are the realm of phenomena, they cannot truly be seen as the realm of phenomena. Householder, while abiding in this absorption, I do not truly see the realm of phenomena.²⁵ Householder, while abiding in this absorption I do not truly see any phenomena whatsoever within the realm of phenomena. Householder, while abiding in this absorption I do not truly see any form within the realm of phenomena, nor do I truly see the realm of phenomena within form. Apart from form, I do not truly see the realm of phenomena. Likewise, apart from the realm of phenomena, I do not truly see any form. Householder, in the same way, while abiding in this absorption I do not truly see feeling, perception, formation, and consciousness within the realm of phenomena. I also do not truly see the realm of phenomena within feeling, perception,

formation, and consciousness. [F.257.b] Also, apart from these, I do not truly see the realm of phenomena. Likewise, apart from the realm of phenomena, I do not truly see feeling, perception, formation, and consciousness.

1.196 “Householder, while abiding in this absorption, I do not truly see the eye element within the realm of phenomena, nor do I truly see the realm of phenomena within the eye element. Apart from the eye element, I do not truly see the realm of phenomena. Also, apart from the realm of phenomena, I do not truly see the eye element. In the same way, the form element is not present within the eye element. Nor is the sound element present in the ear element. Nor is the smell element present in the nose element. Nor is the taste element present in the tongue element. Nor is the tactile element present in the body element. Nor is the mind element present.

1.197 “Householder, while abiding in this absorption, I do not truly see phenomena within the realm of phenomena, nor do I truly see the realm of phenomena within phenomena. Within the realm of phenomena, I do not truly see phenomena. Apart from phenomena, I also do not truly see the realm of phenomena. Apart from the realm of phenomena, I do not truly see phenomena.

1.198 “Householder, while abiding in this absorption, I do not truly see the earth element within the realm of phenomena, nor do I truly see the realm of phenomena within the earth element. Apart from the earth element, I also do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the earth element. The same applies to water, fire, and wind.

1.199 “Householder, while abiding in this absorption, I do not truly see the realm of phenomena of the past within the realm of phenomena, nor do I truly see the realm of phenomena within the phenomena of the past. Apart from the realm of phenomena, I also do not truly see phenomena of the past. [F.258.a] Apart from phenomena of the past, I also do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the realm of phenomena. I do not truly see the realm of phenomena within the future realm of phenomena, nor do I truly see the realm of phenomena in the future. Apart from the future, I also do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the future realm of phenomena. I do not truly see the present moment within the realm of phenomena, nor do I truly see the realm of phenomena within the present moment. Apart from the present moment, I do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the present moment.

- 1.200 “Householder, while abiding in this absorption, I do not truly see the qualities of ordinary beings within the realm of phenomena, nor do I truly see the realm of phenomena within the qualities of ordinary beings. Apart from the qualities of ordinary beings, I do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the qualities of ordinary beings.
- 1.201 “Householder, while abiding in this absorption, I do not truly see the qualities of training within the realm of phenomena, nor do I truly see the realm of phenomena within the qualities of training. Apart from the qualities of training, I do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the qualities of training. Apart from the realm of phenomena, I also do not truly see the realm of phenomena.
- 1.202 “Householder, while abiding in this absorption, I do not truly see the qualities of solitary buddhas within the realm of phenomena, nor do I truly see the realm of phenomena within the qualities of solitary buddhas. [F.258.b] Apart from the qualities of solitary buddhas, I do not truly see the realm of phenomena. Apart from the realm of phenomena, I also do not truly see the qualities of solitary buddhas.
- 1.203 “Householder, while abiding in this absorption, I do not truly see the qualities of the buddhas within the realm of phenomena, nor do I truly see the realm of phenomena within the qualities of the buddhas. Apart from the realm of phenomena, I do not truly see the qualities of the buddhas. Apart from the qualities of the buddhas, I also do not truly see the realm of phenomena. Apart from the realm of phenomena, I do not truly see the realm of phenomena.”
- 1.204 Then youthful Mañjuśrī addressed the Blessed One, “Blessed One, why is it called *the realm of phenomena*?”
- The Blessed One said, “Mañjuśrī, there is no realm in the realm of phenomena. Mañjuśrī, it is from that perspective that I use the phrase *realm of phenomena*. Mañjuśrī, *departure from all phenomena* refers, Mañjuśrī, to the fact that all phenomena have been emancipated from the elements.”
- 1.205 “Blessed One, why is that departure known as *departure*?”
- The Blessed One said, “There is no coming and there is no going. That is why the term *departure* is used. Mañjuśrī, the way of all phenomena is like that. Mañjuśrī, that is the engagement of phenomena.”
- 1.206 “Blessed One, why is it known as *engagement*?”
- The Blessed One said, “It is known as *engagement* because all phenomena are naturally unborn.”
- 1.207 At that time, youthful Heart of the Glorious Lotus was present in the assembly, and he addressed the Blessed One, “Blessed One, this is how I understand the meaning of the Dharma taught by the Blessed One: This

absorption is not shared by ordinary beings. [F.259.a] This absorption is not shared by solitary buddhas. Blessed One, this absorption is not even shared by those who profess the teachings of the buddhas. Therefore, Blessed One, there is no possession or nonpossession of this absorption. Why is that? Blessed One, it is because any phenomena that one encounters, as well as those one does not encounter, are nonexistent. Whenever there is a phenomenon, it is like this. Hence, what does not exist in any way is not something that one can either encounter or not encounter. Therefore, Blessed One, this absorption is uncommon.

1.208 “Furthermore, Blessed One, no one at all will dwell in this absorption. Why is that? Blessed One, it is because all beings dwell in absorption. Therefore, Blessed One, they do not dwell, or rest, in sameness. Therefore, this absorption is ineffable.

“Furthermore, Blessed One, this absorption is common to all beings. Why is that? Blessed One, this is how the sameness of all beings is attained. Therefore, Blessed One, this absorption is common to all beings.

“Furthermore, Blessed One, this absorption cannot be attained by anyone at all. Why is that? Blessed One, it is because the accumulation of sameness does not exist. Blessed One, it is because the sameness of all phenomena is not observable.

“Furthermore, Blessed One, this absorption is shared in the same way that all beings are shared. This absorption is also inalienable in the same way that all beings are inalienable.

“Furthermore, Blessed One, that absorption that is disengaged from beings is common to all beings. [F.259.b] Why is that? Blessed One, disengagement itself is absorption.

“Furthermore, Blessed One, this absorption is inconceivable. Why is that? Because it is beyond the realm of mind. This absorption is inconceivable.

“Furthermore, Blessed One, this absorption is inconceivable because phenomena are nonconceptual. Why is that? Blessed One, since they are nonconceptual, they are inconceivable. That which does not exist is absorption. Blessed One, the mind is not mind. However, it is absorption.

