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The Great Cloud (1)

Mahāmegha

འཕགས་པ་སྤྲིན་ཆེན་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོ་འི་མདོ།

'phags pa sprin chen po zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Great Cloud”

Āryamahāmeghanāmamahāyānasūtra

· Toh 232 ·

Degé Kangyur, vol. 64 (mdo sde, wa), folios 113.a–214.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 *The Great Cloud* features a long dialogue between the Buddha Śākyamuni and a bodhisattva named Great Cloud Essence, who are periodically joined by various additional interlocutors from the vast audience of human and divine beings who have assembled to hear the Buddha's teaching. The topics of their conversation are diverse and wide-ranging, but a central theme is the vast conduct of bodhisattvas, which is illustrated through the enumeration of the various meditative states and liberative techniques that bodhisattvas must master in order to minister to all sentient beings. This is followed by a conversation with the brahmin Kauṇḍinya concerning the Buddha's cousin Devadatta, who is revealed to be a bodhisattva displaying the highest level of skillful means. Kauṇḍinya then inquires about the possibility of obtaining a relic from the Buddha, and another member of the audience responds with an explanation of how truly rare it is for a buddha relic to appear within the world. Finally, the discourse ends with the Buddha delivering a series of detailed prophecies describing the principal interlocutor's future attainment of buddhahood, and he further explains the benefits and powers that can be obtained through the practice of this sūtra itself.

ac.

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i.

INTRODUCTION

- i.1 *The Great Cloud* is an important Mahāyāna sūtra, known particularly as one source of the idea that a tathāgata is permanent and does not really pass into parinirvāṇa, but strategically displays an illusory body. To exemplify religious attainment for sentient beings, this emanated body seems to take birth, strive for awakening, and eventually pass into parinirvāṇa.¹ In this sūtra this view is not merely implied or stated without comment, as it is in many sūtras, but is set out along with the claim that orthodox Buddhist doctrines of impermanence and selflessness are merely provisional teachings imparted by the Buddha for the sake of śrāvakas and pratyekabuddhas who were too trepidatious and spiritually immature to accept the realities of permanence and true selfhood.
- i.2 These themes are shared with the famous *Mahāparinirvāṇa-mahāsūtra*, which exerted a tremendous influence on doctrinal developments in Chinese and East Asian Buddhism in the fifth and sixth centuries. Indeed, Chinese bibliographers classified *The Great Cloud* with a handful of other sūtras that they considered to be related to the *Mahāparinirvāṇa-mahāsūtra*, arguably the earliest extant work on buddha nature (*tathāgatagarbha*).² Several Tibetan authors, too, beginning in the fourteenth century with Dolpopa Sherab Gyaltsen, listed the sūtra among those related to buddha nature or those of definitive meaning.³
- i.3 *The Great Cloud* is also thematically related to *The Golden Light* (*Suvarṇa-prabhāsa*, Toh 555–557),⁴ and a dialogue that occurs in chapter 37 between the brahmin Kauṇḍinya and a Licchavi youth is also found in the various Tibetan and Chinese recensions of that discourse.⁵
- i.4 *The Great Cloud* opens with a long introduction that enumerates the various assemblies of human and nonhuman beings who were in attendance when the discourse was spoken. This section, which takes up the entirety of the first fascicle and continues into the second fascicle, is one of the longest and most detailed introductions to be found in any Mahāyāna sūtra. The

scripture goes on to introduce the primary interlocutor, a bodhisattva named Great Cloud Essence, who emerges from the assembly to ask the Buddha a long series of questions on a variety of topics related to the conduct of bodhisattvas. The Buddha praises the bodhisattva's questions and responds by introducing *The Great Cloud*, which is described as the "steadfast treasury of the sacred Dharma." Great Cloud Essence asks for more teachings on this topic, and the Buddha grants his request, which prompts a great display of miraculous signs, eliciting praise for the Buddha's qualities from the entire assembly.

i.5 In the second chapter, the Buddha explains that *The Great Cloud* contains four hundred "samādhi gateways" that all bodhisattvas should master, and he gives an extensive explanation of the first samādhi and its qualities. These qualities correspond to the questions asked by Great Cloud Essence in the first chapter. The Buddha then proceeds to enumerate the remaining samādhis and repeats all the qualities enumerated for the first samādhi, explaining that they apply likewise to all the other samādhi gateways.

i.6 These two long chapters are followed by a series of short sections. Chapters 3 through 36 each follow the same general structure: Great Cloud Essence asks the Bhagavān to enumerate a series of techniques or "gateways"—dhāraṇī gateways, liberation gateways, Dharma gateways, etc.—related to a single theme. The Buddha then lists those gateways, and a member of the audience steps forth, makes offerings, and offers a short praise of the Buddha's teachings.

i.7 In the penultimate chapter, chapter 37, Great Cloud Essence asks again about the four hundred samādhi gateways, and the Buddha responds with a long discussion of the various practices to be performed by bodhisattvas who cultivate the teachings of *The Great Cloud*. An important theme of this section is that bodhisattvas must engage harmoniously with the world. As in *The Teaching of Vimalakīrti*,⁶ the Buddha recommends that bodhisattvas gather disciples by using skillful means to give the appearance of engaging in all manner of activities that might be considered contrary to the Dharma, such as having a family, accumulating wealth, and associating with non-Buddhists and people of questionable ethics.

i.8 Following this discussion, we are introduced to another interlocutor, the brahmin Kaundinya, who steps forth to question the Buddha specifically about the Buddha's cousin Devadatta. Kaundinya condemns the conduct of Devadatta and the so-called "group of six monks," who are always finding ways to break the rules of pure conduct set forth by the Buddha. However, Great Cloud Essence, speaking on behalf of the Buddha, chides Kaundinya for his views and explains that Devadatta and the group of six are really bodhisattvas displaying skillful means. Following this, Kaundinya requests

the Buddha to grant him the boon of a relic that he can venerate. A Licchavi youth steps forward from the audience and explains to Kauṇḍinya just how rare it is for a buddha relic to appear in the world. Then, a goddess named Stainless Light steps forth and asks the Buddha about the brahmin and the Licchavi. The Buddha proceeds to explain that these two beings have been karmically connected for many eons, describe their former activities, and give a prophecy of their future attainment of buddhahood. The Buddha then gives further prophecies for these two individuals and for the goddess Stainless Light and the bodhisattva Great Cloud Essence. Most notably, Kauṇḍinya is to be reborn as the Mauryan king Aśoka.

i.9 The final chapter, chapter 38, continues this theme of prophecies, as a host of gods questions the Buddha about the future fate of this discourse. The Buddha explains that in the future there will be many people who will question the authenticity and legitimacy of this discourse and its teachings. However, there will arise one monk who will defend the sūtra and spread its teachings, and due to his dedication, the teachings will not disappear. The Buddha goes on to describe the merits that will come from practicing the teachings of this discourse. A series of marvels then occurs, including the appearance of a great light from the western region, and, when questioned by Great Cloud Essence, the Buddha describes all the altruistic magical acts that bodhisattvas who cultivate these teachings will display to engage with ordinary beings in accordance with their individual dispositions and guide them to take up the Buddhist teachings. Finally, the Buddha smiles and gives a prophecy for the goddess Stainless Light, explaining that she will be born as a princess who will rule her kingdom as a queen who will carry out many awakened activities before being reborn in the pure land of the buddha Amitābha, where she will finally attain buddhahood. In China, this prophecy came to be connected to the reign of Empress Wu in the seventh and early eighth centuries.⁷

i.10 *The Great Cloud* is classified within the “General Sūtra” section of the Tibetan Kangyur. The Tibetan translation is attributed to the Indian translator Surendrabodhi and the Tibetan translator and editor Yeshe Dé. *The Great Cloud* is listed in the ninth-century Denkarma catalog, in which it is included among the “Various Great Vehicle Sūtras.”⁸ It is also recorded in the ninth-century Phangthangma catalog, in the category of “Great Sūtras.”⁹

i.11 The Dégé Kangyur contains three additional sūtras (Toh 233–235) that are all related somehow through content and intertextual reference to *The Great Cloud* (Toh 232) that we have translated here. These three texts all present themselves as individual chapters that belong to *The Great Cloud*. This may perhaps be a reference to Toh 232, but the exact relationship and history of the four texts nevertheless remains unclear.

- i.12 Toh 233 presents itself as the “thirty-seventh chapter” of *The Great Cloud*, even though Toh 232 as contained in the Dégé Kangyur already contains a chapter 37 that is altogether different. While Toh 233 contains thematic elements that connect it to Toh 232, such as the presence of the bodhisattva Great Cloud Essence and references to the Dharma gateways contained within *The Great Cloud*, it largely consists of original material.
- i.13 Toh 234 is entitled *The Great Cloud Chapter on the Array of Winds, The Essence of All Nāgas* and also presents itself as (an unnumbered) chapter of *The Great Cloud*. This text is quite close in content to Toh 235 and both texts appear to have been intended largely for ritual and recitation purposes to achieve timely and appropriate rains. Toh 235 is simply titled *The Great Cloud*, but in the colophon a more specific title is given, as *From “The Great Cloud,” the Sixty-Fourth Chapter “The Array of Winds That Send Down Rainfall” Together With its Ritual Manual*. Despite this supplementary text being presented as the “sixty-fourth chapter” of *The Great Cloud*, Toh 232 itself in all its extant versions only contains thirty-eight chapters. Further research is therefore required to establish the relationship and shared history of these four interrelated texts.
- i.14 This scripture was also translated into Chinese (Taishō 387) in the early fifth century by Dharmakṣema (385–433), who also translated the *Mahāparinirvāṇa-mahāsūtra*. The title of the Chinese translation is given as *The Great Vaipulya Discourse on Nonconceptuality* 大方等無想經, but the text refers to itself internally as *The Great Cloud* 大雲經. Scholars have debated whether all or part of the Tibetan translation of this sūtra was made on the basis of a later version of the Chinese translation.¹⁰ The Chinese and Tibetan versions follow the same overall structure and generally contain the same content, but there are several discrepancies, and the Tibetan version is much more detailed in certain sections, particularly in the opening description of the audience that was present when the discourse was spoken. The fact that there is an extant Sanskrit manuscript of this sūtra, which preserves about 80% of the text, only came to our attention after completing the translation.¹¹ At present, this manuscript remains inaccessible to us. The English translation presented here was based primarily on the Tibetan Dégé edition, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript edition. Dharmakṣema’s Chinese translation was also consulted throughout.

The Translation

**The Noble Mahāyāna Sūtra
The Great Cloud**

1.

CHAPTER 1

[B1] [F.113.a]

- 1.1 Homage to all buddhas, bodhisattvas, exalted śrāvakas, and pratyekabuddhas.

Thus did I hear at one time. The Bhagavān was residing on Vulture Peak in Rājagṛha with an assembly of nine million eight hundred thousand bhikṣus including Mahākāśyapa. All of them were worthy ones who had exhausted their defilements, had attained mastery, and were free from afflictions. They were omniscient ones, great elephants, their minds perfectly liberated, their wisdom perfectly liberated, who had accomplished their tasks and completed their work. They had cast off their burdens and fulfilled their aims. Their minds had been emancipated through correct cognition, and they had thoroughly exhausted all the fetters binding them to existence. They possessed very pure discipline and had obtained supreme perfection in mastering all mental states. They were proficient in the superknowledges. Together, they were all absorbed in meditation on the eight liberations.

- 1.2 After noon, the elder Mahākāśyapa and the other nine million eight hundred thousand bhikṣus set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

- 1.3 At that time, there were also six million five hundred thousand bhikṣuṇīs, including Mahāprajāpatī Gautamī and others. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side. [F.113.b]

1.4 At that time, there were also six million eight hundred thousand bodhisattvas, great lords, including Great Cloud Essence and others. These included the bodhisattva mahāsattva Great Cloud Essence, the bodhisattva mahāsattva Great Cloud Light Protector, the bodhisattva mahāsattva Great Cloud Lightning Flash, the bodhisattva mahāsattva Great Cloud Thunderclap, Great Cloud Protector of Diligence, Great Cloud Producer of Joy, Great Cloud Utter Joy, Great Cloud Heap, Great Cloud Vajra Glory, Great Cloud Proclaimer of Certainty, Great Cloud Fame, Great Cloud Lightning Net, Great Cloud Lightning Offering, Great Cloud King of Skillful Analysis, Great Cloud Playful Gait, Great Cloud King of the Lion's Roar, Great Cloud Vast Intellect, Great Cloud Sustained by Diligence, Great Cloud King of the Seeing Eye, Great Cloud King of Magical Manifestation, Great Cloud Infinitely Renowned as Exalted, Great Cloud Correct View, Great Cloud Lord of Non-Buddhists, Great Cloud Field of Merit, Great Cloud Attainment of Coolness, Great Cloud Solar Essence, Great Cloud Lunar Brilliance, Great Cloud Priceless Beryl, Great Cloud Ever Watchful, Great Cloud Delighting in the Eternal Nature, Great Cloud Ocean of Intelligence, Great Cloud Victorious Army, Great Cloud Vast Light, Great Cloud Victorious Nāga Offering, Great Cloud Glory of Living Joyously, Great Cloud Captain's Eye, Great Cloud Heaped Crowns, [F.114.a] Great Cloud Teacher, Great Cloud Seed Protector, Great Cloud Victorious White Lotus, Great Cloud Fire-Like Lotus of Gnosis, Great Cloud Fragrance of Perfume-Infused Utpala Flower, Great Cloud Tiger, Great Cloud Acting as a Guide, Great Cloud Fearless Roar, Great Cloud Coolness of Tamala Leaves, Great Cloud Bathed in Precious Sandalwood, Great Cloud Excellence, Great Cloud Skilled in Marvels, Great Cloud Joyful Child without Craving, Great Cloud Most Skilled in Poetry, Great Cloud Entering into the Subtle Essence, Great Cloud Lush Face of the White Lotus of the Supreme Dharma, Great Cloud Realization of the Continuity of the Excellent Dharma, Great Cloud Bliss of Renown, Great Cloud Glorious Golden Mountain King, Great Cloud Bestowing All Medicines, Great Cloud Medicine King, Great Cloud Great Body, Great Cloud Fully Exalted within Space, Great Cloud Thundering, Great Cloud Dispelling Stains, Great Cloud Glorious Lotus Lamp, Great Cloud Unmixed Conception That Does Not Apprehend Resounding, Great Cloud Dispelling Darkness, and Great Cloud Dispelling Hail.

1.5 After noon these bodhisattvas, numbering six million eight hundred thousand, set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With joined palms, they bowed toward the Bhagavān and sat down to one side.

- 1.6 Also, at that time, there were five million eight hundred thousand Licchavi youths, including Lion Lamp and others. [F.114.b] They included the Licchavi youth Dharma Offering, the Licchavi youth Nāga Head, the Licchavi youth Dharma Teachings, the Licchavi youth Indra's Offering, the Licchavi youth Indra's Standard, the Licchavi youth Light of Indra's Banner, the Licchavi youth Intelligence Resounding as a Lion's Roar, the Licchavi youth Precious Voice, the Licchavi youth Pleasant Glory, the Licchavi youth Nāga Glory, the Licchavi youth Vajra Garland, the Licchavi youth Buddha's Servant, the Licchavi youth Conqueror's Servant, the Licchavi youth Conqueror's Moon, the Licchavi youth Great Arms, the Licchavi youth Great Glory, the Licchavi youth Ganges Offering, the Licchavi youth Essence of Gentle Glory, the Licchavi youth Strength of Nāga Joy, the Licchavi youth Nāga Protector, the Licchavi youth Dharma Protector, the Licchavi youth Luminous Renown, the Licchavi youth Sky Treasury, the Licchavi youth Ganges Protector, the Licchavi youth Adorned with Rākṣasa Earrings, the Licchavi youth Lightning Garland, the Licchavi youth Extraordinary Joy, the Licchavi youth Extraordinary Family, the Licchavi youth Stainless Light Renown, the Licchavi youth Kṛṣṇa's Offering, the Licchavi youth Earth Lord, the Licchavi youth Earth Garland, and the Licchavi youth Unparalleled Vajra Servant.
- 1.7 These Licchavi youths, numbering five million eight hundred thousand, had all completely set out toward the attainment of unsurpassed, complete, and perfect awakening, their minds utterly enjoying the Great Vehicle. [F.115.a] After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.
- 1.8 Also, at that time, there were four million four hundred thousand devaputras such as Gandharva King Delightful Appearance and others. They were the devaputra Gandharva King Delightful Appearance, the devaputra Renowned for Joyous Faith, the devaputra Moon Crested, the devaputra Sun Colored, the devaputra Earring Adorned, the devaputra King of Pleasant Music, the devaputra Great Glory, the devaputra Engaging in Profound Conduct, the devaputra Great Black One, the devaputra Courageous Intellect, the devaputra Stainless Space-Like Eyes, the devaputra Glory of Complete Dedication to Joy, the devaputra Joy Garland King, the devaputra Luminous Renown of Joy, the devaputra Joyful Face, the devaputra Mind Enchanting, the devaputra Beryl Light, the devaputra Appearance of Beryl-Like Light, the devaputra Enjoys the Stars, the devaputra Half-Moon Forehead, the devaputra Profound Definitive

Proclamation, the devaputra Complete Defeat of Affliction, the devaputra Joy of Indra, the devaputra Charming Youth, the devaputra Māndārava Heap, the devaputra Holding a Wish-Fulfilling Vine by the Head, the devaputra Intellect That Removes All Locks, and the devaputra Holder of Excellent Dharma.

1.9 These devaputras, numbering four million four hundred thousand, were all filled with devotion and delight toward the Great Vehicle. They took joy only in protecting the excellent Dharma, in spreading the excellent Dharma, [F.115.b] and in maintaining all the various samādhis. In order to benefit and please all sentient beings, they set forth after noon from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.10 Also, at that time, there were two million eight hundred thousand nāga kings, including the nāga king Padma, the nāga king Takṣaka, the nāga king Sāgara, the nāga king Anavatapta, the nāga king Strong Moving, the nāga king Son of Infinitely Vast Wealth, the nāga king Abode of Prosperity, the nāga king Child's Play, the nāga king Sharpest Teeth, the nāga king Many Households, the nāga king Clear-Limbed Deer Eyes, the nāga king Brhaspati's Science of Grammar, the nāga king Golden Face, the nāga king Obsidian Hair, the nāga king Holder of Water Power, the nāga king Sage of Mount Kailāśa, the nāga king Beautiful Coral, the nāga king Garland of Pleasant Sounds, the nāga king Sheep Face, the nāga king Skilled at Proclaiming the Abodes, the nāga king Manasvin, and the nāga king Vāsuki.

1.11 These nāga kings, numbering two million eight hundred thousand, all desired to hear the teachings of the Great Vehicle and then, having heard it, teach it to others. They all desired to explain the excellent Dharma. They conducted themselves by fully supporting all protectors of the excellent Dharma and fully bearing the burden of protecting the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. [F.116.a] Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.12 Also, at that time, there were three million six hundred thousand yakṣa kings, such as the yakṣa king Vaiśravaṇa and others. These were the yakṣa king Vaiśravaṇa, the yakṣa king Crying Out, the yakṣa king Ungrasping, the yakṣa king Holder of Amazing Glory, the yakṣa king Charming Hands, the yakṣa king Great Fearsome Terrifier, the yakṣa king Inescapable Wrathful Brow, the yakṣa king Earth Quaker, the yakṣa king Sun Paralyzer, the yakṣa

king Wise Conduct, the yakṣa king Fine Jewel, the yakṣa king Brilliant Lotus Storehouse, the yakṣa king Chariot-Driving Glorious Lotus Essence, the yakṣa king Glory of Completely Victorious Army, the yakṣa king Played by Five, and the yakṣa king Enjoying Jewels.

1.13 These yakṣa kings, numbering three million six hundred thousand, were all training according to the example of the bodhisattva conduct of the tathāgata Akṣobhya. They all conducted themselves by fully supporting all protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.14 Also, at that time, there were four million nine hundred thousand garuḍa kings. [F.116.b] They included the garuḍa king Forceful Wind That Equals the Strength of a Great Mighty Elephant, the garuḍa king Roaring Wind, the garuḍa king Rumbling Like Drums, the garuḍa king Defeating the Haughty Powerful Nāgas, the garuḍa king Lustrous, the garuḍa king Great Brilliance, the garuḍa king Spreading Spotted Wings, the garuḍa king Bee-King Face, the garuḍa king Bearing the Cymbals of the Jewel of Knowledge, the garuḍa king Enjoys Utterly Defeating the Clan of the Nāga King Vast Wealth, the garuḍa king Enjoys Subjugating the Clan of the Nāga King Vast Wealth, the garuḍa king Authentic Perception, the garuḍa king Pleasing Proclamation of Great Loving-Kindness, the garuḍa king Dharma Joy, and the garuḍa king Golden Wing Offering.