“Furthermore, Blessed One, this absorption does not dwell on marks, and that which does not dwell is absorption.

“Furthermore, Blessed One, this absorption is without attainment by virtue of not perfecting the degenerated. Blessed One, that which is not perfected is absorption.

“Furthermore, Blessed One, this absorption is degeneration—wherever there is a domain of the buddhas there is this absorption. Blessed One, ‘the domain of the buddhas’ is not a domain. That which is not a domain is absorption.

“Furthermore, Blessed One, this absorption is not taught. Why is that? Blessed One, the Dharma that is expressed to others with conventional speech does not exist within this Dharma. That which does not exist is absorption.

“Furthermore, Blessed One, this absorption is not syllables. Why is that? Blessed One, syllables like that do not exist, and that which does not exist is absorption.

“Furthermore, Blessed One, this absorption is inexpressible. That which is inexpressible is expressed. In this way, this absorption is inexpressible.

1.209 “Blessed One, this absorption is unknowable, [F.260.a] and that which is unknowable is absorption. In this way, Blessed One, this absorption is unknowable.

“Furthermore, Blessed One, an absorption that is taught does not exist in those teachings. Furthermore, that which does not exist is empty of essence, and that which is empty of essence is absorption.

“This absorption is sameness, and phenomena are sameness. Phenomena have not departed, and therefore, Blessed One, this absorption is inexpressible.”

1.210 The elder Śāradvatīputra then said to youthful Heart of the Glorious Lotus, “Heart of the Glorious Lotus, do you not desire this absorption?”

“Venerable Śāriputra, I do not desire this absorption. Why is that? Venerable Śāriputra, if I truly saw a nature in any phenomena, I would also desire phenomena.”

1.211 Śāriputra said, “Heart of the Glorious Lotus, do you not truly see the qualities of the buddhas?”

Heart of the Glorious Lotus said, “Venerable Śāriputra, if I truly saw a nature in the qualities of the buddhas, then I would be turning the qualities of the buddhas into conditioned things.”

1.212 Śāriputra said, “Heart of the Glorious Lotus, do you truly see the qualities of the buddhas?”

Heart of the Glorious Lotus said, “Venerable Śāriputra, if I truly saw any qualities of the buddhas, then the qualities of the buddhas would have become substantive things. However, venerable Śāriputra, no phenomenon is substantive. Venerable Śāriputra, if the qualities of the buddhas existed, they would also be understood as something other than the qualities of the buddhas. The qualities of the buddhas would become a product of the mind.”

The Blessed One praised youthful Heart of the Glorious Lotus saying, “Excellent!” [F.260.b]

- 1.213 The Blessed One then said to venerable Śāriputra, “Śāriputra, in response to every question you have asked, he has correctly asserted the nonabiding nature of phenomena. That is a sign of nonregression.”
- 1.214 Venerable Śāriputra said to youthful Heart of the Glorious Lotus, “Heart of the Glorious Lotus, the Blessed One has prophesied that you will not regress from progress toward unexcelled and perfect awakening.”
- 1.215 Youthful Heart of the Glorious Lotus then said to venerable Śāriputra, “Venerable Śāriputra, if there is such a property as not regressing from progress toward unexcelled and perfect awakening, then, indeed, venerable Śāriputra, the Thus-Gone One prophesied that I will attain unexcelled and perfect awakening.”
- 1.216 Venerable Śāriputra said, “Heart of the Glorious Lotus, do you not think, ‘I will fully awaken to unexcelled and perfect buddhahood?’”
 “Venerable Śāriputra, I do not. Why is that? Venerable Śāriputra, if I did, that awakening would involve clinging to a self. Venerable Śāriputra, that being so, why would I think, ‘I will fully awaken to unexcelled and perfect buddhahood?’”
- 1.217 “Heart of the Glorious Lotus, do you not think that Śākyamuni has, at this moment, fully awakened to unexcelled and perfect buddhahood?”
 “Venerable Śāriputra, if I cannot observe the qualities of Śākyamuni himself, how could I possibly observe his awakening? Therefore, why would I think that Śākyamuni has fully awakened to unexcelled and perfect buddhahood?”
 Venerable Śāriputra said, “Heart of the Glorious Lotus, what actions do you engage in?”
- 1.218 At that moment youthful Heart of the Glorious Lotus produced miraculous displays. [F.261.a] When he produced those miraculous displays, the entire retinue became suffused with rays of light, and then he himself disappeared. Once he had disappeared, he asked venerable Śāriputra, “Śāriputra, do you see me?”
 “Heart of the Glorious Lotus, I do not see you. I can only hear you.”
- 1.219 “Venerable Śāriputra, is that sound you hear Heart of the Glorious Lotus?”
 “Youthful one, it is not.”
 “Venerable Śāriputra, what is the reason for using the name Heart of the Glorious Lotus?”
 “That name, Heart of the Glorious Lotus, is a symbolic designation of words.”
- 1.220 “Venerable Śāriputra, do symbolic designations of words engage in actions?”
 “Heart of the Glorious Lotus, they do not.”

“Venerable Śāriputra, symbolic designations of words are not words. The actions of that which is not a word are not knowable. They do not exist in this vehicle or in another vehicle. They do not exist over here, or over there, or in between. Therefore, those actions have truly passed beyond suffering. Venerable Śāriputra, the actions of bodhisattvas are like that.”

1.221 Then the Blessed One smiled, and, as is the case whenever blessed buddhas smile, a variegated array of blue, yellow, red, white, crimson, crystal, and silver-colored rays of light emanated from his mouth and filled infinite, limitless world systems with light. After traveling as far as the abode of Brahmā, the light rays returned, filling infinite and limitless world systems with light. The light then circled the Blessed One three times and disappeared into the crown of his head.

1.222 The worlds of the great trichiliocosm shook six times. [F.261.b] They quivered, trembled, and quaked; wobbled, rocked, and swayed; and vibrated, shuddered, and reeled.

Venerable Ānanda then rose from his seat, draped his upper robe over one shoulder, and praised the Blessed One with these verses:

1.223 “Supreme One, Guide, Supreme Victor,
Since you do not smile without reason,
Protector, Well-Gone One, what is the cause for this smile?
Victor,²⁶ what is the reason that you smile in the world?

1.224 “Light shines on this realm of the Victor
And illuminates the ten directions.
Compassionate One, what is the reason that you smile?
Beneficent One, please tell me!

1.225 “Beings who live in this buddha field
Are happy and free from disease, joyous and delighted.
They have worldly pleasures and meditative absorption
Just like the gods on Mount Meru’s peak.

1.226 “Protector, at that moment,
Blind beings were able to see forms.
Likewise, deaf beings
Were able to hear sounds.

1.227 “In an instant, beings have discovered a treasure.
Today all bonds are severed.
Pregnant women give birth easily and auspiciously.
It is amazing that such marvels have come to pass!

1.228 “Flowers touch my feet,

- Pleasing aromas waft towards me,
 And the buddha fields are shining²⁷ with adornments.
 Protector, what caused the Well-Gone One to smile?
- 1.229 “All the light of the moon and the sun
 Is outshined in the presence of the Victor.
 You illuminate this entire buddha field,
 Just like a powerful master.
- 1.230 “Some beings here are struck by disease,
 And those infirm beings have lost their strength and power,
 Yet today many of them have been cured of disease.
 Please explain whose power that is.
- 1.231 “The manner in which you smiled [F.262.a]
 Is a way that we have never seen or heard of before.
 Since all of us here harbor doubts about this,
 Leader who trains beings, please teach about this.
- 1.232 “I respectfully ask this of you:
 What are the cause and reason for this smile?
 Whoever hears this will be filled with joy.
 Hence, Protector, please explain this to me.
- 1.233 “Who will be benefited in a vast way today?
 Who will uphold this Dharma treasure?
 Who will conquer Māra today,
 Along with his soldiers and cavalry?
- 1.234 “You have perfected all qualities.
 Sage, you are unique—how could there be anyone greater?
 Supreme being in the realm of phenomena, I request you—
 You who know the ultimate, please explain this.”
- 1.235 The Blessed One then said to venerable Ānanda, “When youthful Heart of the Glorious Lotus gave this teaching, thirty thousand creatures set out for awakening. With respect to today’s teaching, Ānanda, do you see those here before me who have set out for awakening? As soon as these householders pass away, they will be born among the gods of the Heaven of the Thirty-Three. When they pass away from there, they will then be born into the class of humans of Jambudvīpa during the final five-hundred-year period. As soon as they are born into Jambudvīpa, they will hear this Dharma teaching.”
 Then those thirty thousand beings addressed the Blessed One, “Later on, in the future, we will explain this Dharma teaching.”

1.236 At that time, five hundred monks who were present in the assembly rose from their seats and addressed the Blessed One, “Blessed One, please bless this Dharma teaching. Blessed One, later on, in the future, we will also cause this Dharma teaching to flourish.” [F.262.b]

1.237 At that moment, Śakra, king of the gods, Brahmā, lord of the Sahā universe, and the Four Great Kings—all of whom were present in the assembly—addressed the Blessed One, saying, “Blessed One, please bless this Dharma teaching. Blessed One, we will guard and protect those Dharma teachers. We will exert ourselves and protect them.”

1.238 Then rays of light streamed from the body of the Blessed One, and out of each light ray emanations appeared. Every emanation then scattered and tossed flowers and incense to the monks. The Blessed One proceeded to manifest a miracle whereby the householder sons Bhadrapāla, Susārthavāha, Guhyagupta, Given by Lamp Wick, Varuṇa, Indradatta, the noble son Naradatta, and the eight holy men all looked to the east and saw as many blessed buddhas as there are grains of sand in the Ganges river. Such was the miracle he manifested.

1.239 The Blessed One then spoke to venerable Ānanda, “Ānanda, when this vast Dharma teaching given by the Thus-Gone One was taught and explained, those eight householders attained²⁸ the absorption called *complete illumination*, and they will proclaim it.”

Then the Blessed One spoke these verses:

1.240 “Ānanda, did you see
These eight monks who came before me
Requesting blessings for great wisdom
And blessings for great abilities?

1.241 “They said, ‘Great Protector, in the future,
We will give teachings like this one.
With palms joined together, they beseeched me
For the sake of the Dharma.

1.242 “When this discourse is discussed, [F.263.a]
When there is a buddha who professes it,
When there is someone who upholds it,
Then all of that will be protected.

1.243 “Those who practice the Dharma that is hard to find
Will not be separate from the Buddha.
Those who receive this instruction
Will rest in suchness.

- 1.244 “Those who receive instruction
In this discussion I have taught
Will see the Buddha in front of them,
Revealing his face to them.
- 1.245 “Those monks
Who receive instruction
In this discussion about the buddhas that I have taught
Are safeguarding my teachings.
- 1.246 “Those who receive instruction
In this discussion I have taught
Have grasped awakening;
They perform the limitless nature of the buddhas.
- 1.247 “Those who receive instruction
In this sacred discussion about buddhas
Are all certain to abide
In the peerless wisdom of the buddhas.
- 1.248 “Those who receive instruction
In this sacred discussion about buddhas
Have tamed Māra
And abide at the seat of awakening.
- 1.249 “Those who receive instruction
In the suchness of this discussion about buddhas
Have tamed Māra
And abide at the seat of awakening.
- 1.250 “That teaching is also a dhāraṇī;
That absorption is also this teaching.
Those beings will teach this;
The Buddha’s truths will not be altered.
- 1.251 “Whoever longs for all these buddhas
For the sake of pure awakening
Should receive instruction
In these discussions that I have taught.
- 1.252 “Those who wish to see
The perfect buddhas of the past
Must quickly receive instruction on this discussion
Of great wisdom—reality itself.

- 1.253 “Some find joy
In the manner of this discourse;
In the future, I will give
Similar instructions to them.
- 1.254 “Those who are learned due to hearing and retaining
My teachings such as this
Have today obtained the absorption
Known as *illumination*. [F.263.b]
- 1.255 “By abiding in that absorption,
In the future these beings
Will uphold my teaching
For the benefit of all creatures.
- 1.256 “At that time, some individuals
Will say, ‘I have received this discourse,
But I have not met the Thus-Gone One,’
Yet they must not develop such doubts.
- 1.257 “In a future time,
When lower rebirths are numerous,²⁹
All humans who hear the name of this absorption
Will be seated before me.
- 1.258 “My heirs who are present here,
Who proclaim these discourses,
Will protect the Dharma in the future,
When the holy Dharma is being destroyed.
- 1.259 “Those who exert themselves
In order to obtain this discourse—
I can see them all, Ānanda,
With my buddha eye.
- 1.260 “Therefore, Ānanda,
I entrust you with supreme awakening.
I pass this on to you
So that you will instruct beings.
- 1.261 “Some individuals will endeavor
To protect this discourse;
By protecting me,
They will be protecting infinite buddhas.

- 1.262 “By protecting the Dharma in that way,
Those people are also protected.
Though they search for this discourse
In the four directions, people do not find it.
- 1.263 “They must make an inconceivable offering
To the buddhas I have pointed out—
To all those buddhas
In the ten directions.
- 1.264 “Through the ripening of those acts,
They will come to hear what I have said.
If that is the case for those who have not found this discourse,
What need is there to speak of those who have already found it?
- 1.265 “Imagine that a person filled
All buddha fields
Without exception
With piles of sand.
- 1.266 “This person then scattered it all
In the eastern direction
By picking up each grain of sand
With one hand.
- 1.267 “And they then took all those grains—
As many as there are
In all the infinite world systems—
And put them all down again.
- 1.268 “When all had been placed like that,
No wise being would be able to know
How to count the number
Of such grains of sand in the world.
- 1.269 “If to the south as well [F.264.a]
Someone scattered sand in the same way,
There would be as many heaps of sand
As I have already described.
- 1.270 “Likewise, sand that a person scattered
In each of the four directions
Would result in as much sand
As I described before.