1.15 These garuḍa kings, numbering four million nine hundred thousand, were all free from haughtiness, pride, and conceit. They had all given rise to devotion toward the Great Vehicle and had become sole protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.

1.16 Also, at that time, there were six million eight hundred thousand gandharva kings, including the gandharva king Essence of Joy, the gandharva king Melody, the gandharva king Enjoys Preparation, the gandharva king Foremost of Gods, the gandharva king Enjoys Seizing by Force, and the gandharva king Jīvañjīva's Cry. [F.117.a]

1.17 These gandharva kings, numbering six million eight hundred thousand, were all free from haughtiness, pride, and conceit. They had all given rise to devotion toward the Great Vehicle and had become sole protectors of the excellent Dharma. After noon they set forth from their respective abodes and

went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.18 At that time, there were also nine million eight hundred thousand kinnara kings, including the kinnara king Beautiful and Charming, the kinnara king Nāga City, the kinnara king Ravishing Women's Minds, the kinnara king Pleasing to Women's Hearts, the kinnara king Lusts after Goddesses, the kinnara king Thief of Afflictions, the kinnara king Killer of Haughty Obstructors, the kinnara king Enjoys Māra's Daughters, the kinnara king Subduer of Māra's Armies, the kinnara king Essence of Gnosis, the kinnara king Profound Instruction, the kinnara king Glory of Stainless Appearance, the kinnara king Guards the Senses, and the kinnara king Far Seeing.

1.19 These kinnara kings, numbering nine million eight hundred thousand, were all free from haughtiness, pride, and conceit. They had all given rise to devotion toward the Great Vehicle and had become sole protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.20 At that time, there were also one million eight hundred thousand rākṣasa kings, [F.117.b] including the rākṣasa king Deserving of Fear, the rākṣasa king Rib Roaster, the rākṣasa king Golden-Haired Devourer of Ṛṣis, the rākṣasa king Crooked Teeth, the rākṣasa king Skull Cup with Ears, the rākṣasa king Yellow Honey-Color, the rākṣasa king Strong Throat, the rākṣasa king Great Roar, the rākṣasa king Cleaved Head, the rākṣasa king Arousing Strength, and the rākṣasa king Frightening Form.

1.21 These rākṣasa kings, numbering one million eight hundred thousand, were all freed from the nature of rākṣasas, their minds having been tamed by the Great Vehicle. They were all sole protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.22 At that time, there were also seven million eight hundred thousand kumbhāṇḍa kings, including the kumbhāṇḍa king Great Elephant's Trunk, the kumbhāṇḍa king Tiger-Like Haughtiness, and the kumbhāṇḍa king Extremely Great.

1.23 These kumbhāṇḍa kings, numbering seven million eight hundred thousand, were all freed from the nature of kumbhāṇḍas and had become sole protectors of the excellent Dharma. After noon they set forth from their

respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.24 At that time, there were also three million eight hundred thousand bhūta kings, including the bhūta king Great Elephant Face, the bhūta king Tumor, the bhūta king House-Tunneling Robber, the bhūta king Donkey's Bray, [F.118.a] the bhūta king Flower Earrings, the bhūta king Strung-Frog Rings, the bhūta king Adorned with Rat Teeth, the bhūta king Adorned with Cat's Gait, the bhūta king Weasel Jaws, and the bhūta king Langur-Like Moon Face.

1.25 These bhūta kings, numbering three million eight hundred thousand, were all filled with devotion and delight toward the Great Vehicle alone. Striking cymbals that played melodious sounds, inciting others to dance, after noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.26 At that time, there were also eight million preta kings, including the preta king Lightning-Pacifying Venerable, the preta king Various Herbs Venerable, the preta king Bird's Beak, and the preta king Ocean Stirrer.

1.27 These preta kings, numbering eight million, all fully enjoyed themselves within the Great Vehicle; their minds manifesting utter joy toward the Great Vehicle, they desired the Great Vehicle, thirsted after the Great Vehicle, craved the Great Vehicle, devoted themselves to the Great Vehicle, and hungered for the Great Vehicle. They had vowed to fully protect the excellent Dharma and solely engaged in the conduct of fully supporting all protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.28 At that time, there were also eighty million eight hundred thousand asura kings, including the asura king Roaring in Front of King Splendid Robe, [F.118.b] the asura king Reviled by the Land, the asura king Entering into Ganges Stainlessness, the asura king Earth Pacifier, the asura king Bird Throat, the asura king Trident Holder, the asura king Ashen Locks, the asura king Fiercely Wrathful Ferocious One, and the asura king Power of Blazing Fire.

- 1.29 These asura kings, numbering eighty million eight hundred thousand, were all freed from the nature of asuras, having tamed and utterly controlled their minds. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.
- 1.30 At that time, there were also six million five hundred thousand vidyādhara kings, including the vidyādhara king Holder of Great Jewels and the vidyādhara king Holder of Inexhaustible Enjoyments.
- 1.31 These vidyādhara kings, numbering six million five hundred thousand, were all holders of the Great Vehicle. They desired and sought after samādhi; they desired to engage in the practice of the samādhis of the Great Vehicle; and they desired to clear away their own ambivalence. They solely engaged in the discipline and ascetic practice of fully supporting all protectors of the excellent Dharma. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.
- 1.32 At that time, there were also nine million nine hundred thousand ṛṣis who had obtained the five superknowledges, including the ṛṣi Son of Nārada, the ṛṣi Stopper, the ṛṣi Tree Bark, [F.119.a] the ṛṣi Ascetic, the ṛṣi Correct Practice, the ṛṣi All Conquering, the ṛṣi Understands the Renunciation of Negativity, the ṛṣi Agastī the Holder of Rāma's Bow, the ṛṣi Deer Mother, the ṛṣi Meatless Food Offering, the ṛṣi Aspiring to Leave Behind the Sanctuary, the ṛṣi Holder of Sacred Water Who Accepted the Five Kauravas, the ṛṣi Leaving Behind Desire, the ṛṣi Delighting in the First Time, the ṛṣi Abiding Long as Indra, the ṛṣi Treasury-Possessing Kaurava, the ṛṣi Bharadvāja-Tree Bark, the ṛṣi Holder of Sacred Nāga Water, and the ṛṣi Gift of the Swamp.
- 1.33 These ṛṣis who had obtained the five superknowledges, numbering nine million nine hundred thousand, set forth from their respective abodes after noon and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.
- 1.34 At that time, there was also Śakra, Lord of the Devas, and the host of devaputras from the Heaven of the Thirty-Three, numbering in the hundreds of thousands. They set forth from their respective abodes after noon and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet. With palms joined, they bowed toward the Bhagavān and sat down to one side.

- 1.35 At that time, the Four World Guardians, attended and surrounded by hundreds of thousands of devaputras, set forth from their respective abodes after noon and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.
- 1.36 At that time, King Prasenajit, the ruler of Kośala, came from Śrāvastī in his great royal chariot with his great ministers and their retinues, [F.119.b] together with the entire army in its four divisions. After noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.
- 1.37 At that time, there were also hundreds of thousands of householders who had received the five precepts, including Sudatta and others. All of them had set out toward unsurpassed, complete, and perfect awakening. They desired the Dharma and pursued the Dharma. Thus, in order to emulate the Bhagavān himself and attain all the qualities included within awakening, they went to where the Bhagavān was staying. With palms joined, they bowed toward the Bhagavān and sat down to one side.
- 1.38 At that time, there was also Candragupta, the prince of Pañcāla, together with his great ministers and a thousand city chieftains. They had all received the five precepts and had set out toward unsurpassed, complete, and perfect awakening. They desired the Dharma and pursued the Dharma. Thus, in order to emulate the Bhagavān himself and attain all the qualities included within awakening, they went to where the Bhagavān was staying. With palms joined, they bowed toward the Bhagavān and sat down to one side.
- 1.39 At that time, all the people of the cities, villages, districts, hamlets, provinces, and capitals of all the sixteen great kingdoms had visions of the Bhagavān and went to pay their respects to him. They were guardians of the excellent Dharma, having received the five precepts. They had all set out toward unsurpassed, complete, and perfect awakening; they desired the Dharma and pursued the Dharma. Thus, in order to emulate the Bhagavān himself and attain all the qualities included within awakening, they cultivated the mind of loving-kindness, and after noon they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, [F.120.a] and sat down to one side.
- 1.40 At that time, there were also sixteen thousand queens such as Queen Mallikā and others, attended by their retinues of ladies, together with a hundred thousand wives of great ministers. After noon, they set forth from

their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to the Bhagavān's feet, and sat down to one side.

1.41 At that time, there were also hundreds of thousands of laywomen who set forth from their respective abodes after noon and went to where the Bhagavān was staying. Having arrived there, they prostrated, touching their heads to his feet, circumambulated the Bhagavān three times, and sat down to one side.

1.42 At that time, there was also Maheśvara together with hundreds of thousands of devaputras, all endowed with supernormal powers and great appearances. After noon, they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they all prostrated, touching their heads to his feet, and circumambulated the Bhagavān three times. They made offerings of flower blossoms in quantities as large as Mount Meru, as well as incense, flower garlands, and ointments, all of which they scattered over the Tathāgata. Burning incenses, scattering colored powders, and striking cymbals, they proceeded to cover the Tathāgata with lotus flowers the size of chariot wheels. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.43 At that time, there were also hundreds of thousands of Brahmā youths such as Jewel Garland-Bearing Brahmā and Topknot-Bearing Brahmā. Through their great supernormal powers, they completely adorned the areas of Rājagṛha, Vulture Peak, and the Kalandkanivāpa in the Veṇuvana. After noon, they set forth from their respective abodes and went to where the Bhagavān was staying. [F.120.b] Having arrived there, they all prostrated, touching their heads to his feet. Playing cymbals, they scattered flower blossoms over the Tathāgata, covering the entire area, and they then sprinkled sandalwood powder and various incenses. All around the great fields of merit—the areas of Rājagṛha, Vulture Peak, and the Kalandkanivāpa in the Veṇuvana—and all the great lands that are the abodes of non-Buddhists, divine garments of wool, cotton, silk, and fine linen, which were perfumed by divine powder, beautified with sandalwood, and fumigated with divine incense, were conjured and arranged in a circle. Letting fall a great shower of flowers, they set out a lion throne for the Bhagavān, adorned with various divine jewels, which they proceeded to circumambulate three million times. Afterward, they each removed their upper robes and arrayed them on the Bhagavān's body. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.44 At that time there were also hundreds of thousands of goddesses, daughters of Māra, such as Māra's daughter Fully Absorbing. After noon, they all set forth from their respective abodes and went to where the

Bhagavān was staying. Having arrived, holding aloft whisks and peacock's eye feathers, small divine cymbals, flutes, and incense, they scattered divine flower blossoms on the Tathāgata. They then played their cymbals, dancing and singing. These goddesses were all filled with devotion and delight toward the Great Vehicle, desiring and favoring only the Great Vehicle. They went to where the Bhagavān was staying and, joining their palms, circumambulated the Bhagavān three times and sat down to one side.

1.45 At that time, there were also hundreds of thousands of apsaras, such as the apsaras Like a Plantain Tree. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. [F.121.a] Having arrived, they scattered divine gold, divine jewel garlands, and divine flower garlands over the Tathāgata. Then, playing cymbals, they scattered sandalwood powder and various incenses. These apsaras were all freed from the cunning nature of a woman's mind. They all possessed devotion and delight toward the Great Vehicle, desiring and favoring only the Great Vehicle. Singing and dancing, they all prostrated, touching their heads to the Bhagavān's feet, and circumambulated him three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

1.46 Then, at that very time, the Bhagavān, fully manifesting his supernormal powers, caused all the bhikṣus in all the directions of the land to go to Vulture Peak in Rājagṛha. Having arrived there, they went to where the Bhagavān was staying and, joining their palms, circumambulated the Bhagavān three times and sat down to one side.

1.47 At that time, there were also harmonious and disharmonious sounds, like the melodies of a thousand cymbals, clearly resounding from the depths of empty space. A mass of great clouds, black like mountains of obsidian, rained down divine jewels, pervading and purifying everything everywhere, thundering the lion's roar of the Bhagavān and extolling the virtues of receiving the Dharma teachings.

1.48 At that time, there were also the four great wind kings: the great wind king Scattering Wind, the great wind king Great Scattering Wind, the great wind king Unflagging Force, and the great wind king Great Terrifier. They all emitted pleasing, enjoyable, cooling flowers from the six seasons and a mixture of sweet fragrances [F.121.b] and were endowed with the enjoyments of divine bliss. To show reverence to the Bhagavān, these great wind kings produced great clouds that thundered the lion's roar of the Bhagavān and extolled the virtues of receiving the Dharma teachings. [B2]

1.49 At that time, there were also hundreds of thousands of geese, including the goose king Lion-Like Hero. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and

prostrated to the Bhagavān, touching their heads to his feet. They then let loose a harmonious cry like the melody of a thousand well-made cymbals crafted by masters and their disciples. To show their reverence for the Bhagavān, the entire assembly of geese circumambulated him three times. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.

1.50 Also, at that time, there were hundreds of thousands of peacocks, including the peacock king Radiant Appearance. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and prostrated to the Bhagavān, touching their heads to his feet. Then, filling their throats, they issued a harmonious cry like the melody of a thousand well-made cymbals crafted by gandharva masters and their disciples. To show their reverence for the Bhagavān, the entire assembly of peacocks circumambulated him three times. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.

1.51 At that time, there were also hundreds of thousands of cuckoos, including the cuckoo king Leader. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and prostrated to the Bhagavān, touching their heads to his feet. Then they let out a cry like the sound of a thousand cymbals, producing a cacophonous roar. [F.122.a] To show their reverence for the Bhagavān, the entire assembly of cuckoos, colored like bees, circumambulated him three times. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.

1.52 At that time, there were also hundreds of thousands of kalaviṅka kings who made their homes in the snowy mountains, including the kalaviṅka king Lotus-Like Eyes. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and prostrated to the Bhagavān, touching their heads to his feet. Then, to show their reverence for the Bhagavān, the entire assembly of kalaviṅka birds circumambulated him three times while making beautiful sounds. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.

1.53 At that time, there were also hundreds of thousands of bird kings called jīvañjīva. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and prostrated to the Bhagavān, touching their heads to his feet. Then, to show their reverence for the Bhagavān, the entire assembly of jīvañjīva birds circumambulated him three times while making beautiful sounds. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.

- 1.54 At that time, there was also a great flock of birds who, after noon, set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they each joined their wings together like palms and prostrated to the Bhagavān, touching their heads to his feet. Then, to show their reverence for the Bhagavān, the entire assembly of birds circumambulated him three times. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.
- 1.55 At that time, there were also hundreds of thousands of mountain kings, including the god of Mount Meru and the gods of Mount Mucilinda and Great Mount Mucilinda, [F.122.b] together with the devaputra Great Light. After noon, they all set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated to the Bhagavān, touching their heads to his feet, and circumambulated him three times. Then they all took their places in the Kalandkanivāpa in the Veṇuvana.
- 1.56 At that time, all the medicine goddesses residing in the snowy mountains set forth from their respective abodes after noon and went to where the Bhagavān was staying. Having arrived there, they circumambulated the Bhagavān three times. Then they adorned Vulture Peak, the most supreme of mountains, and entirely illuminated Rājagṛha and Vulture Peak, after which they all sat down to one side together.
- 1.57 At that time, there arose the beautiful, uncreated, unplayed musical sounds of drums, great drums, hand drums, conch horns, iron cymbals, *hindīma*,¹² gongs, great kettledrums, *balbisa*,¹³ lutes, one-sided kettledrums, bells, flutes, whistles, *shunala*,¹⁴ and other instruments.
- 1.58 At that time, out of reverence for the Bhagavān, a variety of flowers, fruits, shoots, and anthers blossomed forth unseasonably on all the trees, spreading all over Vulture Peak.
- 1.59 At that time, there were also hundreds of thousands of lion kings residing in the snowy mountains, such as the lion king Precious Lotus. After noon, they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated to the Bhagavān, touching their heads to his feet. They let forth their lion's roar, which was pleasing to all the wild animals that were frolicking about. Then, to show their reverence for the Bhagavān, they all circumambulated him three times. Then they all took their places on Vulture Peak.
- 1.60 At that time, there were also hundreds of thousands of mighty elephant kings, such as the mighty elephant king Mountaintop Cloud. [F.123.a] After noon, they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they prostrated to the Bhagavān, touching their heads to his feet. They let forth a great roar, like

the sound of thunder, and, to show their reverence for the Bhagavān, they all proceeded to circumambulate him three times. Then they all took their places on Vulture Peak. In the same fashion, all wild animals took their places on Vulture Peak.

1.61 At that time, all venomous creatures, such as horseflies, winged insects, water monsters, fish, tortoises, scorpions, and venomous bugs, abandoned their poisons and settled down, free from the nature of poison.

1.62 At that time, all strongly venomous creatures, such as snakes, swift and malevolent snakes, albino snakes, and water snakes, abandoned their poisons and settled down, free from the nature of poison.

1.63 At that time, all sentient beings who had been struck by the four hundred and four diseases, all pretas, and all sentient beings born within the hell realms were given food and drink to satiate them, after which, touched by a pleasing and cooling breeze, they fell into a deep and enjoyable sleep.

1.64 At that time, all sentient beings who made their living by means of the sixteen great inexpressible occupations gave up the underlying nature of these inexpressible occupations. Then, they were all given food and drink to content them, after which, touched by a pleasing and cooling breeze, they fell into a deep and enjoyable sleep. All sentient beings with natures like piśācas and rākṣasas renounced meat eating and vowed to take up ethical discipline for the rest of their lives.

1.65 At that time, all sentient beings who had engaged in sexual misconduct or committed thievery took up and were tamed by ethical discipline, [F.123.b] rejoicing in the practice of correct restraint. Then, all those sentient beings who had engaged in the sixteen great inexpressible occupations, meat eating, sexual misconduct, and thievery engaged in mindful recollection. Afterward, they gathered to pay reverence, dancing and singing.

1.66 At that time, all those beings, together with all the assemblies of other gods, nāgas, yakṣas, garuḍas, kinnaras, mahoragas, gandharvas, asuras, rākṣasas, kumbhāṇḍas, bhūtas, pretas, Śakra, the world guardians, Brahmā, forest gods, vidyādhara, and the goddesses endowed with all desirable forms, listened to the great, supreme wheel of the collected Dharma teachings. Overjoyed, they wished to perfectly maintain pure discipline and to spread the Great Vehicle far and wide by realizing and upholding its great, unparalleled discourses. They wished to permanently establish all sentient beings within the excellent Dharma and to produce a great and vast accumulation of merit for all those future sentient beings with little merit, establishing them as well within the excellent Dharma. After noon, they set forth from their respective abodes and went to where the Bhagavān was staying. Having arrived there, they made offerings to the collected Dharma teachings of the Bhagavān and completely adorned him with a limitless

array of ornaments. For a great while they prostrated, touching their heads to his glorious feet, which are like the late-autumn moon. They then circumambulated the Bhagavān three times. With palms joined, they bowed toward the Bhagavān and sat down to one side.

- 1.67 At that time, the bodhisattva mahāsattva Great Cloud Essence rose from his seat, draped his robe over one shoulder, touched his right knee to the ground, and bowed toward the Bhagavān with palms joined. He then addressed the Bhagavān, saying, [F.124.a] “I would like to ask about a few things, if the Bhagavān could grant the opportunity and give explanations in response to my questions.”
- 1.68 Having been entreated in this fashion, the Bhagavān replied to the bodhisattva mahāsattva Great Cloud Essence, “Great Cloud Essence, you may ask the Tathāgata whatever you wish. Whatever you ask of me, I will put your mind at ease with an authoritative explanation.”
- 1.69 When this reply had been given, the bodhisattva mahāsattva Great Cloud Essence addressed the Bhagavān, saying, “Bhagavān, which of the various bodhisattva discourses contains the teaching on how to become an ocean of samādhis? How do we correctly develop the samādhis? How do we become an ocean of learning? How do we correctly develop learning? How do we avoid being skeptical, being ambivalent, or entertaining doubts concerning the attainment of unsurpassed, complete awakening? How do we avoid being born within unfree states of existence? How do we attain the recollection of previous lives? How do we thirst for the expansive ocean of saṃsāric activity? How can we behold the buddhas and never become separated from this sight during all our lifetimes, even in dreams? How do we prevent evil Māra from finding and taking advantage of opportunities to hinder the virtuous Dharmas of the buddhas? How do we subdue pride? How do we obtain dhāraṇīs?
- 1.70 “How do we become skilled at analyzing the concealed intent of the Tathāgata’s speech? How do we enter the secret gateway of all phenomena? How do we correctly expound the Tathāgata’s treasury? How do we practice in the Tathāgata’s manner? How do we become a makara in the Tathāgata’s ocean? How do we enter the Tathāgata’s scriptural tradition? [F.124.b] How do we guard the secrets of the Tathāgata’s illusory emanation? How do we proclaim the Tathāgata’s speech? How do we join with the Tathāgata’s perception? How do we become the light rays of the Tathāgata’s sun? How do we attain the brilliance of the Tathāgata’s moon? How do we become the highest tip of the Tathāgata’s emblem? How do we hold the Tathāgata’s borders?

- 1.71 “How do we diligently undertake the Tathāgata’s activities? How do we become as potent as the Tathāgata? How do we become the white lotus of the Tathāgata, which brings certainty to non-Buddhists? How do we enjoy the Tathāgata’s joy? How do we become a treasurer of the Tathāgata’s storehouse? How do we see the Tathāgata’s permanence? How do we see the permanence and eternality of the Tathāgata with extreme clarity and become kings of praising his exalted character? How do we proclaim eternality, stating that ‘the Tathāgata’s body is eternal’? How do we perfect the view of great joy in the Tathāgata’s tranquil nature? How do we become an ocean of the view of all the aspects of the Tathāgata, saying that ‘the Tathāgata is permanent, eternal, constant, and tranquil’?
- 1.72 “How do we see the reality that ‘the Tathāgata’s body is the Dharma body’? How do we see the truth that ‘the Tathāgata’s vajra body is an immutable body’? How do we proclaim emptiness, stating that ‘the Tathāgata’s body is not a body of bone, flesh, blood, or muscle’? How do we proclaim the existence of fruition, stating that ‘in the Tathāgata’s Dharma teachings, fruition exists’? How do we proclaim nonexistence, stating that [F.125.a] ‘in the Tathāgata’s Dharma teachings, the extinction of fruition is nonexistent’? How do we clearly proclaim that ‘the Tathāgata never enters into parinirvāṇa’? How do we praise discipline, saying that ‘all sentient beings who follow the Tathāgata in going forth to renunciation have uncorrupted discipline’? How do we praise nondeclining, saying that ‘the Tathāgata’s Dharma teachings will not decline’? How do we perfect the view maintaining that ‘because there are no stains in the Tathāgata’s thoroughly pure family and lineage, bodhisattvas belong to the family lineage of skillful means’?
- 1.73 “How can we think that being forever in cyclic existence is pleasant? How can we praise cyclic existence? How do we become an ocean of learning to cycle within existence? How do we desire to perceive the tathāgata family? What do we think about being forever afflicted? How can we think being afflicted is pleasant? How do we attain faith in obtaining the various aspects of the gateways out of the afflictions? How do we plant in our minds the aspiration toward the field of all the buddhas’ activities? How do we see and properly secure the discovery that ‘the root of all karmic activity is affliction’? How do we refrain from being skeptical, being ambivalent, or entertaining doubts about the Buddha’s permanence? How can we exhibit joy in cyclic existence? How can we turn toward cyclic existence?
- 1.74 “How do we develop a frame of mind imbued with the lasting faith that ‘I will become a buddha’? How do we become a bodhisattva, a captain, who makes the aspiration and commitment, ‘I will turn the wheel of Dharma. I will liberate all sentient beings. I will not cut off ties with my buddha

heritage'? [F.125.b] How do we become a doctor to Māra? How do we become a teacher of the ocean of afflictions of cyclic existence? How do we envision reaching the trading town of the afflictions of cyclic existence? How do we quench our thirst by obtaining the great ocean of cyclic existence? How can we thirst for cyclic existence? How can we develop a frame of mind that is dependent upon obtaining cyclic existence? How can we not abandon the attainment of cyclic existence? How can we blossom like a kingly lotus flower in the waters of cyclic existence? How do we become the four oceans of cyclic existence? How can we continuously plant in our minds the aspiration toward the afflictions of cyclic existence?

1.75 "How can we be joyful about going into the hell realms? How can we think of going to the hell realms and conduct ourselves by always directing our thoughts toward going to the hell realms? How do we become a merchant within the trading town of the hell realms? How can we not abandon the attainment of the hell realms? How do we extensively contemplate the fires of the hell realms? How can we become a pleasing and cooling wind for those beings who have become afflicted by the afflictions of the hell realms? How do we become a shower of rainfall from the great cloud that falls upon the fierce fires of the hell realms? How do we become hail within the hell realms? How do we become a teacher of the hell realms? How do we become a great ferryman in the ocean of the hell realms? How do we become a doctor of the hell realms? How do we become sustenance in the hell realms?

1.76 "How do we be like a torch that clears away the thick darkness of those who are seized by all the suffering and afflictions of cyclic existence? How do we be like an oil lamp that shines light on all beings within existence? How do we be like open space, which can never be obscured by the various fast-acting and malevolent afflictions of beings within cyclic existence? How do we not abide anywhere, [F.126.a] because the mind is equal to space? How can we be like the sun, dissolving afflictions as if melting away a snowbank, having followed the Tathāgata in going forth to renunciation and possessing discipline, strength, and gnosis? How do we attain the state in which one does not posit the ways of other schools, because one has correctly adopted the most excellent position? How do we become like the ocean through possessing oceans of gnosis? How can we be like the moon, thoroughly perfecting all positive qualities? How can we be like the sun, clearing away the darkness of ignorance? How can we be like open space when entering into and migrating within cyclic existence by engaging in the afflictions? How can we be unsullied like a lotus flower by manifesting the

various realizations? How can we not abide anywhere given that the mind is equal to space? How can we be like a vajra that decisively cuts through all phenomena?

1.77 “How can we be like a vajra that definitively pierces through all phenomena? How can we be like a mountain, not wavering when hearing of the permanent, eternal, constant greatness of the Tathāgata’s virtuous qualities? How can we be like beryl because the gnosis of the family and lineage of the Tathāgata is completely pure? How can we be like a golden boulder within the poisonous ocean, clearing away the turbidity of the afflictions? How can we be like the moon, seeing the permanent, eternal, constant nature of the Tathāgata? How can we be like a mountain, not wavering from the Tathāgata’s Dharma? How can we be like a door frame, not wavering when hearing that the Tathāgata does not pass into parinirvāṇa and that the Dharma will not disappear?

1.78 “How can we see what is truly so, so that the mind abides steadily? How can we attain the mind that is incorruptible like a vajra? How can we abundantly obtain a great display of virtuous qualities? How can we become endowed with a sense of shame and modesty? How can we become beautiful? How can we become pleasing to behold? How can we be without craving? [F.126.b] How can we avoid attaining a weak body? How can we become endowed with the most excellent complexion? How can we be born within a noble family? How can we be born within a great family? How can we have a great retinue? How can we have a retinue that does not decline? How can we avoid turning back and never turn back from unsurpassed, complete, and perfect awakening? How can we not have craving for food? How can we completely abandon foods containing meat? How can we become intelligent? How can we delight and be well respected by all beings? How can we become mindful? How can we become charismatic? How can we become wise? How can we become joyful?

1.79 “How can we act in harmony with the world? How can we desire to benefit the world? How can we take pleasure in the world? How can we become prominent within the world? How can we become a leader within the world? How can we become supreme within the world? How can we become the utmost within the world? How can we become worthy of receiving homage from all worlds? How can we become a recipient of offerings from all worlds?

1.80 “How can we become a great donor? How can we become strong? How can we become a great hero? How can we become perseverant? How can we become loving and kind? How can we speak the truth? How can we become steadfast in our ascetic practice? How can we exercise perseverance? How can we remain full of loving-kindness? How can we remain compassionate?

How can we remain joyful? How can we remain equanimous? How can we profess the emptiness of all empty phenomena? [F.127.a] How can we profess the nonemptiness of all nonempty phenomena? How can we profess the meaning and the reasoning behind the Buddha's teachings? How can we profess the view of the Buddha's teachings of reality?

1.81 "How can we become pure? How can we become rich with purity? How can we become rich with awakened qualities? How can we become rich with discipline? How can we become rich with Dharma? How can we become rich with goods that were not obtained by stealing? How can we become like a treasury for all poor beings and beggars? How can we not become fearful or panic stricken and never panic when it is taught that all phenomena are empty, signless, and wishless? How can we attain birth within whichever buddhafiield we aspire to be born into? How do we refrain from seeking after gain, respect, and praise?

1.82 "How can we gather all those with lax discipline and establish them within the sacred Dharma? How can we be like a hailstorm among all those who possess lax discipline and devious minds? How can we cause all those who do not appreciate the Tathāgata's kindness to develop proper appreciation? How can we become unassailable within the abodes of the non-Buddhist schools and, moreover, treat them with skillful means? How can we not be dug into a hole by the many arguments of ascetics, brahmins, and non-Buddhists and, moreover, rely on skillful means when dealing with them? How can we never take interest in the esoteric teachings of all the non-Buddhist schools and, moreover, arouse their interest through skillful means? How can we never dwell in the abodes of the gods, nāgas, yakṣas, and gandharvas and, moreover, truly support them with skillful means?

1.83 "How can we make sure to never rely upon auspicious and propitious signs that are karmically conditioned? How can we engage in taking life while abandoning taking life? How can we simultaneously partake of all sense pleasures—flower garlands, fragrances, [F.127.b] lotions, powders, the enjoyments of a householder, various types of servants, and a spouse—while still maintaining the purest conduct? How can we engage in all such activities as killing, stealing, lying, hankering after drink, and so forth, and keeping company with spouses and children, while still maintaining the purest conduct?

1.84 "How can we receive offerings from all the tathāgatas? How can we become honored by all the tathāgatas? How can we become well respected by all the tathāgatas? How can we become a beloved child of all the tathāgatas? How can we proceed with proper appreciation of all the tathāgatas' kindness? How can we see the reality of phenomena, which is equivalent to the activity of all the tathāgatas?

- 1.85 “How can we attain the authentic understanding of gnosis that is the same as that of all the buddhas? How can we become crowned as the ruler of the land of the authoritative explanations of the manifold secret aspects of the doctrines of all buddhas? How can we express the manifold aspects of the secret Dharma teachings of all buddhas? How can we become skilled at abiding within the state of pride accepted by all the buddhas? How can we attain the jewel-like pure nature of the Dharma teachings of all the buddhas, with their manifold secret aspects—desirelessness, stainlessness, and fearlessness? How can we correctly see and engage in all the phenomena such as desire, anger, ignorance, and fear, through the power by which all the buddhas tame sentient beings? How can we see the suchness of all secrets, through which all the buddhas have attained liberation from the ocean of afflictions after passing through many millions of long eons? How can we display birth within the ocean of afflictions through the power by which all the buddhas tame sentient beings? [F.128.a] And, with the thought that ‘having crossed over, I will attain liberation; having attained liberation, I will liberate others,’ how can we see the pure nature of the special secret gateways that have been taught? How can we behold the reality of the secret ways by which all the buddhas, having passed beyond many millions of long eons, have vanquished millions of māras? How can we, through the power by which all the buddhas tame sentient beings, see well the contrivance, which appears as a natural display, of the special, secret gateway of subduing Māra at the base of the Bodhi tree?
- 1.86 “How can we turn the wheel of Dharma through skillful means? How can we see the reality of the contrivance wherein, through skillful means, it appears that one passes into parinirvāṇa? How can we become the supreme king of the secret display of all the buddhas? How can we become the king who enumerates the inconceivable, unparalleled, incomparable, countless, limitless, innumerable domains of all the buddhas? Which bodhisattva discourse contains such teachings?”
- 1.87 Then, having been entreated in this fashion, the Bhagavān replied to the bodhisattva Great Cloud Essence, “Great Cloud Essence, excellent, excellent! Great Cloud Essence, to benefit and comfort all sentient beings, and for the welfare of all blind sentient beings, you have uttered these well-spoken words for the sake of attaining the greatness of qualities that is praised by all the tathāgatas. You have spoken for the sake of the eye of gnosis that knows reality. You have spoken for the sake of always seeing truly. You have spoken for the sake of crossing to the other shore of the ocean of the afflictions of cyclic existence. You have spoken for the sake of fully understanding the bodhisattva conduct of all tathāgatas. You have spoken for the sake of breaking open the eggshell of the afflictions of the

ocean of cyclic existence and then, having correctly trained in the bodhisattva conduct, skillfully reentering the eggshell of the afflictions of the ocean of cyclic existence.

1.88 “You have spoken for the sake of causing all sentient beings who praise [F.128.b] impermanence, emptiness, parinirvāṇa, and selflessness to gain abiding confidence in the greatness of the qualities of the buddha—the essential nature of parinirvāṇa as permanent, eternal, constant, and tranquil. You have spoken for the sake of causing all sentient beings who claim that the Dharma will disappear to gain the completely pure eye that sees the steadfast nature of the sacred Dharma. You have spoken for the sake of performing great healing techniques on all sentient beings who have been struck by the poison of wrong views regarding all the forms of the godly abodes, by treating them with purgative and cleansing medicines. You have spoken for the sake of assuming the role of a great doctor skilled in the harm-dispelling medicine of the yogic techniques of secret mantra, uttering the correct knowledge mantras, and raising up the water-filled consecration vase for all sentient beings whose minds are thoroughly clouded and confused regarding the concealed intent of the tathāgata’s words.

1.89 “You have spoken for the sake of not revealing a view that is impermanent, unworthy, and not divine, in order to extract the poisoned arrow of affliction from those sentient beings such as the carakas, wanderers, nirgranthas, and others, who have been struck by the poison of grasping at unworthy divine forms as having a nature that is permanent and worthy and thus profess their permanence and worthiness. You have spoken for the sake of purifying away those views that are impermanent, unworthy, and not divine. You have spoken for the sake of liberating others from being bound by those views that are impermanent, unworthy, and not divine. You have spoken for the sake of causing others to purge and cleanse themselves of the causes of the illness of the views that are impermanent, unworthy, and not divine. You have spoken for the sake of lancing the tumors caused by the poison of the views that are impermanent, unworthy, and not divine. You have spoken for the sake of cutting out the fleshy growths that have completely obscured the eyesight of others who have been poisoned by the views that are impermanent, unworthy, and not divine.

1.90 “You have spoken for the sake of correctly revealing the entry point into the timely emanation of all the tathāgatas as well as into the domain of activity, the heritage, the marks, the fields, [F.129.a] the knowledge of reality, the taste, the delicious sustenance, the devotion to cause happiness, the pleasing and worthy bed of great qualities, the drinks, the ablutions, the incense, the flower garlands, the application of colored powders, the

supremely and extremely fine garments, and the adornment of all the tathāgatas. You have spoken for the sake of correctly teaching that the Tathāgata's body is the Dharma body. For these purposes, these words of yours were excellently spoken. Excellent!

1.91 "The Tathāgata's body possesses the most profound characteristics, yet it does not have a single characteristic. It is not without something to characterize, yet the thing characterized is not apparent. It is not something to be realized, yet it is not *not* something to be realized. It is not on this side and it is not on the other side, yet it is not in between. It is not an origin, yet it is not without an origin. It is not here, yet it is not there. It is not permanent, yet it is not impermanent. It cannot be validated, yet it cannot be invalidated. It is not benighted, yet it is not *not* benighted. It is not little, yet it is not *not* little. It is not lightweight, yet it is not *not* lightweight. It is not cognizable, yet it is not uncognizable. It is not known by consciousness, yet it is not *not* known by consciousness. It is not abiding, yet it is not nonabiding. It is not obscured, yet it is not illuminated. It is not a name, nor is it a sign. It is not weak, nor is it strong. It does not abide in any place, nor does it abide in any direction. It is not virtuous, yet it is not unvirtuous. It is not conditioned, yet it is not unconditioned.

1.92 "It cannot be described as 'It exists in such-and-such a place.' It cannot be offered, nor can it be taken. It is not describable in words, yet it is not indescribable in words. [F.129.b] It is not true, yet it is not false. It is not true reality itself, yet it is not a metaphysical view. It is not emancipated from cyclic existence, yet it is not *not* emancipated. It is not a field, yet it is not *not* a field. It is not temporal, yet it is not atemporal. It cannot be undertaken, yet it cannot *not* be undertaken. It is not clean, yet it is not unclean. It is not made, yet it is not unmade. It is not produced, yet it does not cease. It is at peace, deeply at peace, fully at peace. It is not the elements, it is not the aggregates, and it is not the sense bases. It is not produced by the elements, it is not produced by the aggregates, and it is not produced by the sense bases. It does not arise from causes of affliction, and it does not arise from causes of karma. It is not accumulated, yet it is not unaccumulated.

1.93 "Without transmigrating after death, it transmigrates after death. It is boundless. It goes without going. It lends assistance. It has no outer limits. It has no shifting. Its nature does not abide in the present. Its nature of suchness, which has no form, no feeling, no cognition, no conceptual formations, and no consciousness, is inexhaustible. It is incapable of being exhausted. It is free from exhaustion. It is unequalled. It is equal to the unequalled. It is not consciousness. It has truly passed beyond the four elements. It has reached the consummation of nonattachment to all

phenomena. It is equal to the unlimited suchness that is the ultimate limit of reality. Thus, the Tathāgata's body is endowed with unfathomable, incalculable qualities.

1.94 “The characteristics of the Tathāgata's prolific speech are like this: his subtle words are extremely difficult to understand, extremely skillful, and extremely profound. All outsiders, as well as śrāvakas and [F.130.a] pratyekabuddhas, have not heard his previous speeches—not even a single word. They have been rendered blind and full of poison, crippled and infirm, covered up by the eggshell of worldly existence, shipwrecked, and completely incapacitated by the poisoned arrow of affliction.

1.95 “The Tathāgata's prolific speech is for the sake of extracting the poisoned arrow of affliction, raising up the water-filled consecration vase, and proclaiming the correct knowledge mantras, secret mantras, and the yogic techniques that cause purging and cleansing—the great techniques that heal all śrāvakas and pratyekabuddhas, as well as all sentient beings, who have been rendered unconscious and delirious by illnesses of bile. It is for the sake of stopping the phlegm and bile regarding the term *parinirvāṇa* from entering their hearts. It is for the sake of completely purifying their bellies. It is for the sake of lancing their poisonous tumors. It is for the sake of causing those who, like moths and ants, have been struck by poison and died, to gain total knowledge. It is for the sake of shining the lamplight of the gnosis of the Tathāgata's permanence, eternity, constancy, and tranquility. It is for the sake of bringing forth the moon rays and sun rays of the knowledge of the reality of the Tathāgata's permanence, eternity, constancy, and tranquility. It is for the sake of increasing the permanent eye of wisdom.

1.96 “It is for the sake of bringing about the attainment of unparalleled conduct. It is for the sake of exhibiting the substance of dhāraṇī and samādhi. It is for the sake of engendering the attainment of the exalted jewel of the scriptural tradition of the tathāgatas. It is for the sake of generating an excellent vision of the authentic mirror-like domain of the Tathāgata's body. It is for the sake of breaking open the eggshell of ignorance of thinking that ‘the Tathāgata has completely passed into parinirvāṇa.’ It is for the sake of building a boat for those sentient beings who are shipwrecked in the great ocean of ignorance, thinking that ‘the Tathāgata's teachings will disappear.’ It is for the sake of upholding the great healing technique and extracting the arrow of the view of those who have been struck by the poison of the thought that ‘the Tathāgata is impermanent, not eternal, not constant, and not at peace.’ [F.130.b]

1.97 “In order to ease the jaundice caused by the complete confusion and thorough ignorance of thinking that ‘the Tathāgata is not eternal, not tranquil, not constant, and not permanent,’ all the tathāgatas together

display their prolific speech by variously performing the conduct of teaching the secret Dharma of inconceivable complete liberation; through these various sorts of conduct, they manifestly abide and correctly engage in prolific speech. The words of their prolific speech, having such subtle characteristics, are extremely difficult to understand, extremely skilled, and adorned with extreme profundity.