- 1.271 “Then, imagine that a number of worlds,
Equal to the number of grains of sand just described,
Are all gathered together
Into a single square city.
- 1.272 “Then imagine that a man appears
And fills up this constructed city
With all the most precious things
And offers it all to the protectors—the buddhas.
- 1.273 “Having made that offering,
He aspires to supreme awakening, saying,
‘May I become an inconceivable guardian of the world—
The foremost among humans.’
- 1.274 “Even such a person who seeks awakening
Yet does not search for these discourses
Will not find these discourses
On the discussions that I have explained.
- 1.275 “In comparison to that person, those who seek this discourse
Will gain a greater increase in merit.
O learned Ānanda,
They will gain a superior awakening.
- 1.276 “I prophesy such awakening for the monks and nuns
Who follow these discussions.
It will come to those who seek these discussions
That I have now explained.
- 1.277 “In the past, I was a young brahmin
Who taught for the sake of awakening.
At that time, for the sake of awakening,
I would always produce merit.
- 1.278 “I was known as Lamp, and I had a vision
Of inconceivably great wisdom.
Whoever received this instruction
Would meet the perfect buddhas.
- 1.279 “Continuously, for the happiness of all beings,
I strove for awakening
For seven hundred incalculable eons,
So that there would not be a single person lacking.

- 1.280 "I generated merit
Together with learned ones.
Whoever receives instruction on this
And aspires to supreme awakening
- 1.281 "Will have faultless awakening,
And awakening will not be difficult for them.
Whoever receives instruction
On this discourse that I have explained
- 1.282 "Will not have any doubts
That I am the cause for the awakening of buddhas.
Yet in future times,
People will not see the proper way.
- 1.283 "At that point in the future,
The monks will perform buddha activity.
They will remember
These discussions I have taught. [F.264.b]
- 1.284 "Ānanda, it is for that reason
That I confer discourses such as this.
Anywhere these discussions
Had by the buddhas are proclaimed,
- 1.285 "In those places,
The yakṣas who rob vitality
Will no longer rob the vitality of beings.
Learned ones should know it to be like that.
- 1.286 "Those with bodies infected with poison
Should venerate this discourse throughout the land.
There is no doubt
That they will then become free of poison.
- 1.287 "Ānanda, you should know that any land
Where this discourse on the discussions
Had by the buddhas is expounded
Becomes a place of worship.
- 1.288 "Previous protectors of the past,
Those who illuminated the world,
Fully explained these discourses
In this very place.

- 1.289 “I, the perfect buddha of the present,
Who destroys the sorrow of beings,
Also teach these supreme discourses
In this very place.
- 1.290 “The inconceivable protector of the world,
The perfect Buddha Maitreya,
Will also teach this discourse
In this very place.
- 1.291 “When the learned Maitreya
Teaches this discourse,
Eighty billion beings in all
Will be prophesied to reach awakening.
- 1.292 “As one who has matured my own being,
My name, at that moment,
Will be uttered by the perfect Buddha:
‘O Buddha Śākyamuni.’
- 1.293 “Incalculable millions of creatures,
Sitting before Maitreya,
Will then hear my name
And make aspirations for supreme awakening.
- 1.294 “At that moment the Buddha—
The thus-gone Maitreya—
Will smile and so produce
An inconceivable magical display.
- 1.295 “Those in the future
Who seek out these methods—
Ānanda, those people
Should be prophesied to encounter Maitreya.”
- 1.296 When the Lion of the Śākyas
Explained this discourse,
Eighty thousand creatures
Directly entered awakening.
- 1.297 The Blessed One then said to venerable Ānanda, “Ānanda, if a monk has these four qualities, he will reject the awakening of a buddha. What are these four? (1) Ānanda, that monk will have excessive pride. [F.265.a] If that monk with excessive pride hears a teaching on the absence of excessive pride, he

will be scared, fearful, and frightened. He will fall into a great abyss. He will fall to bottomless depths. He will become consumed with anger at such unwelcome words. (2) Furthermore, Ānanda, that monk will be attached to the self and have no boundaries. Ānanda, a monk who has these two qualities will reject the awakening of a buddha and become consumed with anger at such unwelcome words. (3) Furthermore, Ānanda, a monk with flawed discipline will behave improperly. Because their discipline is flawed, he will become timid when he hears lectures on discipline. Ānanda, a monk who has these three qualities rejects the awakening of a buddha and is consumed with anger at such unwelcome words. (4) Furthermore, Ānanda, a monk who has a view with reference points will assert the existence of a self. If he hears lectures on emptiness, he will become scared, fearful, and frightened with regard to nonattachment. Ānanda, a monk who has these four qualities rejects the awakening of a buddha and is consumed with anger at such unwelcome words.”

When the Blessed One had spoken those words, after the Well-Gone One had said this, he continued:

- 1.298 “Monks with excessive pride
Think they have obtained what they have not.
They reject the profound Dharma
That I have taught.
- 1.299 “Monks who preach a teaching
That has been corrupted by Lokāyata views
Fully reject the profound discourses
That I have taught.
- 1.300 “Monks who assert a self
And dwell on reference points
Reject my teachings, even though
They have heard teachings on the lack of self.
- 1.301 “Monks with flawed discipline,
With negative propensities, who do not follow their vows
Reject my teachings
When they hear the teachings on having few possessions.
- 1.302 “Those who reject the teachings given by me—
The Protector, Lion of the Śākyas—
Due to their flawed insight
Will be born in the lower realms when their bodies disintegrate.

- 1.303 “Ānanda, when a monk who has four qualities hears the Dharma-Vinaya mastered by the thus-gone ones, he will be happy, delighted, and thrilled. [F.265.b] Ānanda, what are those four qualities? They are being a monk who is (1) free of excessive pride and (2) not influenced by Lokāyata views, (3) who teaches the pure Dharma to others without reference points, and (4) who does not cling to the self but rather possesses virtuous qualities and discipline. Ānanda, if a monk who has these four qualities hears the Dharma-Vinaya mastered by the thus-gone ones, he will be happy, delighted, and thrilled.”
- 1.304 When the Blessed One had spoken those words, when the Well-Gone One had said this, he continued:
- 1.305 “Monks who are free from pride,
Who fully abide in the authentic Dharma,
Attain unparalleled joy
When they hear the profound teachings.
- 1.306 “Having obtained the profound nature,
They fully abide in the authentic Dharma.
They do not indulge in Lokāyata views,
Which are known to be inferior.
- 1.307 “Hearing the teachings on the absence of self,
They do not suddenly lose courage.
Instead, their wisdom will increase
Like the waxing moon.
- 1.308 “Hearing the teachings on the absence of self,
They are free from any doubt.
Moreover, their wisdom will increase
Like the waxing moon.”
- 1.309 When the Blessed One had said this, the monks and the whole world with its gods, humans, asuras, and gandharvas rejoiced and praised the Blessed One’s words.