1.98 “Great Cloud Essence, you have made this vow and aspiration to request authoritative explanations in response to your questions regarding the Tathāgata’s previous speeches, of which all śrāvakas and pratyekabuddhas have not heard even a single word or syllable and were not even aware. Excellent, excellent! It is extremely excellent that you have asked the Tathāgata about the inexhaustible treasury of nectar that benefits and pleases all sentient beings. You have established and greatly stabilized the treasury of the kingly discourse of the unparalleled nectar of all sentient beings, the treasury of the gnosis of all tathāgatas, the treasury of the greatness of the qualities of all tathāgatas, the treasury of the excellent view of the authentic gnosis of the permanence, eternality, constancy, and tranquility of all tathāgatas, the treasury of the permanent nature of the qualities of the reality of all the tathāgatas. Great Cloud Essence, this vow and aspiration, which suits you, comes about from prior causes. It is excellent, causing all the tathāgatas to rejoice.”

1.99 When this reply had been given, the bodhisattva mahāsattva [F.131.a] Great Cloud Essence addressed the Bhagavān, saying, “Bhagavān, in fact, it is not that I have made such a vow and aspiration to request authoritative explanations from all the tathāgata, foe-destroyer, complete and perfect buddhas. Bhagavān, it is through the power of the Tathāgata that, in order to accumulate merit for all sentient beings, I have made the vow and aspiration to request authoritative explanations in response to my questions concerning the treasury of the unparalleled kingly discourse and the inexhaustible treasury of all sentient beings. May the Bhagavān light the lamp of the gnosis-eye of all blind sentient beings! May the Bhagavān set forth the treasury of wisdom of all sentient beings! May the Bhagavān establish the steadfast treasury of the sacred Dharma and the permanent, eternal, constant, and peaceful tathāgata-qualities of all sentient beings!” [B3]

1.100 At this point, having been entreated in this fashion, the Bhagavān replied to the bodhisattva mahāsattva Great Cloud Essence, “Excellent, Great Cloud Essence, excellent! It is indeed excellent, Great Cloud Essence, that you have addressed such subtle and profound words and syllables to the tathāgata, foe-destroyer, complete and perfect buddhas, and that you have questioned the Tathāgata regarding the steadfast treasury of the sacred Dharma and the

permanent characteristic of the greatness of the tathāgata qualities of all sentient beings, the treasury of the kingly discourse that is unparalleled by all those like you, the steadfast treasury of the sacred Dharma, and the inexhaustible treasury of the nectar of all sentient beings. I will explain how this treasury of all sentient beings has been firmly established. [F.131.b]

1.101 “Great Cloud Essence, listen well and remember fully as I teach about that steadfast treasury of the sacred Dharma of the greatness of the perfect buddha qualities of all the tathāgata, foe-destroyer, complete and perfect buddhas. Do not think of anything else, Great Cloud Essence, and I will explain it to you. Great Cloud Essence, in order to benefit, please, and show love for all sentient beings, you should retain these words with a stable mind and remember them with a mind devoted to liberating all these sentient beings.

1.102 “Great Cloud Essence, this is the steadfast treasury of the sacred Dharma of the greatness of the buddha qualities of the tathāgata, foe-destroyer, complete and perfect buddhas. Whoever obtains the sweet nectar of the virtuous roots that are completely ripened by the water of the gnosis of the conduct and reality of the steadfast treasury of the sacred Dharma of the Buddha’s qualities will, having deeply enjoyed its sweet taste due to their virtuous roots, perform all the activities of all the tathāgatas. You should truly imbibe the sweet-tasting nectar that is displayed through the activities of the complete and perfect buddhas; moreover, you should bestow that sweet-tasting nectar of great gnosis on all sentient beings. You should uphold the great Dharma discourses, the pure conduct, the goodness spanning beginning, middle, and end, the excellent composition, the unique qualities, the perfection, the complete purity, and the complete refinement of this *Great Cloud Essence* discourse, the unparalleled king of sūtras.

1.103 “Great Cloud Essence, you should explain the steadfast treasury of the sacred Dharma of the conduct of the tathāgatas, the great Dharma discourses in *The Great Cloud*, the unparalleled king of discourses. Great Cloud Essence, you should fully understand this *Great Cloud* discourse. Great Cloud Essence, you should broadly expound the greatness of the vast ocean of dhāraṇī of *The Great Cloud*, which is an ocean of samādhi, a trading town that is the source of the [F.132.a] greatness of the Tathāgata’s qualities, a bazaar of virtuous beings.

1.104 “Great Cloud Essence, you should maintain the conduct of the teachings of the unparalleled king of discourses, *The Great Cloud*, in which—through the clarity of its profound words that demonstrate the enduring characteristics that are sealed by the nature of permanence, eternity, constancy, and tranquility—the virtuous roots of the king of the magical manifestation of all the inconceivable secret samādhi and dhāraṇī of the

greatness of the Tathāgata's qualities have been planted. Great Cloud Essence, you should trust in the steadfast treasury of the sacred Dharma of the unparalleled king of discourses, *The Great Cloud*, the greatness of buddha qualities that have the nature of permanence, eternality, constancy, and tranquility, and which are extremely pure and difficult to understand.

1.105 "Great Cloud Essence, *The Great Cloud* is the steadfast treasury of the sacred Dharma of all sentient beings. It is the treasury of samādhi and dhāraṇī that produces inexhaustible enjoyments during times of famine. During times of drought, it miraculously emanates a great cloud with virtuous qualities that fills the treasury of samādhi of the constant sacred Dharma with a rain of inexhaustible nectar. It is the steadfast treasury of the sacred Dharma, the great rain of the permanent, eternal, constant, tranquil nature of the greatness of the Tathāgata's qualities. During times of plague, it completely nullifies the power of all poisonous forces with its pleasing, cooling medicine. It is the samādhi that obtains the dhāraṇī of the sacred Dharma, the locus of veneration to the collected qualities of the Tathāgata himself, whose nature is permanent, eternal, constant, and tranquil. Perfumed with flowers and colored powders, *The Great Cloud* discourse is the treasury that supports freedom from disease. Thus you should copy its words.

1.106 "Great Cloud Essence, those whose minds are thoroughly clouded and confused will falsely claim that 'the Tathāgata is not permanent and not eternal, and thus he is not constant and will disappear.' They have been rendered unconscious by bile, and, struck by poisoned arrows, [F.132.b] their vision has become dim. Obscured by this darkness, they have fallen asleep in a decrepit house and are consumed by an unending dream, intoxicated by this dream state. You should light the blazing oil lamp of the essential awareness of reality and the enduring nature of the greatness of the Buddha's qualities for sentient beings such as these, fretting śrāvakas and pratyekabuddhas who are like worn-out old cows. You should apply the kataka-fruit medicine of reality to the eyes of those sentient beings who, having discarded the oil lamp of the permanent nature of the Tathāgata's qualities, hold many ignorant views and say disparaging things about the Śākya family. You should protect those who, having abandoned the authentic gnosis of the greatness of the tathāgata family, proclaim that it is incorrect to follow the Tathāgata in going forth to renunciation and should thereby have their tongues cut out. You should direct those who have used wisdom to comprehend the concealed intent of the Tathāgata, followed the Tathāgata in going forth to renunciation, and become children of the buddhas, guiding them to see all views as being like magical manifestations.

- 1.107 “Great Cloud Essence, for sentient beings who say that ‘in the Tathāgata’s teaching there is no result,’ you should miraculously emanate in order to cause them to directly realize that the Tathāgata’s teaching does have a result. Great Cloud Essence, having obtained that which is well obtained, you should have deep faith. Great Cloud Essence, because it destroys all the great illnesses by means of all the great procedures for applying various medicines in order to purge and cleanse the views of śrāvakas, pratyekabuddhas, and sentient beings, this unparalleled king of discourses, the lord of all discourses, the turning of all Dharma wheels, the steadfast treasury of the supreme jewel of the sacred Dharma, does not belong to the domain of sentient beings. Having questioned the Tathāgata regarding the meaning of its profound words, you should abide fully by this steadfast treasury of the sacred Dharma. [F.133.a]
- 1.108 “Great Cloud Essence, you should view the domain of this *Great Cloud* discourse as inconceivable. Great Cloud Essence, in this *Great Cloud* discourse there are four hundred samādhi gateways called *king of the magical manifestation of Dharma that is the source of the precious storehouse in which the tathāgatas and bodhisattvas abide in inconceivable liberation*.
- 1.109 “Great Cloud Essence, in this *Great Cloud* discourse there are thirty-six dhāraṇī gateways called *directly entering the jewel mine of the infinite gnosis of irreversibility of the tathāgatas and bodhisattvas*.
- 1.110 “Great Cloud Essence, within the inconceivable domain of this *Great Cloud* discourse there are twenty-three liberation gateways of the flow of skillful methods of Dharma for those who are ignorant of how to enter into the fundamental divisions of the concealed intent of the speech of tathāgatas and bodhisattvas.
- 1.111 “Great Cloud Essence, within the inconceivable domain of this *Great Cloud* discourse there are ten Dharma gateways called *king of the wondrous secret of the tathāgatas and bodhisattvas of the way to engage and abide in the playful appearance of taking birth in cyclic existence*.
- 1.112 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *the secret aspiration to liberation, which the tathāgatas and bodhisattvas correctly take up with their minds in order to attain the karmic ground of the field of the afflictions of cyclic existence*.
- 1.113 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *king of the magical manifestation that apprehends the inconceivable essence of ignorance regarding the gnosis of the tathāgatas and bodhisattvas*.
- 1.114 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *aspects of bringing about the attainment of the stable, profound gnosis of the tathāgatas and bodhisattvas*.

- 1.115 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *storehouse of inconceivable merit of the flowing rain* [F.133.b] *of the great cloud essence of the tathāgatas and bodhisattvas*.
- 1.116 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *path of the aspect of the inconceivable merit of the flowing rain of the great cloud of the tathāgatas and bodhisattvas*.
- 1.117 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *king of the magical manifestation of the mass of great clouds of the tathāgatas and bodhisattvas that arises and gathers in space*.
- 1.118 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *gateways to the brilliant lightning of the great cloud of the tathāgatas and bodhisattvas*.
- 1.119 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *aspects of entering the great cloud of the tathāgatas and bodhisattvas, which flashes with lightning*.
- 1.120 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *illusory emanation of the lightning of the great cloud of the tathāgatas and bodhisattvas*.
- 1.121 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *display of the great miraculous lamp of the tathāgatas and bodhisattvas*.
- 1.122 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *king of the magical manifestation of entry into the elaborate exposition of the hail of Dharma of the tathāgatas and bodhisattvas*.
- 1.123 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *guarding the storehouse of entry into the vajra gnosis of the tathāgatas and bodhisattvas*.
- 1.124 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *king of the magical manifestation of entry into the inexhaustible enjoyments* [F.134.a] *of the tathāgatas and bodhisattvas*.
- 1.125 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *entry into the direct demonstration of the correct path of the tathāgatas and bodhisattvas*.
- 1.126 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *entry into the subtle and profound topics of discourse of the tathāgatas and bodhisattvas*.
- 1.127 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *observation of the lion’s play of the tathāgatas and bodhisattvas*.

- 1.128 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *discourse on engaging in activities in harmony with the world that accumulate the tathāgatas’ and bodhisattvas’ connections for rebirth*.
- 1.129 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *entering into the precious storehouse of the play of the tathāgatas and bodhisattvas*.
- 1.130 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *engaging in the garuḍa’s great potent strength of the tathāgatas and bodhisattvas*.
- 1.131 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *king of the manifestation of the proclamation of the time of the great roar of the tathāgatas and bodhisattvas*.
- 1.132 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *engaging in the magical manifestation of the strength of the great fearlessness of the tathāgatas and bodhisattvas*.
- 1.133 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *vastness having aspects of the abode of the tathāgatas and bodhisattvas*. [F.134.b]
- 1.134 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *engaging in the procedures of the superior intention of the tathāgatas and bodhisattvas*.
- 1.135 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *manifestation of the strength of the heroic king of the great army of tathāgatas and bodhisattvas*.
- 1.136 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *becoming the king of the magical manifestation of the aspects of the excellence of the tathāgatas and bodhisattvas*.
- 1.137 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *engaging in marshalling the force that reveals the correct concealment associated with the play of the tathāgatas and bodhisattvas*.
- 1.138 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *aspects of engaging in procedures for engendering the gnosis of the tathāgatas and bodhisattvas*.
- 1.139 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *storehouse of the riches of the tathāgatas’ and bodhisattvas’ gnosis that is attained through concentration*.
- 1.140 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *the array of procedures conducive to correctly offering and giving to tathāgatas and bodhisattvas*.

- 1.141 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *the full production of the correct seed of the buddhafiield of the tathāgatas and bodhisattvas*.
- 1.142 “Great Cloud Essence, within this *Great Cloud* discourse there are ten Dharma gateways called *engaging in the magical manifestation of the king of delighting in the play of the state of the essence of reality of the tathāgatas and bodhisattvas*.
- 1.143 “Great Cloud Essence, you should view this *Great Cloud* discourse, which is completely adorned with the various qualities of its inconceivable domain, [F.135.a] as the inconceivable great precious treasury of the tathāgatas and bodhisattvas and the inexhaustible, steadfast treasury of the sacred Dharma of all sentient beings. Great Cloud Essence, moreover, you should view the domain of this *Great Cloud* discourse as inconceivable.
- 1.144 “Great Cloud Essence, within the inconceivable domain of this *Great Cloud* discourse there is the secret Dharma gateway called *the tathāgata way of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.145 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata profundity of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.146 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata ocean of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.147 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the secret tathāgata discourse tradition of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.148 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *entry into the tathāgata protection of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.149 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the correctly proclaimed tathāgata secret of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.150 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the secret tathāgata perception of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.151 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata sun of the [F.135.b] tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.152 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata moon of the tathāgata, foe-destroyer, complete and perfect buddhas*.

- 1.153 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata emblem of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.154 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata limit of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.155 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata profundity of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.156 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata subjugation of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.157 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata certainty for non-Buddhists of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.158 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *endowed with the tathāgata delight of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.159 “Great Cloud Essence, within this *Great Cloud* discourse there is the Dharma gateway called *the tathāgata storehouse of the tathāgata, foe-destroyer, complete and perfect buddhas*.
- 1.160 “Great Cloud Essence, you should view the domain of this *Great Cloud* discourse as the way of the sacred Dharma of the Tathāgata and an inexhaustible treasury of enjoyments for all sentient beings. Great Cloud Essence, you should view the domain of this *Great Cloud* discourse as inconceivable. Great Cloud Essence, within this *Great Cloud* discourse there are the aspects of the inconceivably inconceivable complete liberation of the tathāgatas and bodhisattvas. [F.136.a] There is the attainment of hundreds of thousands of samādhis and dhāraṇīs. Again, there are a myriad of activities performed by tathāgata, foe-destroyer, complete and perfect buddhas to enter into the world. There are hundreds of thousands of millions of tathāgata secrets, which even you and those like you would find difficult to understand, whose profundity is subtle and hard to realize and whose literal meaning is extremely well concealed. There are the profound statements about the domain of the Tathāgata, which are extremely fine and extremely skilled, and there are statements about the concealed intent of the Tathāgata. There are words and syllables that you have never heard before—not even once. Presently, I will explain each of these.”

1.161 Then the bodhisattva mahāsattva Great Cloud Essence rose from his seat, draped his robe over one shoulder, touched his right knee to the ground, and prostrated, touching his head to the Bhagavān's feet. With tears filling his eyes, he addressed the Bhagavān, saying, "O Bhagavān! Out of pity for us sentient beings who are like flies, scorpions, and mice and like those who are mute, blind, and deaf, you have given this reply and described the words of this *Great Cloud* discourse. O Bhagavān, this is truly a wondrous marvel! If the Tathāgata would describe and expound the words of this *Great Cloud* discourse so that I and all sentient beings could ascend the stairway to the citadel of the permanent greatness of the Tathāgata's qualities, this would truly be a most excellent reply. [F.136.b] With patience, loving-kindness, compassion, and pity toward all of us sentient beings and the śrāvakas and pratyekabuddhas—who are like cripples, like those with no arms, like those who are blind, mute, and deaf, and like those whose limbs are all impaired—please explain to us the discourse on the inconceivable domain of the Tathāgata of which we have not formerly heard even a single word or syllable, which is fully adorned with the collection of qualities that are the stairway to the citadel of the permanence, eternality, constancy, and tranquility of the Tathāgata."

1.162 Then, the Bhagavān replied to the bodhisattva mahāsattva Great Cloud Essence, saying, "Excellent, Great Cloud Essence! It is extremely excellent that you have realized and comprehended so well the concealed intent of the Tathāgata's speech. Great Cloud Essence, in this fashion, the domain of this *Great Cloud* discourse is inconceivable. Great Cloud Essence, you should rejoice in the inconceivable domain of *The Great Cloud* discourse. Great Cloud Essence, by making vows and aspirations in accordance with this *Great Cloud* discourse, you will gain possession of profound gnosis. Great Cloud Essence, you should not be scared. Great Cloud Essence, you should not be fearful. Great Cloud Essence, you should bring to mind this inconceivable *Great Cloud* discourse. What are the five expressions of the nectar-like words of *The Great Cloud* discourse? They are the *profundity, equality, permanence, constancy, and stability* of the greatness of the Tathāgata's qualities. It is good to bear in mind the meaning of these words of the discourse. Wherever one abides correctly in this, one could even enter into the midst of a fiery intersection.¹⁵ Great Cloud Essence, if as many world systems as there are grains of sand in the Ganges River were completely filled with fire, because of having listened to the meaning of *The Great Cloud* discourse and venerated it, copied it, made offerings to it, and paid homage to it, one could even enter into and abide within that fire.

- 1.163 “Great Cloud Essence, do not think of anything else. The tathāgatas rejoice in you and will affirm that ‘the possession or acquisition of bliss will be fully attained.’ [F.137.a] It will not be long before you attain possession of those words of excellent meaning and composition that are connected with the subtle and fine domain of the Tathāgata and whose words and syllables, which are of a single pure essence, you have not heard before. By aspiring to comprehend those subtle words and aspiring to comprehend the conduct of the greatness of the Tathāgata’s qualities of permanence, constancy, and stability, as well as the conduct of reality, you should strive to engage in the conduct of the inconceivable domain of this *Great Cloud* discourse. In order to get them to listen to and attain stability in the sacred Dharma, you should broadly proclaim to others the greatness of the Tathāgata’s qualities of permanence, constancy, and stability. You should be diligent in understanding and extensively explaining to others that ‘the Tathāgata is permanent and never passes into parinirvāṇa’ and that ‘the Tathāgata’s teachings will never disappear or change.’ ”
- 1.164 At that time, Scattering Wind and all the great wind kings proceeded to send forth a blissful and enjoyable wind mixed with cool water and adorned with the flowers and fruits of all six seasons and various enjoyments of divine bliss, thereby paying reverence to the Bhagavān.
- 1.165 On that occasion, through the Buddha’s power, a great mass of clouds arose in the sky, black like obsidian and filled with water possessing the four aspects of sweetness. With a thunderous roar, they rumbled, utterly rumbled, completely rumbled, and exceedingly rumbled. They crashed, utterly crashed, completely crashed, and exceedingly crashed. Their nectar-like thunder roared, utterly roared, completely roared, and exceedingly roared. With sounds like cymbals and singing, all sentient beings were delighted, utterly delighted, completely delighted, and exceedingly delighted. [F.137.b] The clouds hummed, utterly hummed, completely hummed, and exceedingly hummed. They radiated, utterly radiated, completely radiated, and exceedingly radiated. They trembled, utterly trembled, completely trembled, and exceedingly trembled. They churned, utterly churned, completely churned, and exceedingly churned. They shook, utterly shook, completely shook, and exceedingly shook. Lightning flashed, utterly flashed, completely flashed, and exceedingly flashed. The melodious words “Excellent, my children; excellent, my children!” resounded.
- 1.166 At that time, through the Buddha’s power, the hundreds of millions of buddhafiels within the ten directions and all the world systems, as numerous as atomic particles, quaked in six ways, utterly quaked, completely quaked, and exceedingly quaked. They shook, utterly shook, completely shook, and exceedingly shook. They lurched, utterly lurched,

completely lurched, and exceedingly lurched. They trembled, utterly trembled, completely trembled, and exceedingly trembled. They rumbled, utterly rumbled, completely rumbled, and exceedingly rumbled. Those who saw these world systems quake proceeded to run helter-skelter, mixing together. Crying out to one another, they cried out, utterly cried out, completely cried out, and exceedingly cried out. They were shaken, utterly shaken, completely shaken, and exceedingly shaken.

1.167 The sky clouded over, and a mixture of all elixirs, jewels, and medicines showered down in a great torrent of rain. The entire great mass of clouds roared with thunder, clamored, rumbled, and hummed. From its highest summit came a slow, loud reverberation, and the pleasing sounds of a great lion's roar and the nāga's great roar resounded. There was a rumbling, humming reverberation, like the great sound of a drum, and the flash of many great bolts of lightning. [F.138.a] A great rainfall of all sorts of jewels and sweet water fell upon the entire great trichiliocosm world-system.

1.168 At that time, the eight great rivers of Jambudvīpa and all the myriads of lesser rivers and mountain streams began to babble resoundingly, clamoring, humming, and rushing. They were filled to the limit with a vast downpour of all sorts of jewels and sweet water. In the same fashion, all the lakes, pools, and ponds were filled to the limit by the vast downpour of a mixture of all elixirs and herbal medicines. For seven days, a rain of such great adornments fell from the great mass of clouds as lightning flashed. Yet despite this, no harm came to any flies, insects, crawlers, dry earth-dwelling creatures, birds, animals, humans, or any other living beings. None were chilled by the cold, gritting their chattering teeth. All were joyful to an extent that they had never experienced before, and they played and frolicked in that joyous state. They experienced bliss they had never before experienced, and they tasted a sweetness they had never before tasted. All reptiles and animals let out a great cry as they had never done before.

1.169 At that time, in Rājagṛha and Vulture Peak, and in all the different villages and districts in Jambudvīpa, the ground transformed into all sorts of jewels, and these places became covered and excellently adorned with a coating of various jewels. Jeweled trees and jeweled vines intertwined with each other, resounding and emitting sounds to please all sentient beings. [F.138.b] Blue lotus flowers, white lotus flowers, and great white lotus flowers, made from all sorts of jewels and brilliant as if illuminated by rays of moonlight and sunlight, spread broadly. A great number of incomparable fragrances wafted forth, and nonhuman spirits walked upon the ground, covering it and filling it with flowers. The entire great circle of beings residing in Jambudvīpa, together with all sentient beings, broadly beheld all world systems as though on the surface of a mirror.

- 1.170 At that time, all those beings born in animal states purified their minds and became fully immersed in the mental states of desire for the Great Vehicle, thirst for the Great Vehicle, and devotion to the Great Vehicle, regarding one another as mothers, sisters, and children. Then, with dance and song, they paid reverence to the Bhagavān.
- 1.171 At that time, through the magical manifestation of the Tathāgata, the great retinue of the hosts of devas, nāgas, yakṣas, garuḍas, kinnaras, mahoragas, gandharvas, asuras, rākṣasas, kumbhāṇḍas, bhūtas, pretas, Śakra, world guardians, Brahmā, forest gods, birds, knowledge-mantra holders, and the goddesses of all desirable forms observed, through the magical manifestation of the Tathāgata, the extensive land of Jambudvīpa and the emanation of all the world systems. Having done so, with deliberate intention they showered down clouds of divine flowers, clouds of divine incenses, clouds of divine powders, clouds of divine flower garlands, clouds of divine jewels, and clouds of divine parasols upon the Tathāgata. They showered down clouds of divine garments, victory banners, and draped banners. They showered down clouds of divine cymbals, large and small. [F.139.a] They showered down clouds of dancers who performed divine songs and dances.
- 1.172 Directly seeing the great miracle of the inconceivable domain of the Tathāgata and having heard the fruitful words of the Tathāgata's teachings on the steadfast sacred Dharma of the Tathāgata, the king of the Vaipulya discourses, the greatness of the Tathāgata's qualities of permanence, eternality, constancy, and tranquility, and the purity of the Śākya family, they cavorted in utter joy. Each of them draped their own robe upon the Tathāgata's body, and with one voice they spoke these verses:
- 1.173 "The permanent body of the Tathāgata
Is perfectly replete with all the marks of permanence,
Possessing an ocean of infinite virtuous qualities.
I bow my head in homage to the Buddha!
- 1.174 "Bhagavān, your brilliant presence is permanent.
You are handsomely adorned with the marks of permanence.
You are the great hero, the god of gods,
Inconceivable and incomparable.
- 1.175 "Great hero, your permanent body
Is a great ocean of samādhi and virtuous qualities.
You expound this discourse
Of the cloud of Dharma that showers down a great rain.
- 1.176 "Possessing a tranquil body, you are tranquil,

- Expounding the cloud of tranquility.
Your brilliant presence is tranquil, your glory is tranquil.
You dwell in a field of perfection.
- 1.177 “Dwelling permanently, your gnosis is permanent.
Your permanent field appears permanently.
You dispel the darkness of those who proclaim your impermanence.
You put an end to notions of your impermanence.
- 1.178 “You are skilled in concealing the intention within your words.
You have compassion toward all sentient beings.
Great king, you possess a multitude of secrets.
Conqueror, you are as brilliant as the moon.
- 1.179 “Today, excellent Lord,
You expound the supreme discourse to the assembly.
Today, handsome Lord,
You bring all divine and worldly beings into harmony.
- 1.180 “Supreme leader, Lord, today you make this proclamation,
Expounding the words of this discourse.
You have today illuminated
Rājagṛha with its Vulture Peak. [F.139.b]
- 1.181 “Today your supreme throne is beautified,
Decorated with billions of precious jewels.
Adorned by your infinite virtuous qualities,
The ground is covered with divine brocade.
- 1.182 “It is beautifully painted
With pigments of orpiment, realgar, and cinnabar
And completely decorated
With gold, jewels, beryl, and crystals.
- 1.183 “Vulture Peak is supremely decorated.
All the snowy mountain peaks
Are adorned with utterly blazing brilliance.
- 1.184 “This glorious city
Is adorned with a host of divine jewels.
Even opponents’ houses are beautifully decorated.
Its outskirts are beautified
With many excellent mansions and immeasurable palaces.
- 1.185 “All areas are adorned with the water

Of clear lakes and great, supreme ponds,
And there are many pools with landings by which to enter as one pleases.

- 1.186 “Now, the city of Rājagṛha
Is decorated like a divine city.
Gongs, conch trumpets, bells,
And vīṇās whose strings play without being plucked
Resound with a great sound.
This is truly a wondrous marvel!
- 1.187 “Fragrant breezes arise,
Pleasing to the body and agreeable to the mind.
The sounds of thunder resound in the air,
And many bolts of lightning arise all around,
As water, mixed with precious jewels, begins to flow.
Rain showers down in like manner,
Delightfully cooling sentient beings without causing any harm.
Small critters, scorpions, snakes, and flies
Frolic happily today.
- 1.188 “Saffron, śāla,
Atimukta, tilaka,
Punnāga, ketaka,
Kuravaka, kesara,
Sugandha, nāga,
Agaru, and karnikara—
All these species of trees
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.189 “Bakula, campaka,
Fir, and priyaṅgu trees,
Lodhra, pear,
Pine, and pārijāta—
All these species of trees
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.190 “The fragrances of the amṛtala, kapittha,
Panasa, red sandalwood,
And cows-womb trees
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.191 “Excellent incense trees, paranga,
Angcuka, kesari,
Aśokam, campaka—

Their reddish-yellow glow
Has blazed today within the Kalandkanivāpa in the Veṇuvana. [F.140.a]

- 1.192 “Juniper, rose apple, kambhārī,
Gooseberry, mango, and cherry trees,
Tenduka, bakasa,
All sweet and fragrant trees;
Great date palms, clusters of grapevines,
Caragana, orchid trees,
Manikara and karnikara—
Groves of trees such as these
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.193 “Pure agaru trees,
Mangosteen trees with beautiful leaves,
Saffron and sandwort,
All with many seeds;
Many kinds of sandalwood,
White sandalwood, red sandalwood, and yellow sandalwood—
Groves of trees such as these
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.194 “Gardens, forests,
Ponds, and great lakes,
Covered with flowers
And seasonal utpala blossoms,
Have appeared today within the Kalandkanivāpa in the Veṇuvana.
- 1.195 “All sorts of precious trees,
Thoroughly wreathed in jewels,
And all sorts of precious utpala flowers
Have appeared today as adornments.
- 1.196 “Today, through the Buddha’s power,
The world realm has been made purer
Than the spheres of the sun and moon.
Such a difficult task has been performed.
- 1.197 “This world realm, which is greatly purified,
Is like a great spherical mirror.
All the many countless sentient beings
Can be perceived clearly, as if they were right here.
- 1.198 “Swans, cranes, geese,

Sundry partridges,
Ducks, peacocks,
Cuckoos, pheasants,
And a myriad of buzzing bees—
Today in Rājagṛha
All these various birds and flying creatures
Call out in their pleasing voices.

- 1.199 “Colored black and green,
Pleasingly colored in blue,
Colored white like a lotus blossom,
Great swans, elephants, and lions
Call out with their lions’ roars,
Beautifying Rājagṛha today.
- 1.200 “The entire land of Jambudvīpa,
With all its countries and cities,
Is pure and vastly abundant; within this, all sentient beings
Partake of divine bliss and enjoyments.
- 1.201 “Their minds joyful, utterly satiated,
All the different varieties of sentient beings, [F.140.b]
Having abandoned the many serious karmic misdeeds,
Have become utterly tamed, their minds at peace.
- 1.202 “Today, having come and prostrated
At your excellent feet,
We will readily engage in the various aspects
Of the supreme practices of your close disciples.
- 1.203 “All the myriad sentient beings and gods
Will uphold the words of the sacred Dharma.
With excellent disposition, may we listen
To this utterly supreme, sacred Dharma.
- 1.204 “The inexhaustible retinue of Māra
Is totally shaken today.
Having left behind the trading town of the hell realms,
All the myriad sentient beings and gods
Perform a variety of songs and dances
Here today at your excellent feet.
“All those sentient beings
Who are born as animals,
Always greedily fighting among one another,

Have abandoned worldly conduct to also listen to the Dharma.

- 1.205 “Today, for sentient beings in the hell realms
Who undergo great suffering,
The infernal fires are quelled, and they are greatly cooled.
Having been utterly satiated with pure food and drink,
They return today to blissful sleep.
- 1.206 “Today, all gods and humans
Hear of actions such as these,
And all sentient beings, on account of the proclamation of this sacred
Dharma,
Make offerings and engage in its practice—a wondrous marvel.
- 1.207 “When the Bhagavān speaks a single word,
It is understood in various ways, according to however it pleases the mind.
You have expounded the vast, pure Dharma
That allows all sentient beings to experience bliss.
- 1.208 “With all sentient beings’ minds soothed, they are completely tamed.
With minds overjoyed, they generate thoughts of universal loving-kindness.
They confess their wrongdoings to each other
And listen to the Dharma like a child to its mother.
- 1.209 “Moreover, all sentient beings, who regard their selves as supreme,
Have today contemplated, considered, and pondered their own natures.
With compassion toward themselves, they have taken their seats,
Pondering the supreme man’s Dharma teachings, which lead to taming.
- 1.210 “Today you, divine one, seated on your throne,
Will expound the supreme discourse of the cloud of the sacred Dharma.
The many bodies and forms
Of the Tathāgata’s Dharma body
Have all taken their various seats; [F.141.a]
May you expound this Dharma!
With faith in you, god of gods,
We all take refuge today!
- 1.211 “Alas! All the gods in their palaces
Are impermanent and inconstant.
Those who do not take refuge and have no protector
Have little merit and engage in wrongdoing.
- 1.212 “Just as the nāgas gather in the ocean,

- All the gods rely upon you.
You are a refuge for all those without refuge.
Thus, you are the permanent, great sage.
- 1.213 “You are a protector for all those without protection
And a friend to all those without friends.
You dwell in your constant abode.
Thus, you are unwavering and constant.
- 1.214 “You are the great support for all,
The eternal doctor, the great being,
Possessing the most majestic, excellent methods
For sentient beings stricken by illness.
- 1.215 “Bhagavān, divine one, you are inconceivable!
The Tathāgata’s body of skillful means
Is the god of gods, the great god,
Arising equally within all worlds.
- 1.216 “Great hero, you fully expound
This secret Dharma, the secret of secrets.
You are the king of samādhi and dhāraṇī,
The Tathāgata, the great captain!
- 1.217 “Bodhisattva, with your great brilliance—
Unparalleled and unfathomable—
You make the moon of permanence revolve,
Beautifying many millions of unparalleled eons.
- 1.218 “Your qualities are beyond enumeration.
Jewel-born Tathāgata,
Great glorious one, your brilliance is permanent.
You are an ocean of inconceivable strength.
- 1.219 “You benefit all sentient beings inconceivably,
With loving-kindness and compassion toward all.
You care for all sentient beings with universal loving-kindness,
Just as with your own son Rāhula.
- 1.220 “Today, you watch over all equally
With great power and even greater strength.
Please liberate us now
From this ocean of ignorant existence!
- 1.221 “May we be patient,

And may the Tathāgata be patient with us!
Having listened to these collected teachings of the sacred Dharma,
We have understood the Tathāgata's greatness.

- 1.222 "Oh, how amazing that this is not known!
For a long time, we have engaged in disgraceful deeds.
Not knowing of the Tathāgata's permanence,
Sentient beings move on to unpleasant rebirths. [F.141.b]
- 1.223 "Oh, how amazing that this is not known!
For a long time, we have engaged in cyclic existence,
Thinking that you had passed into nirvāṇa.
Sentient beings are like moths
Fluttering within the fire of a lamp,
And they think that the sacred Dharma of the Bhagavān
Had, similarly, completely passed into nirvāṇa.
- 1.224 "Thinking in this fashion,
We have cycled through the worldly and godly realms.
Now we have seen things correctly.
Oh! It is a great discovery, an excellent discovery!
- 1.225 "At your brilliant, supreme feet,
We have heard the oceanic statements of the sacred Dharma.
Thus, our aspirations have been fulfilled,
And today we have tasted this nectar.
- 1.226 "Today, we have attended on
All your various great deeds.
Today, our illness has been quelled,
And, not engaging in harmful deeds,
We have diminished our suffering.
We have attained the most supreme bliss,
And feel compassion toward all worlds.
- 1.227 "Bhagavān, please teach!
Bring bliss to all sentient beings!
Buddha, Bhagavān,
Eliminate all illnesses!
- 1.228 "Buddha, Bhagavān, please teach
The constant, sacred Dharma that is a treasury
For all beggarly sentient beings,
An inexhaustible treasury of nectar!

- 1.229 “Buddha, Bhagavān, please expound
The words and statements
That perform the activities of complete purification!
Please establish all the multitudinous sentient beings
Within your permanent, constant assembly!”
- 1.230 *This concludes the first chapter of “The Great Cloud,” “The Assembly of All the Gods.”*
[B4]

2.

CHAPTER 2

- 2.1 Then the bodhisattva mahāsattva Great Cloud Essence said to the Bhagavān, “Ah, these statements of the sacred Dharma teaching of *The Great Cloud*, spoken by the Tathāgata, are truly a wondrous marvel! Ah, Bhagavān! The domain of this *Great Cloud* discourse is inconceivable, and the magical manifestation of its miraculous power has appeared right in front of all sentient beings. [F.142.a] When this *Great Cloud* discourse was expounded, a mass of great clouds arose from its nectar-like reverberations, showering down a great, vast rainfall of nectar filled with all sorts of precious substances and elixirs. Ah! The Tathāgata, who is inconceivable, has excellently uttered this discourse of the inconceivable domain. Ah! All sentient beings have certainly cultivated merit. Ah! The fruition of this merit is inconceivable! Sentient beings are relishing the enjoyment and delights of divine bliss. Today, all sentient beings frolic together with the gods.
- 2.2 “May the Bhagavān expound the treasure-like *Great Cloud* discourse, which is an inexhaustible treasury of enjoyments for all sentient beings! Today, may the Bhagavān shower down the rainfall of the Tathāgata’s qualities of permanence, eternality, constancy, tranquility, and signlessness! With the thundering roar of the mass of Dharma-clouds that disperse the rainfall of the samādhis and dhāraṇīs of this *Great Cloud* discourse resounding in the center of the sky of worldly afflictions, may you shower down the message of the Tathāgata’s permanence. Upon the blazing fields ignited by the lightning bolt of the concealed teaching that the sacred Dharma will not disappear and the Tathāgata does not pass into complete nirvāṇa, may you shower down the powerful, inexhaustible rainfall of the sacred Dharma, the cooling elixir of the message of permanence, the path that utterly clears away the cocoon of the afflictions! May all sentient beings directly practice this Dharma that is endowed with the four extremely sweet

tastes of the elixir-like message of the Tathāgata's permanence, eternity, constancy, and tranquility! May the Bhagavān give an explanation that is distinct from previously spoken utterances!"

2.3 The Bhagavān [F.142.b] replied, "Excellent, Great Cloud Essence, excellent! Since you long in this way for the great cloud to constantly shower down the rainfall in which all these four sweet tastes are mixed together, you should uphold this vajra-like *Great Cloud* discourse, you should expound it to others extensively, you should be extremely delighted in it, and you should strive diligently toward it! Great Cloud Essence, listen carefully to this elaboration of the four hundred samādhi gateways of this *Great Cloud* discourse called *the king of the magical manifestation of Dharma*, the source of the precious storehouse of abiding within inconceivable liberation.

2.4 "Great Cloud Essence, within this *Great Cloud* discourse there is the samādhi called *the tide of the deep, constant ocean*. Bodhisattva mahāsattvas who possess this samādhi will become oceans of samādhi. They will correctly accumulate the samādhis. They will become oceans of learning. They will correctly accumulate learning. They will not be skeptical or ambivalent or entertain doubts about the attainment of unsurpassed, complete, and perfect awakening. They will not be born in unfree states of existence. They will attain the recollection of past lives. They will thirst for the expansive ocean of saṃsāric activity. They will see the buddhas and never be separated from this sight during all their lifetimes, even in dreams. They will not allow evil Māra to find and take advantage of opportunities to hinder the virtuous Dharmas of the buddhas. They will subdue pride. They will obtain dhāraṇīs. They will become skilled at analyzing the concealed intent of the Tathāgata's speech. They will enter the secret gateways of all phenomena. They will correctly expound the Tathāgata's treasury. They will practice the way of the Tathāgata. They will become a makara in the Tathāgata's ocean. They will enter the Tathāgata's scriptural tradition.

2.5 "They will become guards of the secret of the Tathāgata's illusory emanation. [F.143.a] They will proclaim the Tathāgata's speech. They will join with the Tathāgata's perception. They will become the light rays of the Tathāgata's sun. They will become the brilliance of the Tathāgata's moon. They will become the highest tip of the Tathāgata's emblem. They will hold the Tathāgata's borders. They will undertake the Tathāgata's activities. They will become as potent as the Tathāgata. They will become the white lotus of the Tathāgata, which brings certainty to non-Buddhists. They will delight in the Tathāgata's joy. They will become treasurers of the Tathāgata's storehouse. They will behold the Tathāgata's permanence. They will see the permanence and eternity of the Tathāgata with exceptional clarity and become kings of praising his exalted character.