This concludes the Great Vehicle discourse “Discussions of Thus-Gone Ones.”

c.

Colophon

c.1 It was translated by the Indian preceptor Jñānagarbha and the translator venerable Palgyi Yang. It was then edited and finalized by the translator-editor venerable Paltsek.

ab.

ABBREVIATIONS

C Choné

D Degé

H Lhasa (Zhol)

K Peking 1684/1692 (Kangxi)

N Narthang

S Stok

n.

NOTES

- n.1 Palgyi Yang was one of the first Tibetan monks (the *sad mi mi bdun*, “seven men who were tested”) and worked on translations of only a few other texts in addition to this one. His other translations include the text immediately preceding this text in the Degé Kangyur, which has the quite similar title *Buddhasaṅgīti* (Toh 228, see Dharmachakra Translation Committee, *Discussions of Buddhas*, forthcoming), and the celebrated *Bhadrakalpika* (Toh 94, see Dharmachakra Translation Committee, [The Good Eon](https://read.84000.co/translation/toh94.html) (<https://read.84000.co/translation/toh94.html>), 2022). The Indian master Jñānagarbha mentioned here is one of several paṇḍitas of that name mentioned in Kangyur colophons, but was probably the only one active in the early translation period.
- n.2 The Denkarma catalog is dated to c. 812 CE. In this catalog, *Discussions of Thus-Gone Ones* is included among the Miscellaneous Sūtras (*mdo sde sna tshogs*) that are less than ten sections (*bam po*) long. See Herrmann-Pfandt 2008, p. 69, no. 124.
- n.3 Chökyi Drakpa 1995, p. 133.
- n.4 Likewise, within modern scholarship, it appears that this sūtra has not been studied in detail. We have only come across a few brief references to this text in Lugli 2010.
- n.5 This reading is based on Y, J, K, and C, where *bdag* is omitted.
- n.6 Based on the absence of a basis known as “baseless” renders the Tibetan *gnas med pa zhes bya ba'i gnas med pa la gnas*.
- n.7 The translation of this reply by Mañjuśrī is tentative.
- n.8 Translated based on S: *kyis*. D: *kyi*.

- n.9 Reading with the omission of *na* (in *de na*) as in Y, J, K, N, C, and H.
- n.10 Reading *dengs* from H and S in place of *deng*.
- n.11 Reading *bzang* from H in place of *bzangs*.
- n.12 Translated based on S: *bden pa*. D: *dben pa*.
- n.13 Reading *'dis* from Y, J, K, N, and C in place of *di*.
- n.14 Reading *shog* from K, C, and S in place of *sheg*.
- n.15 The translation of this paragraph up to this point is tentative.
- n.16 White and black actions here refer to virtuous and nonvirtuous deeds respectively.
- n.17 Translated based on S: *zad pa med pa*. D: *zag pa med pa*.
- n.18 Translation tentative. Tibetan: *ba sbu'i khung bu 'khor lnga pa*.
- n.19 Translation tentative. Tibetan: *de nyid 'ong ba la'ang sangs rgyas bcom ldan 'das rnams chos nye bar sgrub par mdzad do*.
- n.20 Reading *'phyas* from S in place of *phyas*.
- n.21 Here the text reads “the Sahā world system.” We have assumed that “Sahā” is an error and omitted it from the translation.
- n.22 Omitting *ma* based on Y, J, K, N, C, and H.
- n.23 Reading *btsal ba* from Y, J, K, N, C, H, and S in place of *'tshal ba*.
- n.24 Reading *rig par* from Y, J, K, N, and H in place of *blta bar*.
- n.25 Here and below, “truly see” refers to the fact that the objects are not truly existent.
- n.26 Reading *rgyal ba* from Y, K, and S in place of *rgyal ba'i*.
- n.27 Reading *lhang nger* from H and S in place of *lha nger*.
- n.28 Reading *thob* from Y, J, K, N, C, H, and S in place of *thos*.
- n.29 Translation tentative. Tibetan: *phyi dus ngan 'gro chen po ste*

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.

Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

The buddha field presided over by the buddha Akṣobhya.

g.2 abode of Brahmā

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmāloka

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmāpurohita, and Mahābrahmā (also called Brahmāpārṣadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.3 absorption

ting nge 'dzin

ཉིང་ངེ་འཇིག་།

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.4 acts of immediate consequence

mtshams ma mchis pa'i las · mtshams med pa'i las · mtshams med pa

མཚམས་མ་མཆིས་པའི་ལས། · མཚམས་མེད་པའི་ལས། · མཚམས་མེད་པ།

—

g.5 aggregate

phung po

ཕུང་པོ།

skandha

Definition from the 84000 Glossary of Terms:

The basic components out of which the world and the personal self are formed, usually listed as a set of five.

g.6 Āgraha

kun 'dzin

ཀུན་འཛོལ།

āgraha

A householder in this sūtra.

g.7 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

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

g.8 All-Knowing

kun shes

ཀུན་ཤེས།

—

The wife of a householder.

g.9 All-Seeing

kun tu gzigs

ཀུན་ཏུ་གཟིགས།

—

A buddha in the eastern direction.

g.10 Amogharāja

don yod rgyal po

དོན་ཡོད་རྒྱལ་པོ།

amogharāja

Close hearer disciple of the Buddha.

g.11 Amoghasiddhi

don grub

དོན་གྲུབ།

amogasiddhi

A householder in this sūtra.

g.12 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.13 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྦྱིན།

anāthapiṇḍada

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.14 Arisen Great Merit

bsod nams dpal byung

བསོད་ནམས་དཔལ་བྱུང།

—

A householder in this sūtra.

g.15 Āryā

'phags ma

འཕགས་མ།

āryā

The wife of a householder in this sūtra.

g.16 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.17 Bearing Earrings

rna cha can

རྒྱ་ཚ་ཅན།

—

A householder in this sūtra.

g.18 Bearing Flower Earrings

me tog rna can

མེ་ཏོག་རྒྱ་ཅན།

—

A householder in this sūtra.

g.19 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

g.20 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

g.21 Brahmā

tshangs pa

ཚཱེས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.22 Candra

zla ba

ཇེ་བ།

candra

Literally “Moon.” Here it seems to be referring to the principal deity of the moon, who goes by the same name.

g.23 Candrā

zla ba

ཇེ་བ།

candrā

“Moon.” The name of the wife of a householder in this sūtra.

g.24 correct knowledge

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

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

g.25 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.26 dukūla

du gul

དུ་གུལ།

dukūla

A fine fabric.

g.27 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭāvimokṣa

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.28 elephant gaze

glang po che'i lta stangs

གླང་པོ་ཚེ་ལྷ་སྤངས།

nāgāvalokita

When a buddha turns to look at someone or something, like an elephant he turns his whole body, not just his head.

g.29 Exalted Flower King of the Great Array

bkod pa mchog sgrub me tog mngon 'phags rgyal po

བཀོད་པ་མཚོག་སྐྱབ་མེ་ཏོག་མངོན་འཕགས་རྒྱལ་པོ།

—

A buddha who lives in the world system to the east known as Suffused with Qualities.

g.30 Exalted Lotus

pad ma mngon 'phags

པད་མ་མངོན་འཕགས།

—

A shortened form of Exalted Lotus Beaming Light.

g.31 Exalted Lotus Beaming Light

pad ma mngon 'phags 'od zer rol pa

པད་མ་མངོན་འཕགས་འོད་ཟེར་རོལ་པ།

—

A buddha who lives in the world system known as Light Rays of the Exalted Moon.

g.32 Exalted Noble Lord of the Pure Sky

nam mkha' rnam dag mngon 'phags dpal gyi rgyal po

ནམ་མཁའ་རྣམ་དག་མངོན་འཕགས་དཔལ་གྱི་རྒྱལ་པོ།

—

A buddha in the eastern direction.

g.33 fearlessnesses

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

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

g.34 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

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

g.35 Four Great Kings

rgyal po chen po bzhi

ལྷ་པོ་ཚོ་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.36 four kinds of troops

yan lag bzhi pa'i dpung gi tshogs · dpung gi tshogs yan lag bzhi pa
· dpung gi tshogs yan lag bzhi po

ཡན་ལག་བཞི་པའི་དབྱུང་གི་ཚོགས། · དབྱུང་གི་ཚོགས་ཡན་ལག་བཞི་པ། · དབྱུང་གི་ཚོགས་ཡན་ལག་བཞི་པོ།

caturaṅgabalakāya · caturaṅgabala

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturaṅga*)—infantry, cavalry, chariots, and elephants.

g.37 Friend of the Nāgas

klu dga'

ལྷ་དགའ།

—

A householder in this sūtra.

g.38 Full Ears

rna ba gang po

རྣ་བ་གང་པོ།

—

A householder in this sūtra.

g.39 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the *Abhidharma*, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.40 Ganges river

gang gA'i klung

གང་གླུང་།

—

Definition from the 84000 Glossary of Terms:

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

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

g.41 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

The family name of the Buddha Śākyamuni.

g.42 Given by Lamp Wick

sdong bus byin

སྡོང་བུས་བྱིན།

—

A householder in this *sūtra*.

g.43 Given-by-Viśākhā

sa gas byin

ས་གས་བྱིན།

—

A member of King Prasenajit's court.

g.44 Giving Faith

gus byin

གུས་བྱིན།

—

A bodhisattva in this sūtra.

g.45 go forth into homelessness

rab tu 'byung

རབ་ཏུ་འབྱུང་།

pravrajati

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.46 Great Glory

dpal mchog

དཔལ་མཚོག།

—

A minister in the court of King Prasenajit.

g.47 Great Merit

bsod nams dpal

བསོད་ནམས་དཔལ།

—

A householder in this sūtra.

g.48 Greatest Array

bkod pa'i mchog

བཀོད་པའི་མཚོན།

—

A householder in this sūtra.

g.49 Guhyagupta

phug sbas

ཕུག་སྤྲུལ།

guhyagupta

A householder in this sūtra.

g.50 Guṇagupta

yon tan sbed

ཡོན་ཏན་སྦྱང།

guṇagupta

A bodhisattva in this sūtra.

g.51 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

g.52 Heart of Great Merit

bsod nams dpal gyi snying po

བསོད་ནམས་དཔལ་གྱི་སྙིང་པོ།

—

A householder in this sūtra.

g.53 Heart of the Glorious Lotus

pad ma dpal gyi snying po

པད་མ་དཔལ་གྱི་སྙིང་པོ།

—

One of the main characters in this sūtra.

g.54 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཙ་གསུམ།

trāyastriṃśa

The second heaven of the desire realm located above Mount Meru and reigned over by Śakra.

g.55 Holder of the Swords

ral gri'i tshogs can

རལ་གྱི་འི་ཚོགས་ཅན།

—

A bodhisattva in this sūtra.

g.56 Increaser

'phel byed

འཕེལ་བྱེད།

—

A householder in this sūtra.

g.57 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

A householder bodhisattva in this sūtra.

g.58 Īśvara

dbang phyug

དབང་ཕྱུག།

īśvara

Literally “Lord,” this is an epithet for the god Śiva but functions more generally in Buddhist texts as a generalized “supreme being” to whom the creation of the universe is attributed. It is often synonymous with Maheśvara, though sometimes the two are, as in this sūtra, presented as separate deities.

g.59 Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Syzygium*, particularly *Syzygium jambos* and *Syzygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.60 Jeta’s Grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana

See “Jeta’s Grove, Anāthapiṇḍada’s Park.”

g.61 Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s

grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.62 Jñānagarbha

dz+nyA na gar b+ha

ཇློན་གར་བློ།

jñānagarbha

An Indian scholar who worked with Palgyi Yang to translate this sūtra.

g.63 Kālodāyin

char ka nag po

ཆར་ཀ་ནག་པོ།

kālodāyin

Sometimes called simply Udāyin, he was also known as Black Udāyin, as in this text, because of his dark skin. He was the son of the court priest in Kapilavastu, the Buddha's hometown.

g.64 Kapphiṇa

ka pi na

ཀ་པི་ན།

kapphiṇa

A principal teacher of the monastic saṅgha during the Buddha's lifetime.

g.65 Kāśī

ka shi

ཀ་ཤི།

kāśī

An ancient kingdom neighboring Kośala to the south. Its capital was present-day Benares (Vārāṇasī).

g.66 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.67 Kośala

ko sa la

ཀོ་ས་ལ།

kośala

An ancient kingdom in Northern India.

g.68 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.69 Kusumaśrī

me tog dpal

མེ་ཏོག་དཔལ།

kusumaśrī

One of the maids of Queen Mālādhārā.

g.70 Lady of the Great Array

bkod mchog

བཀོད་མཚོག

—

The wife of a householder in this sūtra.

g.71 Lamp

mar me

མར་མེ།

—

The name of the Buddha in a past life, when he was a brahmin boy.

g.72 Light Rays of the Exalted Moon

zla 'phags 'od zer

ཟླ་འཕགས་འོད་ཟེར།

—

A distant world system where the Buddha Exalted Lotus Beaming Light resides.

g.73 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.74 Lokāyata

'jig rten rgyang pan pa

འཇིག་རྟེན་རྒྱང་པན་པ།

lokāyata

While this term is used as a name for the ancient materialist school, it can also refer to non-Buddhist extremists in general.