- 2.6 “They will profess eternality, saying that the Tathāgata’s body is eternal. They will perfect the view of great joy in the Tathāgata’s tranquil nature. They will become oceans of the views of all the aspects of the Tathāgata, saying that the Tathāgata is permanent, eternal, constant, and tranquil. They will see the reality that the Tathāgata’s body is the Dharma body. They will see the truth that the Tathāgata’s vajra body is an immutable body. They will profess emptiness, stating that the Tathāgata’s body is not a body of bone, flesh, blood, or muscle. They will profess the existence of fruition, stating that in the Tathāgata’s Dharma teachings, the fruition is existent. They will profess nonexistence, stating that in the Tathāgata’s Dharma teachings, the extinction of fruition is nonexistent. They will profess clarity, stating that [F.143.b] the Tathāgata never enters into parinirvāṇa.
- 2.7 “They will praise discipline, saying that all sentient beings who follow the Tathāgata in going forth to renunciation have uncorrupted discipline. They will praise nondeclining, saying that the Tathāgata’s Dharma teachings will not decline. They will perfect the view that because there are no stains in the Tathāgata’s thoroughly pure family and lineage, bodhisattvas belong to the family lineage of skillful means. They will think happily of remaining permanently within cyclic existence. They will praise cyclic existence. They will become oceans of learning to cycle within existence. They will desire to perceive the tathāgata family. They will think of being forever afflicted. They will think happily of being afflicted. They will gain faith in obtaining the various gateways to the afflictions. They will establish in their minds the aspiration toward the field of all the buddhas’ activities. They will see and properly reach the discovery that the root of all karmic activity is affliction. They will not be skeptical or ambivalent or entertain doubts about the Buddha’s permanence. They will manifest joy toward cyclic existence. They will turn toward cyclic existence. Their minds will always have the faith that they will become a buddha.
- 2.8 “They will become bodhisattvas, captains, who make the commitment and aspiration, ‘I will turn the wheel of Dharma. I will liberate all sentient beings. I will not cut off ties with my buddha heritage.’ They will become doctors curing the māras. They will become teachers in the ocean of afflictions of cyclic existence. They will envision reaching the trading town of the afflictions of cyclic existence. They will quench their thirst by obtaining the great ocean of cyclic existence. They will thirst for cyclic existence. Their minds will depend upon obtaining cyclic existence. They will not [F.144.a] give up the attainment of cyclic existence. They will blossom as kingly lotus flowers in the waters of cyclic existence. They will become solid ground amid the oceans of cyclic existence. They will constantly establish in their minds aspirations targeting the afflictions of cyclic existence.

- 2.9 “They will delight in going into the hell realms. They will think of going to the hell realms and will conduct themselves by always aiming their thoughts toward going to the hell realms. They will become merchants in the trading town of the hell realms. They will not give up the attainment of the hell realms. They will extensively contemplate the fires of the hell realms. They will become a pleasing, cooling wind for those beings who have become afflicted by the afflictions of the hell realms. They will become a shower of rainfall from the great cloud, which falls upon the fierce fires of the hell realms. They will become hailstorms¹⁶ within the hell realms. They will become teachers of the hell realms. They will become great ferrymen in the ocean of the hell realms. They will become doctors of the hell realms. They will become sustenance in the hell realms.
- 2.10 “They will become like torches because they dispel the thick darkness of those who are seized by all the sufferings and afflictions of cyclic existence. They will become like oil lamps because they shine light. They will become like open space because they can never be obscured by the various fast-acting and malevolent afflictions of beings within cyclic existence. They will not abide anywhere, because their minds will be equal to space. They will become like the sun clearing away afflictions as if melting a snowbank, because they have followed the Tathāgata in going forth to renunciation and because they possess discipline, strength, and gnosis. They will not posit the ways of other schools, because they have correctly adopted the most excellent position. They will become like the ocean because they possess oceans of gnosis. They will become like the moon because they have thoroughly perfected positive qualities. They will become like the sun because they dispel the darkness of ignorance. They will become like open space when, by means of the afflictions, [F.144.b] they enter and migrate within cyclic existence. They will become unsullied like lotus flowers by manifesting various realizations. They will not abide anywhere, because their minds will be equal to space.
- 2.11 “They will become like vajras because they will pierce through all phenomena. They will become like mountains because they will not waver when hearing of the permanent, eternal, constant greatness of the Tathāgata’s virtuous qualities. They will become like beryl because the gnosis of the family and lineage of the tathāgatas is completely pure. They will become like golden boulders within the ocean because they clear away the turbidity of the afflictions. They will become like the moon, having seen the permanent, eternal, constant nature of the Tathāgata. They will become like mountains because they will not waver from the Tathāgata’s Dharma. They will become like door frames because they will not waver when they hear that the Tathāgata does not pass into parinirvāṇa and that the Dharma

will not disappear. Their minds will abide steadily because they will see what is truly so. They will become like vajras because their minds will be immutable.

2.12 “They will amply obtain an abundance of conspicuous qualities. They will become endowed with a sense of shame and modesty. They will become beautiful. They will become pleasing to behold. They will become free from craving. Their bodies will not be weak. They will become endowed with the most excellent complexion. They will be born within noble families. They will be born within great families. They will have great retinues. Their retinues will not decline. They will not backslide and will never backslide from unsurpassed, complete, and perfect awakening. They will not have craving for food. They will completely abandon foods containing meat. They will become intelligent. They will become charming toward all beings and well respected by them. They will become mindful. They will [F.145.a] become charismatic. They will become wise. They will become joyful.

2.13 “They will act in harmony with the world. They will desire to benefit the world. They will take pleasure in the world. They will become prominent within the world. They will become leaders of the world. They will become supreme within the world. They will become foremost in the world. They will become worthy of receiving homage from all worlds. They will become recipients of offerings from all worlds.

2.14 “They will become great donors. They will become strong. They will become great heroes. They will become resolute. Their minds will become loving and kind. They will speak the truth. They will become steadfast in their ascetic practice. They will exercise their resolve. They will abide by loving-kindness. They will abide by compassion. They will abide by joy. They will abide by equanimity. They will proclaim the emptiness of all empty phenomena. They will proclaim the nonemptiness of all nonempty phenomena. They will proclaim the meaning and the reasoning behind the Buddha’s teachings. They will proclaim the view of the Buddha’s teachings on reality.

2.15 “They will become pure. They will become rich with purity. They will become rich with awakened qualities. They will become rich with discipline. They will become rich with Dharma. They will become rich with goods that were not obtained by stealing. They will become like a treasury for all poor beings and beggars. They will not become fearful or apprehensive and will never panic when it is taught that all phenomena are empty, signless, and wishless. They will attain birth in whichever buddhafiield they aspire to be born into. They will not seek after gain, respect, and praise.

- 2.16 “They will gather all those with lax discipline [F.145.b] and establish them within the sacred Dharma. They will become like a hailstorm among all those who possess lax discipline and devious minds. They will cause all those who do not appreciate the Tathāgata’s kindness to develop proper appreciation. They will become unassailable within the abodes of the non-Buddhist schools and, moreover, will treat them with skillful means. They will not allow themselves to be dug into a hole by the many arguments of ascetics, brahmins, and non-Buddhists and, moreover, will rely on skillful means when dealing with them. They will not take interest in the esoteric teachings of all the non-Buddhist sects and, moreover, will arouse their interest through skillful means. They will not dwell in the abodes of the gods, nāgas, yakṣas, or gandharvas and, moreover, will truly support them with skillful means.
- 2.17 “They will not rely upon auspicious and propitious signs, which are karmically conditioned. They will engage in taking life while abandoning taking life. They will simultaneously engage in all sensual pleasures—flower garlands, fragrances, lotions, powders, the enjoyments of householders, various types of servants, and spouses—while maintaining the purest conduct. They will engage in all such activities as killing, stealing, lying, hankering after drink, and so forth, and they will keep company with spouses and children, all while maintaining the purest conduct. They will receive offerings from all the tathāgatas. They will be honored by all the tathāgatas. They will be well respected by all the tathāgatas. They will become beloved children of all the tathāgatas. They will engage in proper appreciation of all the tathāgatas’ kindness. They will see the reality of phenomena, which is equivalent to the activity of all the tathāgatas.
- 2.18 “They will attain the authentic understanding of gnosis that is the same as that of all the buddhas. They will become crowned as rulers of the land of authoritative explanations of the manifold secret aspects [F.146.a] of all the buddhas’ teachings. They will express the manifold aspects of the secret Dharma teachings of all the buddhas. They will become skilled at abiding in the state of pride accepted by all the buddhas. They will attain the jewel-like pure nature of the Dharma teachings of all the buddhas, with their manifold secret aspects—desirelessness, stainlessness, the absence of self, beings, and persons, and fearlessness.
- 2.19 “Through the power by which all the buddhas tame sentient beings, they will correctly see and engage in all phenomena such as desire, anger, ignorance, and fear. They will see the reality of all secrets through which all the buddhas have attained liberation from the ocean of afflictions after passing through many millions of long eons. Through the power by which all the buddhas tame sentient beings, they will manifest birth within the

ocean of suffering, and, thinking, 'Having crossed over, I will attain liberation; having attained liberation, I will liberate others,' they will see the pure nature of the special secret gateways that have been taught. They will see the reality of the secret ways in which all the buddhas, after passing beyond many millions of long eons, utterly defeat millions of māras. Through the power by which all the buddhas tame sentient beings, they will see well the expedient, which appears as a natural display, of the special secret gateway of subduing Māra at the base of the Bodhi tree. They will turn the wheel of Dharma through skillful means and will behold the reality of the expedient wherein, through skillful means, it appears that one passes into parinirvāṇa. They will become supreme kings of the secret display of all the buddhas. They will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.

2.20 "Great Cloud Essence, all bodhisattva mahāsattvas who [F.146.b] possess this first samādhi will become oceans of samādhi and correctly accumulate the samādhis and so forth as described before up to the point where it is said, 'they will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.'

2.21 "Great Cloud Essence, moreover, within the inconceivable domain of this *Great Cloud* discourse there is the samādhi of all buddhas and bodhisattvas called *profound liberation of the wind that serves as medicine*. Bodhisattva mahāsattvas who possess this samādhi will become oceans of samādhi. They will correctly harvest the samādhis and so forth as described before, up to the point where it is said, 'They will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.' Great Cloud Essence, all bodhisattva mahāsattvas who possess this second samādhi will become oceans of samādhi and correctly accumulate the samādhis and so forth as described before, up to the point where it is said, 'They will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.' All the samādhis, moreover, will produce these same effects, as described before.

2.22 "There is the samādhi called *profound gateway to the abode of gnosis*. There is the samādhi called *liberation that abides on the mountain slopes of the buddhas*. There is the samādhi called *heroic strength*. There is the samādhi called *heroic victory*. There is the samādhi called *vision of heroic form*. There is the samādhi called *flower-like fragrant scent*. There is the samādhi called *possessing pacifying light rays*. There is the samādhi called *infinite appearances*. There is the samādhi called *gateway to the profound secret meaning*. There is the samādhi called

profound liberation that [F.147.a] delights in the meaning. There is the samādhi called liberation of the strength of the meaning. There is the samādhi called subduer of the śāla tree. There is the samādhi called gateways as numerous as the grains of sand of the Ganges. There is the samādhi called unraveling all the knots. There is the samādhi called stability in harmony. There is the samādhi called apprehending reality.

2.23 “There is the samādhi called *far stronger than the oceanic tide*.¹⁷ There is the samādhi called *liberation from the fundamental force*. There is the samādhi called *defeating ten million māras*. There is the samādhi called *constantly abiding by discipline*. There is the samādhi called *liberation that abides like the king of mountains*. There is the samādhi called *deeply honored conduct*. There is the samādhi called *power of the garuḍa*. There is the samādhi called *flowing like water*. There is the samādhi called *king of the oceanic magical manifestation*. There is the samādhi called *abiding without stains*. There is the samādhi called *fearless strength*. There is the samādhi called *liberation that is like a woman conjured by an illusionist*. There is the samādhi called *lightning flare*. There is the samādhi called *lightning flash*.

2.24 “There is the samādhi called *brilliant light*. There is the samādhi called *garlanded king of inexhaustible intellect*. There is the samādhi called *water of the cloud-like, inexhaustible intellect*. There is the samādhi called *radiant great flow*. There is the samādhi called *seed-like*. There is the samādhi called *oceanic intelligence*. the samādhi called *attached to the various branches of experience*. There is the samādhi called *abiding in liberation through faith*. There is the samādhi called *possessing cause and conditions*. There is the samādhi called *similar to karma*. There is the samādhi called *king of space*. There is the samādhi called *great power for attachment*. There is the samādhi called *king of the beryl [F.147.b] peak*. There is the samādhi called *light of Mount Meru*. There is the samādhi called *magical manifestation of the lion*.

2.25 “There is the samādhi called *nectar-like*. There is the samādhi called *like the dawning sun*. There is the samādhi called *fire-like lotus illumination*. There is the samādhi called *exalted throughout the land*. There is the samādhi called *branches of everything*. There is the samādhi called *ocean-stirring king*. There is the samādhi called *strength of earth*. There is the samādhi called *desiring everything in moderation*. There is the samādhi called *woman’s crown jewel*. There is the samādhi called *woman’s retinue*. There is the samādhi called *deer’s retinue*. There is the samādhi called *subtle conduct*. There is the samādhi called *king of drums*. There is the samādhi called *gift of noble intellect*. There is the samādhi called *holder of power*. There is the samādhi called *waterfall cascade*. There is the samādhi called *great liberated intellect*. There is the samādhi called *bringing joy through sound*.

2.26 “There is the samādhi called *illuminating light*. There is the samādhi called *light that brings complete liberation from darkness*. There is the samādhi called *possessing the intellect of the ocean’s essence*. There is the samādhi called *lamp of utter praise*. There is the samādhi called *possessing the intellect that is like Mount Kailāśa*. There is the samādhi called *complete liberation of appearances in the present moment*. There is the samādhi called *secret of still water*. There is the samādhi called *lotus essence*. There is the samādhi called *replete with light*. There is the samādhi called *beauty of a ten million-petaled flower*. There is the samādhi called *colored like the kuśa-grass flower*. There is the samādhi called *completely liberated from attachment*. There is the samādhi called *correct speech*. There is the samādhi called *king of referential mental activity*. There is the samādhi called [F.148.a] *the king of illustrating through examples*. There is the samādhi called *garland of all the aggregates*. There is the samādhi called *nāga king*.

2.27 “There is the samādhi called *playing like a tiger*. There is the samādhi called *strong as wind*. There is the samādhi called *king of wind’s power*. There is the samādhi called *infinite color*. There is the samādhi called *possessing the intellect of Dharma*. There is the samādhi called *incense fragrance*. There is the samādhi called *possessing the intellect with characteristics*. There is the samādhi called *color of the intellect of color*. There is the samādhi called *king of overcoming evil*. There is the samādhi called *possessing the intellect like a lotus*. There is the samādhi called *possessing the intellect with strong wings*. There is the samādhi called *healing that liberates ignorance*. There is the samādhi called *flower of the branches of awakening*. There is the samādhi called *cloud strength*. There is the samādhi called *possessing the intellect that wears down with precious water*. There is the samādhi called *fierce strength*. There is the samādhi called *sunlight*. There is the samādhi called *stainless moon*.

2.28 “There is the samādhi called *beautiful oceanic tide*. There is the samādhi called *perceiving eye*. There is the samādhi called *way to overcome stains of afflictions*. There is the samādhi called *king who sustains the season of cooling rains*. There is the samādhi called *mango flower*. There is the samādhi called *completely pure scriptural tradition*. There is the samādhi called *excellent conduct*. There is the samādhi called *conch-shell light*. There is the samādhi called *king of seasons*. There is the samādhi called *exceptionally white complexion*. There is the samādhi called *excellent boundary*. There is the samādhi called *manifesting and abiding in one’s own place*. There is the samādhi called *season of water*. There is the samādhi called *fragrance like the [F.148.b] utpala flower*. There is the samādhi called *liberation gateway offering fresh elixir*. There is the samādhi called *unwavering*. There is the samādhi called *unmoving*. There is the samādhi called *essence of water*.

2.29 “There is the samādhi called *having pure intelligence*. There is the samādhi called *having intelligence of all mountains*. There is the samādhi called *king of the jewel of strength*. There is the samādhi called *abandoning evil to bring liberation to the snowy mountains*. There is the samādhi called *king of the magical manifestation of wind*. There is the samādhi called *nonabiding*. There is the samādhi called *perception of space*. There is the samādhi called *possessing an illuminating intellect*. There is the samādhi called *time of the hailstorm*. There is the samādhi called *magical manifestation of the net of the kingly essence*. There is the samādhi called *Dharma lamp that disperses illnesses of the sense objects*. There is the samādhi called *engaging the power of the sense objects*. There is the samādhi called *auspiciousness of Dharma*. There is the samādhi called *strength of Dharma*. There is the samādhi called *possessing the strength of Dharma*. There is the samādhi called *excellent flower bud*. There is the samādhi called *joyous*. There is the samādhi called *overjoyed*.

2.30 “There is the samādhi called *great strength of gnosis*. There is the samādhi called *like the kataka fruit*. There is the samādhi called *going to the shore*. There is the samādhi called *heroic gate*. There is the samādhi called *going with increased strength*. There is the samādhi called *endowed with the supreme intellect that radiates light*. There is the samādhi called *liberation of inexhaustible strength*. There is the samādhi called *exalted strength*. There is the samādhi called *endowed with the intellect of inexhaustible armor*. There is the samādhi called *endowed with the intellect of red sandalwood-colored armor*. There is the samādhi called *lush vines*. [F.149.a] There is the samādhi called *king of melodic instruments*. There is the samādhi called *traveling light*. There is the samādhi called *becoming glorious as precious substances*. There is the samādhi called *pure and stainless*. There is the samādhi called *white luster of the essence of purity*. There is the samādhi called *endowed with the intellect of the jewel of purity and cleanliness*. There is the samādhi called *renowned for joyful faith*. There is the samādhi called *mind equal to space*.

2.31 “There is the samādhi called *draped diadem*. There is the samādhi called *unsurpassed strength*. There is the samādhi called *endowed with the intellect that keeps guard*. There is the samādhi called *profound desire*. There is the samādhi called *endowed with the intellect that repulses strength*. There is the samādhi called *softly wavering light*. There is the samādhi called *pleasing vigor*. There is the samādhi called *taking and abiding in uncreated light rays*. There is the samādhi called *king of visualized light rays*. There is the samādhi called *pure visualization*. There is the samādhi called *wind-like swiftness*. There is the samādhi called *endowed with the highest intellect*. There is the samādhi called *great universal wind*. There is the samādhi called *stainless ocean wave*. There is the samādhi called *closing the eyes of the strength of bliss*. There is the samādhi called *king of*

unclosed eyes. There is the samādhi called abiding in appearances with unclosed eyes. There is the samādhi called endowed with the intellect of the eye that tames sleep. There is the samādhi called king of the special peak of certainty.

2.32 “There is the samādhi called *going with the strength of a leader*. There is the samādhi called *going victoriously with a flickering white glow*. There is the samādhi called *king of the moonlight-blossoming kumuda*. There is the samādhi called *excellently guarding the moonlight-blossoming kumuda*. There is the samādhi called *king of the [F.149.b] pleasing and cooling sandalwood-like wind*. There is the samādhi called *fully blossoming ketaka flower*. There is the samādhi called *endowed with the intellect of the earth garland*. There is the samādhi called *king of the direct encounter with the buddha of the present age*. There is the samādhi called *abiding in the excellent time*. There is the samādhi called *oceanic support for pleasant rebirth*. There is the samādhi called *skilled in the time of all bases*. There is the samādhi called *without doubt regarding all bases*. There is the samādhi called *great medicinal elixir*. There is the samādhi called *strength of the great medicinal elixir*. There is the samādhi called *king of all the branches of the great medicinal elixir*. There is the samādhi called *tranquil ocean of great cooling*. There is the samādhi called *having cooling and calming strength*. There is the samādhi called *going to the full strength of tranquility*.

2.33 “There is the samādhi called *strength of torrential rainfall*. There is the samādhi called *endowed with the victory banner of Indra’s emblem*. There is the samādhi called *seal of the emblem’s glory*. There is the samādhi called *watery network of jewels*. There is the samādhi called *excellence of the body*. There is the samādhi called *endowed with the nectar of the flower of meditative absorption*. There is the samādhi called *fragrant flowery breeze of the bee*. There is the samādhi called *beauty of the forest hermit*. There is the samādhi called *pleasure of going to the forest*. There is the samādhi called *fully taking pleasure and finding joy in the forest*. There is the samādhi called *adorned with gnosis*. There is the samādhi called *desiring gnosis*. There is the samādhi called *appearing golden*. There is the samādhi called *the seal that purifies gnosis*. There is the samādhi called *lotus body*. There is the samādhi called *desiring the essence of the sun*. There is the samādhi called *desiring the essence of the moon*.

2.34 “There is the samādhi called [F.150.a] *the king of light rays*. There is the samādhi called *halo of light rays*. There is the samādhi called *radiant garland of light rays*. There is the samādhi called *guarded by light rays*. There is the samādhi called *abode of light rays*. There is the samādhi called *time of light rays*. There is the samādhi called *endowed with the intellect with the brilliance of the light rays of perseverance*. There is the samādhi called *great mighty elephant king chained by gnosis*. There is the samādhi called *king of the magical manifestation of the thoroughbred’s mane*. There is the samādhi called *going with arrogant pride and*

fierce strength. There is the samādhi called proud hum of the honey bee. There is the samādhi called season of the bird's domain. There is the samādhi called yogic practitioner of the lands of the royal kingdom. There is the samādhi called king of the magical manifestation through the mind that is intoxicated with pride. There is the samādhi called light of the emblem of fundamental force. There is the samādhi called fame of the renowned victory banner.

2.35 *“There is the samādhi called fervently performing the especially exalted rites. There is the samādhi called tiger's closed eyes. There is the samādhi called magical manifestation of the youthful body that is like fire and the sun. There is the samādhi called qualities of abiding in the household of vast joy. There is the samādhi called king of the magical manifestation who performs the rites of stainless gnosis. There is the samādhi called king who encompasses all comparisons. There is the samādhi called king of the blazing lamp. There is the samādhi called observing the preparations. There is the samādhi called supreme delight in the body. There is the samādhi called connecting with the illusory network of the body. There is the samādhi called king of the network of light rays. There is the samādhi called going heroically to discipline and taming. There is the samādhi called going through the strength of joy and utter joy. [F.150.b] There is the samādhi called oceanic tide of observing loving-kindness. There is the samādhi called utter equanimity of the strength of patience. There is the samādhi called miraculously emanated wind of diligence.*

2.36 *“There is the samādhi called striving diligently toward the final Dharma. There is the samādhi called time of the complete purity of the nature of space. There is the samādhi called paying respect to the essence of the great hero. There is the samādhi called great seed abiding in the field. There is the samādhi called ocean that gathers all the pools of gnosis. There is the samādhi called garland of seals. There is the samādhi called direct encounter with the Buddha when activity arises. There is the samādhi called direct encounter with the Buddha when the activities of gnosis arise. There is the samādhi called all bliss. There is the samādhi called king of the body of all merit. There is the samādhi called abiding in the illusory emanation of a buddha appearing in midair. There is the samādhi called king of the miraculously emanated echo. There is the samādhi called king of the magical manifestation of abiding in the attainment of the mind that has awoken from sleep. There is the samādhi called magically manifesting the appearance of one's own death and displaying all excellences.*

2.37 *“There is the samādhi called displaying the direct encounter with the Buddha when activity that accords with the world arises. There is the samādhi called nonfabrication of all particles and minute particles. There is the samādhi called self-illuminating lamp. There is the samādhi called performing actions without regard for one's place of birth. There is the samādhi called training in all the places of birth.*

There is the samādhi called *essence of water bubbles*. There is the samādhi called *displaying water bubbles*. There is the samādhi called *shining the lamp that constantly illuminates the unequalled gnosis*. [F.151.a] There is the samādhi called *ancillary effects of the rites of diligence*. There is the samādhi called *king of showing the encounter with the spherical mirror of gnosis*. There is the samādhi called *lamp of the pleasing family and body*. There is the samādhi called *applying the mind to the aspiration to be born in the animal abodes*. There is the samādhi called *manifestly sporting within the animal abodes*. There is the samādhi called *delighting in the animal abodes*. There is the samādhi called *desiring birth in the animal abodes*. There is the samādhi called *king of the magical manifestation that is unsullied within the animal abodes*. There is the samādhi called *praising entry into the hell realms*. There is the samādhi called *rejoicing in and yearning for the hell realms*. There is the samādhi called *king of the magical manifestation that is unsullied within the hell realms*. There is the samādhi called *going easily and quickly to tranquility*.

2.38 “There is the samādhi called *time of all abodes*. There is the samādhi called *ocean into which the river of merit flows*. There is the samādhi called *purifying river*.¹⁸ There is the samādhi called *strength of going to the accumulation of purifying merit*. There is the samādhi called *purifying white lotus*. There is the samādhi called *purifying lotus*. There is the samādhi called *abode of the goodness of the non-Buddhists*. There is the samādhi called *praising the goodness of the non-Buddhists*. There is the samādhi called *causing others to hear of the goodness of the non-Buddhists*. There is the samādhi called *obtaining the goodness of dreams*. There is the samādhi called *praising the goodness of dreams*. There is the samādhi called *taking joy in obtaining the goodness of dreams*. There is the samādhi called *making dreams good*. There is the samādhi called *king of the vast goodness of the authentic*. There is the samādhi called *utterly enjoying the extensive, vast knowledge of rebirth*. [F.151.b] There is the samādhi called *praising the directions of the wind*.

2.39 “There is the samādhi called *king of the magical manifestation of the accomplishment that is realized whether or not one engages in practice*. There is the samādhi called *abiding definitively in the ascetic practice of the rites of abiding closely in discipline*. There is the samādhi called *praising abiding closely in discipline*. There is the samādhi called *lamp of the rites of actually abiding closely in discipline*. There is the samādhi called *king of pacification through the attainment of actually abiding closely in discipline*. There is the samādhi called *completely seeing the secret of constantly abiding closely in discipline*. There is the samādhi called *attachment to constantly abiding closely in discipline*. There is the samādhi called *utterly delighting in constantly abiding closely in discipline*. There is the samādhi called *delighting in the joy of constantly abiding closely in discipline*.

There is the samādhi called *covered in the colored powder of constantly abiding closely in discipline*. There is the samādhi called *infused with the utterly cooling tamala-leaf fragrance of constantly abiding closely in discipline*. There is the samādhi called *fumigated with the incense and anointed with the scented ointment of constantly abiding closely in discipline*. There is the samādhi called *manifestly sporting in various ways*. There is the samādhi called *bee that is satiated and intoxicated by the flower endowed with all flavors*. There is the samādhi called *king of the magical manifestation of the blissful enjoyment of all nectars that delights householders*. There is the samādhi called *like completely clearing away all the brambles in the fields of permanence, eternity, and constancy*.

2.40 “There is the samādhi called *king of the flowing water of the great cloud*. There is the samādhi called *king of the drum-sound of the great cloud*. There is the samādhi called *king of the perseverance of the lightning of the great cloud*. There is the samādhi called *holding the power of the water of the great cloud*. There is the samādhi called *secret of the water of the great cloud*. There is the samādhi called *garland of the lightning of the great cloud*. [F.152.a] There is the samādhi called *oceanic abode of the great cloud*. There is the samādhi called *skilled in the intellect of the great cloud*. There is the samādhi called *intellect of the deep ocean of the constant water of the great cloud*. There is the samādhi called *king of the light-radiating flow of the great cloud’s water*. There is the samādhi called *tide of the oceanic waters of the great cloud*. There is the samādhi called *endowed with the intellect of the ocean of seeds of the great cloud*. There is the samādhi called *king of the magical manifestation of the agitated waters of the great cloud*. There is the samādhi called *light of the body of the great cloud*. There is the samādhi called *tranquil flow of the great cloud*. There is the samādhi called *desiring the water of the great cloud*. There is the samādhi called *ocean of knowledge of the great cloud*. There is the samādhi called *victorious strength of the great cloud*. There is the samādhi called *strength of the army of the great cloud*. There is the samādhi called *glory of the great cloud*. There is the samādhi called *flow of merit of the water of the great cloud*.

2.41 “There is the samādhi called *strength of the merit of the great cloud*. There is the samādhi called *strength of proclaiming the certainty of the great cloud*. There is the samādhi called *thirsting for the taste of water from the great cloud*. There is the samādhi called *single taste of the water from the great cloud*. There is the samādhi called *fruition that is reversed by the strength of the water of the great cloud*. There is the samādhi called *king of the magical manifestation of the pleasing coolness of the water of the great cloud*. There is the samādhi called *king of the moonlight-blossoming kumuda of the great cloud*. There is the samādhi called *pleasing water of the great cloud*. There is the samādhi called *king of the force of the great cloud’s rainfall*. There is the samādhi called *pleasing sounds of the great cloud that resound*

in space. There is the samādhi called *the satiating and delightful taste of the water of the great cloud*. There is the samādhi called *creation of a heap by placing crowns upon the jeweled body of the great cloud*. [F.152.b] There is the samādhi called *total purity of the water of the great cloud*. There is the samādhi called *seal of refuge of the water of the great cloud*. There is the samādhi called *seal of stainlessness of the water of the great cloud*. There is the samādhi called *endowed with the intellect of the stainlessness of the water of the great cloud*. There is the samādhi called *praising the jewel-like water of the great cloud*. There is the samādhi called *disease-eliminating water of the great cloud*. There is the samādhi called *endowed with the intellect that is a vessel for the water of the great cloud*.

2.42 “There is the samādhi called *endowed with the intellect of the undisturbed ocean of the water of the great cloud*. There is the samādhi called *light produced from the moon within the great cloud*. There is the samādhi called *king of making offerings with the lightning of the great cloud*. There is the samādhi called *vast strength of the great cloud*. There is the samādhi called *storehouse of the water of the great cloud*. There is the samādhi called *bestowing empowerment with the water of the great cloud*. There is the samādhi called *intoxicated with the taste of the flower of meditative absorption of the great cloud*. There is the samādhi called *pure perception of the water of the great cloud*. There is the samādhi called *strength of attachment of the water of the great cloud*. There is the samādhi called *endowed with the intellect of the light rays of the abode of the water of the great cloud*. There is the samādhi called *expressions of the water of the great cloud*. There is the samādhi called *delighted by the joy of the water of the great cloud*. There is the samādhi called *endowed with the intellect that is greatly stabilized by the water of the great cloud*. There is the samādhi called *king of stabilizing with the medicinal water of the great cloud*.

2.43 “There is the samādhi called *king of tigers intoxicated by the taste of the water of the great cloud*. There is the samādhi called *king with the style of a lion intoxicated by the taste of the water of the great cloud*. There is the samādhi called *supreme great mighty elephant intoxicated by the taste of the water of the great cloud*. There is the samādhi called *pleasing and cooling rain-shower of the water of the great cloud*. There is the samādhi called *undisturbed flowing rainfall of the water of the great cloud*. [F.153.a] There is the samādhi called *seed of the perfected meditative absorption of the water of the great cloud*. There is the samādhi called *endowed with the intellect of the inexhaustible obtainment of the light of the water of the great cloud*. There is the samādhi called *abandoning the nāga’s strength with the flowing water of the great cloud*. There is the samādhi called *delighting in the water of the great cloud*. There is the samādhi called *foremost king who is thoroughly infused with the water of the great cloud*. There is the samādhi called *king who pacifies through the abiding perseverance of the pleasing and cooling medicine, the sandalwood liquid of the*

water of the great cloud. There is the samādhi called king who produces the poison antidote of the water of the great cloud. There is the samādhi called quenching the earth with the water of the great cloud. There is the samādhi called net of the essence of the water of the great cloud. There is the samādhi called precious rain of the water of the great cloud.

2.44 *“There is the samādhi called endowed with the intellect of the strength of the essence of the great cloud. There is the samādhi called endowed with the intellect of the emblem of the essence of the great cloud. There is the samādhi called fragrant incense that has quenched the earth with the water of the essence of the great cloud. There is the samādhi called delighting in the infinite applications of the water of the essence of the great cloud. There is the samādhi called endowed with the quick intellect of the essence of the water within the great cloud. There is the samādhi called stainless intellect with the white radiance of the essence of the great cloud. There is the samādhi called guiding conduct of the essence of the great cloud. There is the samādhi called endowed with the intellect of the color of the essence of the great cloud. There is the samādhi called infinite light of the lotus of the water of the essence of the great cloud. There is the samādhi called kingdom of the rainfall of the essence of the great cloud. There is the samādhi called endowed with the intellect that is the source of the water of the essence of the great cloud. There is the samādhi called endowed with the intellect of the essence of the great cloud that abandons evil. There is the samādhi called light of the emblem of the essence of the great cloud. There is the samādhi called going with the heroic brilliance of the roar of the essence of the great cloud. [F.153.b] There is the samādhi called endowed with the power of the cloud of the essence of the great cloud. There is the samādhi called endowed with the steadfast intellect of the essence of the great cloud. There is the samādhi called arising from the play of the water of the essence of the great cloud. There is the samādhi called clever intellect of the water of the essence of the great cloud. There is the samādhi called equality of all who guard the water of the essence of the great cloud. There is the samādhi called orderly kuśa grass of the essence of the great cloud. There is the samādhi called white radiance of the essence of the great cloud. There is the samādhi called abode to which the essence of the great cloud goes. There is the samādhi called endowed with the intellect with the aspect of the water of the essence of the great cloud. There is the samādhi called swelling and cresting of the peak of the water of the essence of the great cloud. There is the samādhi called endowed with the intellect that sets in motion the water of the essence of the great cloud. There is the samādhi called endowed with the intellect with the virtuous strength of the king of swans in the lake of the truth of the cloud of the essence of the great cloud.*

2.45 *“Bodhisattva mahāsattvas who possess these aforementioned samādhis will become oceans of samādhi. They will correctly accumulate the samādhis. They will become oceans of learning. They will correctly accumulate*

learning. They will not be skeptical or ambivalent or entertain doubts about the attainment of unsurpassed, complete, and perfect awakening. They will not be born in unfree states of existence. They will attain recollection of past lives. They will thirst after the expansive ocean of saṃsāric activity. They will behold the buddhas and never be separated from this sight during all their lifetimes, even in dreams. They will not allow evil Māra to find and take advantage of opportunities to hinder the virtuous Dharmas of the buddhas. They will subdue pride. They will obtain dhāraṇīs. They will become skilled at analyzing the concealed intent of the Tathāgata's speech. They will enter into the secret gateways of all phenomena. They will correctly expound the Tathāgata's treasury. [F.154.a] They will practice in the Tathāgata's manner. They will become makaras in the Tathāgata's ocean. They will enter the Tathāgata's scriptural tradition.

2.46 “They will become guards of the secret of the Tathāgata's illusory emanation. They will proclaim the Tathāgata's speech. They will unite with the Tathāgata's perception. They will become the light rays of the Tathāgata's sun. They will become the brilliance of the Tathāgata's moon. They will become the finial tip of the Tathāgata's emblem. They will maintain the Tathāgata's borders. They will undertake the Tathāgata's activities. They will become as potent as the Tathāgata. They will become the white lotus of the Tathāgata that brings certainty to non-Buddhists. They will delight in the Tathāgata's joy. They will become treasurers of the Tathāgata's storehouse. They will see the Tathāgata's permanence. They will see the permanence and eternality of the Tathāgata with exceptional clarity and become kings of praising his exalted character.

2.47 “They will profess eternality, saying that the Tathāgata's body is eternal. They will perfect the view of great joy in the Tathāgata's tranquil nature. They will become oceans of the views of all the aspects of the Tathāgata, saying that the Tathāgata is permanent, eternal, constant, and tranquil. They will see the reality that the Tathāgata's body is the Dharma body. They will see the truth that the Tathāgata's vajra body is an immutable body. They will profess emptiness, stating that the Tathāgata's body is not a body of bone, flesh, blood, or muscle. They will profess the existence of fruition, stating that in the Tathāgata's Dharma teachings, the fruition is existent. They will profess nonexistence, stating that in the Tathāgata's Dharma teachings, the extinction of fruition is nonexistent. [F.154.b] They will proclaim lucidity, stating that ‘the Tathāgata never enters into parinirvāṇa.’

2.48 “They will praise discipline, saying that all sentient beings who follow the Tathāgata in going forth to renunciation have uncorrupted discipline. They will praise nondeclining, saying that the Tathāgata's Dharma teachings will not decline. They will perfect the view that because there are no stains in the

Tathāgata's thoroughly pure family and lineage, bodhisattvas belong to the family lineage of skillful means. They will think happily of remaining permanently within cyclic existence. They will praise cyclic existence. They will become oceans of learning to cycle within existence. They will desire to perceive the tathāgata family. They will think of being forever afflicted. They will think being afflicted is pleasant. They will attain faith in obtaining the various aspects of the gateways to the afflictions. They will establish in their minds the aspiration toward the field of all the buddhas' activities. They will see and properly obtain the discovery that the root of all karmic activity is affliction. They will not be skeptical or ambivalent or entertain doubts about the Buddha's permanence. They will manifest joy toward cyclic existence. They will turn toward cyclic existence. Their minds will have permanent faith that they will become a buddha.

2.49 "They will become bodhisattvas, captains, who make the commitment and aspiration, 'I will turn the wheel of Dharma. I will liberate all sentient beings. I will not cut ties with my buddha heritage.' They will become doctors curing the māras. They will become teachers of the ocean of afflictions of cyclic existence. [F.155.a] They will envision reaching the trading town of the afflictions of cyclic existence. They will quench their thirst by obtaining the great ocean of cyclic existence. They will thirst for cyclic existence. Their minds will depend upon obtaining cyclic existence. They will not give up the attainment of cyclic existence. They will blossom as kingly lotus flowers in the waters of cyclic existence. They will become the four oceans of cyclic existence. They will permanently establish in their minds the aspiration toward the afflictions of cyclic existence.

2.50 "They will be joyful at going into the hell realms. They will think of going to the hell realms and will conduct themselves by always aiming their thoughts toward going to the hell realms. They will become merchants in the trading town of the hell realms. They will not give up the attainment of the hell realms. They will extensively contemplate the fires of the hell realms. They will become a pleasing, cooling wind for those beings who have become afflicted by the afflictions of the hell realms. They will become a shower of rainfall from the great cloud that falls upon the fierce fires of the hell realms. They will become hailstorms within the hell realms. They will become teachers of the hell realms. They will become great ferrymen in the ocean of the hell realms. They will become doctors of the hell realms. They will become sustenance in the hell realms.

2.51 "They will become like torches because they dispel the thick darkness of those who are seized by all the suffering and afflictions of cyclic existence. They will become like oil lamps because they shine light. They will become like open space because they can never be obscured by the various fast-

acting and malevolent afflictions of beings within cyclic existence. They will not abide anywhere because their minds will be equal to space. They will become like the sun, dissolving afflictions as if melting a snowbank, because they have followed the Tathāgata in going forth to renunciation and because they possess discipline, strength, and gnosis. They will not posit the ways of other schools, because they have correctly adopted the most excellent position. They will become like the ocean [F.155.b] because they possess oceans of gnosis. They will become like the moon because they have perfected positive qualities. They will become like the sun because they dispel the darkness of ignorance. They will become like open space when, by means of the afflictions, they enter and migrate within cyclic existence. They will become unsullied like lotus flowers by manifesting various realizations. They will not abide anywhere, because their minds will be equal to space.

2.52 “They will become like vajras because they will definitively pierce through all phenomena. They will become like mountains because they will not waver when hearing of the permanent, eternal, constant greatness of the Tathāgata’s virtuous qualities. They will become like beryl because the gnosis of the family and lineage of the tathāgatas is completely pure. They will become like golden boulders within the ocean because they clear away the turbidity of the afflictions. They will become like the moon, having seen the permanent, eternal, constant nature of the Tathāgata. They will become like mountains because they will not waver from the Tathāgata’s Dharma. They will become like door frames because they will not waver when they hear that the Tathāgata does not pass into parinirvāṇa and that the Dharma will not disappear. Their minds will abide steadily because they will see what is truly so. They will become like vajras because their minds will be immutable.

2.53 “They will abundantly obtain great realization of virtuous qualities. They will become endowed with a sense of shame and modesty. They will become beautiful. They will become pleasing to behold. They will become free from craving. Their bodies will not be weak. They will become endowed with the most excellent complexion. They will be born within noble families. They will be born within great families. They will have great retinues. Their retinues will not decline. They will not backslide and will never backslide from unsurpassed, complete, and perfect awakening. They will not have craving for food. They will completely abandon foods containing meat. [F.156.a] They will become intelligent. They will become charming toward all beings and well respected by them. They will become mindful. They will become charismatic. They will become wise. They will become joyful.