- g.75 Long Shape
dbyibs ring
 དབྱིབས་རིང་།
 —
 A minister in the court of King Prasenajit.
- g.76 Lord Protector Cloud-Ruling Lamp
kun tu srung gi bdag po sprin gyi dbang phyug sgron ma
 ཀུན་ཏུ་སྤྱང་གི་བདག་པོ་སྤྱིན་གྱི་དབང་ཕྱུག་སྤོན་མ།
 —
 A buddha in the eastern direction.
- g.77 Mahākāśyapa
'od srung chen po
 འོད་སྤྱང་ཆེན་པོ།
mahākāśyapa
 One of the Buddha's foremost hearer disciples, known for his ascetic discipline.
- g.78 Mahākātyāyana
kA tyA'i bu chen po
 ཀཱ་ཏྲཱི་བུ་ཆེན་པོ།
mahākātyāyana
 A senior disciple of the Buddha.
- g.79 Mahākauṣṭhila
gsus po che chen po
 གསུས་པོ་ཆེ་ཆེན་པོ།
mahākauṣṭhila
 A senior disciple of the Buddha.
- g.80 Mahāmaudgalyāyana
maud gal gyi bu chen po
 མོད་གལ་གྱི་བུ་ཆེན་པོ།
mahāmaudgalyāyana
 Definition from the 84000 Glossary of Terms:

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

g.81 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara

A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion. Often synonymous with Īśvara, though sometimes the two are, as in this sūtra, presented as separate deities.

g.82 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཚེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.83 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in

sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

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

g.84 Mālādhārā

phreng thogs

མེད་ཐོག་ས།

mālādhārā

A queen in the court of Prasenajit.

g.85 mādārava

man dA ra ba

མན་རྒྱ་བ།

mādārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.86 Maṇicūḍa

gtsug na nor bu

གཙུག་ན་ནོར་བུ།

maṇicūḍa

A householder in this sūtra.

g.87 Manifested Chief Exalted King Arrayed with Invisible Flowers

me tog sgrub bkod du ma mngon 'phags rgyal po khyu mchog rnam par rol pa

མེ་ཏོག་སྐྱབ་བཀོད་དུ་མ་མཛོན་འཕགས་རྒྱལ་པོ་ལྷུ་མཚོག་རྣམ་པར་རོལ་བ།

—

A buddha in the eastern direction.

g.88 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

g.89 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

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

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

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

g.90 Matchless Noble One

dpe med dpal

དཔེ་མེད་དཔལ།

—

The wife of a householder in this sūtra.

g.91 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.92 Moves with a Hero's Gait

dpa' bo'i 'gros kyis 'gro ba

དཔལ་བོའི་འགོས་ཀྱིས་འགོ་བ།

—

A householder in this sūtra.

g.93 Mṛgāra

ri dags 'dzin

རི་དགས་འཛིན།

mṛgāra

Chief minister of Śrāvastī.

g.94 Mṛgāramātā

ri dags 'dzin gyi ma

རི་དགས་འཛིན་གྱི་མ།

mṛgāramātā

The main female disciple of the Buddha, also known as Viśākhā. She was the daughter-in-law of the chief minister of Śrāvastī named Mrgāra and also his teacher, which led him to call her “mother”.

g.95 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.96 Nandika

dga' byed

དགའ་བྱེད།

nandika

A householder in this sūtra.

g.97 Naradatta

mis byin

མིས་བྱིན།

naradatta

Here the name of two different bodhisattvas, one also a householder.

Perhaps he is the same figure listed in the *The Play in Full* (*Lalitavistara*, Toh 95), 7.90ff., as the nephew of the sage Asita.

g.98 Nirmāṇa

sprul pa

སྤྱུལ་པ།

nirmāṇa

A god.

g.99 Noble Bliss

bde dpal

བདེ་དཔལ།

—

The wife of a householder in this sūtra.

g.100 Noble Joyous Lady

dpal dga' mo

དཔལ་དགའ་མོ།

—

One of the maids of Queen Mālādhārā.

g.101 Noble Kind Lady

dpal bzang mo

དཔལ་བཟང་མོ།

—

One of the maids of Queen Mālādhārā.

g.102 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.103 Palgyi Yang

dpal gyi dbyangs

དཔལ་གྱི་དབྱངས།

—

More commonly known as Palyang (*dpal dbyangs*), and also as Ba Ratna (*sba rat na*), Ba Palyang (*sba dpal dbyangs*), Ba Trisik (*sba khri gzigs*), and Śrīghoṣa, he was a translator and the first of the group of seven Tibetans to be ordained

and trained by Śāntarakṣita.

g.104 Paltsek

dpal brtsegs

དཔལ་བརྟེན།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltzen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*Idan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

g.105 Peaked Ears

rna gtsug

རྩ་གཏུག།

—

A householder in this sūtra.

g.106 powers

stobs

སྟོབས།

bala

Enumerated as five, they are the powers of faith, diligence, mindfulness, absorption, and insight. In the standard enumeration of ten powers, they are distinctive qualities of buddhas and bodhisattvas, concerning mostly their clairvoyant knowledge.

g.107 Praśāntavinīteśvara

rab zhi dul ba'i dbang phyug

རབ་ཞི་དུལ་བའི་དབང་ཕྱུག

praśāntavinīteśvara

A god in the assembly receiving the Buddha Śākyamuni's teachings.

g.108 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

King of Kosala and son of King Arāḍa Brahmadaṭṭa of Śrāvastī. As king he gave all servants in his lands permission to join the Buddhist order if they wished.

g.109 Precious Walker

rin chen gom pas 'gro

རིན་ཆེན་གོམ་པས་འགྲོ།

—

A householder in this sūtra.

g.110 Pristine Mind

dag pa'i sems

དག་པའི་སེམས།

—

A householder in this sūtra.

g.111 Pure Conduct

rnam par dag spyod

རྣམ་པར་དག་སྦྱོད།

—

A householder in this sūtra.

g.112 pure realms

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsa

The five highest levels of the realm of form, which are above the realm of desire, in which our world is situated.

- g.113 Pūrṇa
gang po
 གང་པོ།
pūrṇa
 A shortened form of Pūrṇamaitrāyaṇīputra.
- g.114 Pūrṇamaitrāyaṇīputra
byams ma'i bu gang po
 བྱམས་མའི་བུ་གང་པོ།
pūrṇamaitrāyaṇīputra
 One of the ten principal hearer disciples of the Buddha, he was the greatest in his ability to teach the Dharma
- g.115 Rāhula
sgra gcan zin
 སྒྲ་གཅན་ཟེན།
rāhula
 A hearer, a worthy one, and the Buddha's own son.
- g.116 Rāṣṭrapāla
yul 'khor skyong
 ཡུལ་འཁོར་སྐྱོང་།
rāṣṭrapāla
 A noble at the time of the Buddha.
- g.117 Ratnasambhava
rin chen 'byung gnas
 རིན་ཆེན་འབྱུང་གནས།
ratnasambhava
 A bodhisattva. Also the name of one of five principle buddhas in the higher tantras.
- g.118 realm of phenomena
chos kyi dbyings
 ཚོས་ཀྱི་དབྱིངས།
dharmadhātu
 A synonym for ultimate truth, the nature of phenomena.

g.119 Revata

nam gru

ལྷ་ལྷ།

revata

A senior disciple of the Buddha and younger brother of Śāriputra.

g.120 Sahā universe

mi mjed

མི་མཇེད།

sahā

This term usually refers to the trichiliocosm, the world system that is the universe of ordinary beings, but sometimes only to our own world with four continents around Mount Meru. It means “Endurance,” as beings there have to endure suffering.

g.121 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.122 Śākya

shAkya

ཤ་ཀྱ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their

kingdom was based to the east of Kośala, in the foothills near the present-

day border of India and Nepal, with Kapilavastu as its capital.

g.123 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

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

g.124 Samantakusuma

kun tu me tog

ཀུན་ཏུ་མེ་ཏོག།

—

A buddha in the eastern direction.

g.125 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabha

The name of a buddha in the eastern direction. Also the name of thirty-two thousand gods when they attain buddhahood in the future, as prophesied by the Buddha.

g.126 Santuṣita

yongs su dga' ldan

ཡོངས་སུ་དགའ་ལྷན།

santuṣita

A king of the gods of the Tuṣita heaven.

g.127 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲཱི་བུ།

śāradvatīputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the

capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.128 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.129 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

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

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

g.130 sixty-two convictions

lta bar gyur pa drug cu rtsa gnyis

ལྷ་བར་གྱུར་པ་དུག་ཅུ་ཚ་གཉིས།

dvāṣaṣṭīdrṣṭigata

These are enumerated in the *Brahmajālasūtra* (Toh 352) and in the Dīghanikāya and consist of all views other than the “right view” of the absence of self. All sixty-two fall into one of the two categories known as *the two extremisms*: “eternalism” (*sāśvataavāda*) and “nihilism” (*ucchedavāda*).

g.131 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

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

g.132 Splendorous King of the Glorious Exalted Flower-Garland Corona

'od kyi dkyil 'khor mngon par 'phags pa'i me tog dpal gyi gzi brjid rgyal po

འོད་གྱི་དཀྱིལ་འཁོར་མངོན་པར་འཕགས་པའི་མེ་ཏོག་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

—

A buddha in the eastern direction.

g.133 Śrāvastī

mnyan yod

སམྱན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a

park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.134 Śrībhadrā

dpal bzang

དཔལ་བཟང་།

śrībhadrā

Name of a god.

g.135 Śroṇakoṭīviṃśā

gro zhin skyes bye ba nyi shu pa

གོ་ཞིན་སྐྱེས་བྱེ་བ་ཉི་ཤུ་པ།

śroṇakoṭīviṃśā

A senior disciple of the Buddha.

g.136 Stainless Quality

dri med ldan

དྷི་མེད་ལྷན།

—

The wife of a householder in this sūtra.

g.137 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

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

g.138 Sucandrā

zla ba bzang ma

ལྷེ་བ་བཟང་མ།

sucandrā

The wife of a householder in this sūtra.

g.139 Suffused with Qualities

kun nas yon tan ldan

ཀུན་ནས་ཡོན་ཏན་ལྡན།

—

A world system in the east.

g.140 Sumerukalpa

ri rab lta bu

རི་རབ་ལྷ་བུ།

sumerukalpa

A buddha in the eastern direction.

g.141 superknowledges

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

Refers to the six superknowledges: divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, the ability to perform miracles, and the ability to destroy all mental defilements.

g.142 Sūrya

nyi ma

ཉིམ།

sūrya

Literally “Sun,” here it seems to be referring to the principal deity of the sun, who goes by the same name.

g.143 Susārthavāha

ded dpon bzang po

དེད་དཔོན་བཟང་པོ།

susārthavāha

A householder and one of the main interlocutors of this sūtra.

g.144 Suviśākha

sa ga bzang po

ས་ག་བཟང་པོ།

suviśākha

An astrologer in King Prasenajit's court.

g.145 Transcendent Over All Misery
mya ngan thams cad las yang dag par 'das pa

མྱ་ངན་ཐམས་ཅད་ལས་ཡང་དག་པར་འདས་པ།

—

A buddha in the eastern direction.

g.146 uḍumbara

u dum ba ra

ལྷ་དུམ་བ་ར།

uḍumbara

A flower that is said to bloom only once every eon.

g.147 Universal Proclamation

kun du brjod

ཀུན་དུ་བརྗོད།

—

The name of many beings in the future when they become buddhas, as prophesied by the Buddha.

g.148 Unrestrained Generosity

gces min gyis byin

གཅེས་མིན་གྱིས་བྱིན།

—

A householder in this sūtra.

g.149 Upāli

nye bar 'khor

ཉེབར་འཁོར།

upāli

A senior disciple of the Buddha who was originally the barber of the Śākya princes. He was ordained together with them and was noted as an expert on the Vinaya.

g.150 Varāṅga

yan lag mchog

ཡན་ལག་མཚོག

varāṅga

A buddha in the eastern direction.

g.151 Varuṇa

chu lha

ལུ་ལྷ།

varuṇa

A householder bodhisattva in this sūtra. Also frequently the name of the god of the waters.

g.152 victor

rgyal ba

རྒྱལ་བ།

jina

An epithet of a buddha.

g.153 Vimalā

dri med

དྷི་མེད།

vimala

The name of the wife of a householder in this sūtra.

g.154 Vīraśrī

dpa' bo dpa

དཔའ་བོ་དཔལ།

vīraśrī

A householder in this sūtra.

g.155 Viśākha

sa ga

ས་ག།

viśākha

A householder in this sūtra.

g.156 Well Protected

kun tu srung

ཀུན་ཏུ་སྲུང་།

—

A buddha in the eastern direction.

g.157 Well-Gone One

bde bar gshogs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

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

g.158 Without Fixation

'dzin med

འཇིག་མེད།

—

A householder in this sūtra.

g.159 worthy one

dgra bcom pa

དགུ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.160 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.161 Yaśodeva

grags 'byin

གྲགས་འབྱིན།

yaśodeva

An important monk follower of the Buddha.

g.162 Youthful Splendorous Viśākha

sa ga gzhon nu dpal

ས་ག་གཞོན་ལུ་དཔལ།

—

A senior disciple of the Buddha.