- 2.54 “They will act in harmony with the world. They will wish to benefit the world. They will take pleasure in the world. They will become prominent in the world. They will become leaders of the world. They will become supreme within the world. They will become the foremost in the world. They will become worthy of receiving homage from all worlds. They will become recipients of offerings from all worlds.
- 2.55 “They will become great donors. They will become strong. They will become great heroes. They will become resolute. Their minds will become loving and kind. They will speak the truth. They will become steadfast in their ascetic practice. They will exercise their resolve. They will abide by loving-kindness. They will abide by compassion. They will abide by joy. They will abide by equanimity. They will proclaim the emptiness of all empty phenomena. They will proclaim the nonemptiness of all nonempty phenomena. They will proclaim the meaning and the reasoning behind the Buddha’s teachings. They will proclaim the view of the Buddha’s teachings on reality.
- 2.56 “They will become pure. They will become rich with purity. They will become rich with awakened qualities. They will become rich with discipline. They will become rich with Dharma. They will become rich with goods that were not obtained by stealing. They will become like a treasury for all poor beings and beggars. They will not become fearful or apprehensive and will never panic when it is taught that all phenomena are empty, signless, and wishless. They will attain birth in whichever buddhafiield they aspire to be born into. They will not seek after gain, respect, and praise. [F.156.b]
- 2.57 “They will gather all those with lax discipline and establish them within the sacred Dharma. They will become like a hailstorm among all those who possess lax discipline and devious minds. They will cause all those who do not appreciate the Tathāgata’s kindness to develop proper appreciation. They will become unassailable within the abodes of the non-Buddhist schools and, moreover, will treat them with skillful means. They will not allow themselves to be dug into a hole by the many arguments of ascetics, brahmins, and non-Buddhists and, moreover, will rely on skillful means when dealing with them. They will not take interest in the esoteric teachings of all the non-Buddhist sects and, moreover, will arouse their interest through skillful means. They will not dwell in the abodes of the gods, nāgas, yakṣas, or gandharvas and, moreover, will truly support them with skillful means.
- 2.58 “They will not rely upon auspicious and propitious signs, which are karmically conditioned. They will engage in taking life while abandoning taking life. They will simultaneously engage in all sense pleasures—flower garlands, fragrances, lotions, powders, the enjoyments of householders,

various types of servants, and spouses—while maintaining the purest conduct. They will engage in all such activities as killing, stealing, lying, hankering after drink, and so forth, and they will keep company with spouses and children, all while maintaining the purest conduct. They will receive offerings from all the tathāgatas. They will be honored by all the tathāgatas. They will be well respected by all the tathāgatas. They will become beloved children of all the tathāgatas. They will engage in proper appreciation of all the tathāgatas' kindness. They will see the reality of phenomena, which is equivalent to the activity of all the tathāgatas.

2.59 “They will attain the authentic understanding of gnosis that is the same as that of all the buddhas. [F.157.a] They will become crowned as rulers of the land of the authoritative explanations of the manifold secret aspects of all the buddhas' teachings. They will express the manifold aspects of the secret Dharma teachings of all the buddhas. They will become skilled at abiding within the state of pride accepted by all the buddhas. They will attain the jewel-like pure nature of the Dharma teachings of all the buddhas, with their manifold secret aspects—desirelessness, stainlessness, the absence of self, beings, and persons, and fearlessness.

2.60 “Through the power by which all the buddhas tame sentient beings, they will correctly see and engage in all phenomena such as desire, anger, ignorance, and fear. They will see the reality of all secrets through which all the buddhas have attained liberation from the ocean of afflictions after passing through many millions of long eons. Through the power by which all the buddhas tame sentient beings, they will manifest birth within the ocean of suffering, and, thinking, ‘Having crossed over, I will attain liberation; having attained liberation, I will liberate others,’ they will see the pure nature of the special secret gateways that have been taught. They will see the reality of the secret ways in which all the buddhas, after passing beyond many millions of long eons, utterly defeat millions of māras. Through the power by which all the buddhas tame sentient beings, they will see well the expedient, which appears as a natural display, of the special secret gateway of subduing Māra at the base of the Bodhi tree. They will turn the wheel of Dharma through skillful means and will behold the reality of the expedient wherein, through skillful means, it appears that one passes into parinirvāṇa. They will become supreme kings of the secret display of all the buddhas. They will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.

2.61 “Great Cloud Essence, [F.157.b] bodhisattva mahāsattvas who possess this samādhi, which is the samādhi known as *the king of the magical manifestation that abides in entering into inconceivable migrations*, will become oceans of

samādhi. They will correctly accumulate the samādhis. They will become oceans of learning. They will correctly accumulate learning. They will not be skeptical or ambivalent or entertain doubts about the attainment of unsurpassed, complete, and perfect awakening. They will not be born in unfree states of existence. They will attain recollection of past lives. They will thirst after the expansive ocean of saṃsāric activity. They will see the buddhas and never be separated from this sight during all their lifetimes, even in dreams, and so forth as described before, down to they will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.

2.62 “Great Cloud Essence, bodhisattva mahāsattvas who possess these four hundred samādhis will become oceans of samādhi. They will correctly accumulate the samādhis. [F.158.a] They will become oceans of learning. They will correctly accumulate learning. They will not be skeptical or ambivalent or entertain doubts about the attainment of unsurpassed, complete, and perfect awakening. They will not be born in unfree states of existence, and so forth as described before, down to they will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas.

2.63 “Great Cloud Essence, bodhisattva mahāsattvas who possess these four hundred samādhi gateways, which are the gateways into the branches of the precious inexhaustible treasury of the sacred Dharma of all the tathāgatas and bodhisattvas, will become oceans of samādhi. They will correctly accumulate the samādhis. They will become oceans of learning. They will correctly accumulate learning. They will not be skeptical or ambivalent or entertain doubts about the attainment of unsurpassed, complete, and perfect awakening. They will not be born in unfree states of existence, and so forth as described before, down to they will become kings of enumerating the inconceivable, unparalleled, incomparable, countless, unfathomable, innumerable domains of all the buddhas. They will understand what is necessary to act in harmony with the world.”

2.64 At that time the devaputra known as Garland of Stainless Light and one million eight hundred thousand other devaputras stood up all at once from their seats within the assembly and, draping their robes over one shoulder, touched their right knees to the ground and bowed toward the Bhagavān with both palms joined, touching their heads to his feet. They scattered divine flowers and sandalwood powder over the Tathāgata, and after each of them had draped their own robe over the Bhagavān’s body, they spoke these verses with one voice:

2.65 “O Bhagavān, Buddha,
Inconceivable, unfathomable Tathāgata—

As medicine for all sentient beings,
May you shower down various types of great rainfall.”

2.66 *This concludes the second chapter, on samādhī. [B5]*

3.

CHAPTER 3

3.1 Then, the bodhisattva mahāsattva Great Cloud Essence addressed the Bhagavān, saying, “Those outsiders who have turned away from these great Vaipulya teachings have become as though deaf; in order to make them whole with the ear faculties of the Great Vehicle, I beseech the Bhagavān to give an extensive explanation of those previously mentioned thirty-six Dharma gateways of dhāraṇī called *directly entering the jewel mine of the infinite gnosis of irreversibility*.”

3.2 The Bhagavān replied, [F.158.b] “Great Cloud Essence, listen well as I give an extensive explanation of the thirty-six Dharma gateways of dhāraṇī called *directly entering the jewel mine of the infinite gnosis of irreversibility*.

3.3 “Great Cloud Essence, within the inconceivable domain of this *Great Cloud* discourse, there is the dhāraṇī called *precious storehouse of the wheel of the irreversibility of all tathāgatas and bodhisattvas*. There is the dhāraṇī called *water of the stainless essence of the great cloud of irreversibility*. There is the dhāraṇī called *brilliant essence of the great cloud of irreversibility*. There is the dhāraṇī called *intelligence of the water of the great cloud of irreversibility*. There is the dhāraṇī called *flowing water of the great cloud of irreversibility*. There is the dhāraṇī called *inexhaustible intellect of the great cloud of irreversibility*. There is the dhāraṇī called *swift lightning of the great cloud of irreversibility*. There is the dhāraṇī called *endowed with the lightning of the essence of the great cloud of irreversibility*. There is the dhāraṇī called *stainless light of the great cloud of irreversibility*. There is the dhāraṇī called *intellect of the emblem of the great cloud of irreversibility*. There is the dhāraṇī called *radiant intellect of the king of the essential treasury of the great cloud of irreversibility*. There is the dhāraṇī called *thunderclap of the great cloud of irreversibility*. There is the dhāraṇī called *swift glory of the great cloud of irreversibility*. There is the dhāraṇī called *king of space of the great cloud of irreversibility*. There is the dhāraṇī called *great medicine king of the great cloud of irreversibility*. There is the dhāraṇī called *king of the oceanic flow of the great cloud*

of irreversibility. There is the dhāraṇī called *all-pervading spread of the great cloud of irreversibility*. There is the dhāraṇī called *Mount Kailāśa of the great cloud of irreversibility*.

3.4 “There is the dhāraṇī called *space-like intellect of the great cloud of irreversibility*. There is the dhāraṇī called *superior king of the great cloud of irreversibility*. There is the dhāraṇī called *king of the tides of the great cloud of irreversibility*. There is the dhāraṇī called *joyful call of the swan of the great cloud of irreversibility*. [F.159.a] There is the dhāraṇī called *seal of the wind of gnosis of the great cloud of irreversibility*. There is the dhāraṇī called *resolute king of the profound intellect of the great cloud of irreversibility*. There is the dhāraṇī called *shower of seeds of the great cloud of irreversibility*. There is the dhāraṇī called *earth garland of the great cloud of irreversibility*. There is the dhāraṇī called *delightful wind of the great cloud of irreversibility*. There is the dhāraṇī called *brilliant intellect of the great cloud of irreversibility*. There is the dhāraṇī called *shaking of the great cloud of irreversibility*. There is the dhāraṇī called *king of adornment in the essential manner of the great cloud of irreversibility*. There is the dhāraṇī called *treasury of the essence of the great cloud of irreversibility*. There is the dhāraṇī called *display of the water of the essence of the great cloud of irreversibility*. There is the dhāraṇī called *protector of the water of the great cloud of irreversibility that knows no exhaustion*. There is the dhāraṇī called *moonlight-blossoming kumuda of the water of the great cloud of irreversibility*. There is the dhāraṇī called *foundation of the essence of the great cloud of irreversibility*. There is the dhāraṇī called *king of the inconceivable oceanic intellect of the great cloud of irreversibility*. These thirty-six are the dhāraṇī gateways called *directly entering the jewel mine of the infinite gnosis of irreversibility*. Bodhisattvas who possess these will become kings of astrological reckoning.”

3.5 At that time, a goddess named Rejoices in the Dhāraṇī of the Precious Garland rose from the great assembly. Poised in midair, at a height equal to that of seven palm trees, she sent down a rain of flowers upon the Bhagavān and uttered these verses to him:

3.6 “Great unequaled hero of gnosis,
Tathāgata, your body as solid as a vajra,
King of knowledge, master of great illusory emanation—
With these lotus blossoms, I pay homage to you.

3.7 “Thunderously proclaiming all these dhāraṇīs,
The Tathāgata has sent down a rain of Dharma.
To accomplish the welfare of all sentient beings,
You teach these various dharmas.” [F.159.b]

3.8 This concludes the third chapter, on the topic of dhāraṇī.

4.

CHAPTER 4

4.1 Great Cloud Essence then said, “In order to tame the minds of unawakened and foolish sentient beings, I beseech you to shine the subtle light rays of the lamp of understanding the concealed intent of the Bhagavān Tathāgata’s speech upon all those who have entered great darkness.”

4.2 The Bhagavān replied, “Great Cloud Essence, you must broadly ignite the twenty-three liberation gateways of the continuous flow of skillful methods of Dharma for those who are ignorant of how to enter into the fundamental divisions of the concealed intent of the Tathāgata’s speech.

4.3 “Great Cloud Essence, within this *Great Cloud* discourse there is the liberation gateway of the continuous flow of skillful methods of Dharma for those who are ignorant of how to enter the fundamental divisions of the concealed intent of the Tathāgata’s speech. It is called *having no grasping at ‘I’ and ‘mine’ amid the grasping for ‘I’ and ‘mine.’* There is the liberation gateway called *having no fear amid involvements in dangerous or mundane ways of being.* There is the liberation gateway called *freedom from desire amid involvement in desires.* There is the liberation gateway called *having no faults in the midst of faults and egregious faults.* There is the liberation gateway called *having no delusion in the midst of delusion and acute delusion.* There is the liberation gateway called *freedom from desire in the midst of desire and acute desire.* There is the liberation gateway called *having no attachment in the midst of attachment and acute attachment.* There is the liberation gateway called *having no clinging while in the midst of clinging and acute clinging.* There is the liberation gateway called *having no defilement in the midst of defilement and acute defilement.* There is the liberation gateway called *fully illuminated in the midst of darkness and acute darkness.* There is the liberation gateway called *being very sharp in the midst of dullness and acute dullness.* There is the liberation gateway called *having great love in the midst of cutting and dividing.*

- 4.4 “There is the liberation gateway called *possessing kindness and so forth in the midst of abusiveness or heinous conduct*. There is the liberation gateway called *praising generosity amid condemning or strongly condemning generosity*. There is the liberation gateway called *not being slanderous amid slander or egregious slander*. There is the liberation gateway called *purifying karma amid constant self-praise and disparagement of others*. There is the liberation gateway called *having no attachment in the midst of attachment or acute attachment*. There is the liberation gateway called *not lacking balance in the midst of what is unbalanced or acutely unbalanced*. [F.160.a] There is the liberation gateway called *being satisfied amid dissatisfaction and unhappiness*. There is the liberation gateway called *not being vacuous amid vacuousness and acute vacuousness*. There is the liberation gateway called *consummate permanence amid impermanence and acute impermanence*. There is the liberation gateway called *consummate selfhood amid the absence of self*. And there is the liberation gateway called *consummate happiness amid unhappiness and acute unhappiness*. These twenty-three are the liberation gateways of the continuous flow of skillful methods of Dharma for those who are ignorant of how to enter the basic divisions of the concealed intent of the Tathāgata’s speech.”
- 4.5 At that time, a devaputra named Delight of All Beings set forth from the great assembly and, after having made divine offerings to the Bhagavān, uttered this verse:
- 4.6 “Ah! Presently, all the śrāvakas
 Gave rise to the great, intoxicating causal factor
 By which they take form as innumerable great gods
 To serve as medicine for all sentient beings.
 Having taken to heart the concealed intent of the Tathāgata’s speech,
 They will teach it to others!”
- 4.7 *This concludes the fourth chapter, on the topic of the concealed intent of the Tathāgata’s speech.*

5.

CHAPTER 5

5.1 Great Cloud Essence then said, “I beseech the Bhagavān to give an extensive explanation of the ten Dharma gateways called *king of the wondrous secret of the way to engage and abide in the playful appearance of taking birth in cyclic existence.*”

5.2 The Bhagavān replied, “Great Cloud Essence, within this *Great Cloud* discourse, there is the Dharma gateway called *king of utter delight at being born within existence*. There is the Dharma gateway called *desiring and delighting in birth within existence*. There is the Dharma gateway called *thirsting for birth within existence*. There is the Dharma gateway called *beginningless birth within existence*. There is the Dharma gateway called *utmost faith in birth within existence*. There is the Dharma gateway called *skill in the aspiration to be born within existence*. There is the Dharma gateway called *singing the praises of birth within existence*. There is the Dharma gateway called *king of observing birth within existence*. There is the Dharma gateway called *powerful king of skill in birth within existence*. And there is the Dharma gateway called *king of the wondrous secret of engaging and abiding in the state of not being obscured by the various categories of unwholesome dharmas when born within existence*. These ten are the Dharma gateways called *king of the wondrous secret of the way to engage and abide in the playful appearance of taking birth in cyclic existence.*” [F.160.b]

5.3 At that time, a goddess named Vast Delight made offerings to the Bhagavān and uttered this verse:

5.4 “Homage to you, unborn one!
The Tathāgata’s body of skillful means
Is born within existence in various forms,
All of which, being stainless, give teachings as munis.
The permanent body of the great hero
Takes oceanic delight in being born within existence.
The unobscured Tathāgata

Joyfully accepts many cycles through existence.”

5.5 *This concludes the fifth chapter, on the topic of birth within existence.*

6.

CHAPTER 6

- 6.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *the secret aspiration to liberation, which is taken up by the mind in order to attain the karmic ground of the field of the afflictions of cyclic existence.*”
- 6.2 The Bhagavān replied, “There is the Dharma gateway called *obtaining the fruit of the field of the afflictions of cyclic existence.* There is the Dharma gateway called *king of delighting in the field of the afflictions of cyclic existence.* There is the Dharma gateway called *fixing the mind on the connection with cyclic existence.* There is the Dharma gateway called *dhāraṇī of supreme delight in cyclic existence.* There is the Dharma gateway called *migrating within cyclic existence.* There is the Dharma gateway called *thoroughly raining down upon cyclic existence.* There is the Dharma gateway called *king of the uninterrupted wind of the continuity of cyclic existence.* There is the Dharma gateway called *thief of cyclic existence.* There is the Dharma gateway called *stainless domain of the root of cyclic existence.* And there is the Dharma gateway called *bringing illumination to all those who abide for a long time in cyclic existence.* These ten are the Dharma gateways called *the secret aspiration to liberation, which is taken up by the mind in order to attain the karmic ground of the field of the afflictions of cyclic existence.*”
- 6.3 At that time, a nāga king named Poisonless made offerings to the Bhagavān and uttered this verse:
- 6.4 “In order to serve as medicine for all sentient beings,
Who accumulate copious afflictions within cyclic existence,
The Tathāgata, who is like the actual substance of cyclic existence,
Teaches these various dharmas.”
- 6.5 *This concludes the sixth chapter, on the topic of attaining the level of activity of the field of the afflictions of cyclic existence.* [F.161.a]

7.

CHAPTER 7

7.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *king of the magical manifestation that apprehends the inconceivable essence of ignorance regarding gnosis*.”

7.2 The Bhagavān replied, “There is the Dharma gateway called *happily engaging in many deeds as antidotes*. There is the Dharma gateway called *king of the magical manifestation that is unequalled*. There is the Dharma gateway called *entering the gateway of peerlessly spreading light*. There is the Dharma gateway called *producing an understanding of the scriptural tradition*. There is the Dharma gateway called *the thought that terminates*.¹⁹ There is the Dharma gateway called *luminosity of correct speech*. There is the Dharma gateway called *perception that is superior to water*. There is the Dharma gateway called *stainless essence*. There is the Dharma gateway called *light-radiating earth-holder*. And there is the Dharma gateway called *gateway of exalted luminosity*. These ten are the Dharma gateways called *king of the magical manifestation that apprehends the inconceivable essence of ignorance regarding gnosis*.”

7.3 At that time, a devaputra named Beautiful Garland made offerings to the Bhagavān and uttered this verse:

7.4 “The Buddha’s gnosis is inconceivable.
Ah! For the benefit of all sentient beings,
The Tathāgata has taught
The various forms of ignorance with respect to gnosis.”

7.5 *This concludes the seventh chapter, on the topic of apprehending ignorance regarding gnosis.*

8.

CHAPTER 8

8.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *aspects of bringing about the attainment of stable, profound gnosis*.”

8.2 The Bhagavān replied, “There is the Dharma gateway called *reverently engaging in the ten extensive essences*. There is the Dharma gateway called *guarded by space*. There is the Dharma gateway called *entering the profound, auspicious time*. There is the Dharma gateway called *delighting in the subtle*. There is the Dharma gateway called *oceanic immovability*. There is the Dharma gateway called *radiant light of gnosis*. There is the Dharma gateway called *engaging in the natural purity of speech*. There is the Dharma gateway called *engaging in the stainlessness of incinerating the firewood of the afflictions*. There is the Dharma gateway called *engaging in steadfast intelligence*. And there is the Dharma gateway called *stainless intelligence*. These ten are the Dharma gateways called *aspects of bringing about the attainment of stable, profound gnosis*.” [F.161.b]

8.3 At that time, a goddess named Shining Like Gold made offerings to the Bhagavān and uttered this verse:

8.4 “As though adorned with gold, the Tathāgata,
Endowed with gnosis, is like a golden mountain.
To bring benefit to sentient beings,
You teach the profound treasure of gnosis.”

8.5 *This concludes the eighth chapter, on the topic of bringing about the attainment of stable, profound gnosis.*

9.

CHAPTER 9

9.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *storehouse of inconceivable merit of the flowing rain of the great cloud’s essence*.”

9.2 The Bhagavān replied, “There is the Dharma gateway called *storehouse of delighting in loving-kindness*. There is the Dharma gateway called *storehouse of delighting in compassion*. There is the Dharma gateway called *storehouse of delighting in joy*. There is the Dharma gateway called *storehouse of delighting in equanimity*. There is the Dharma gateway called *storehouse of water showered down by the truth*. There is the Dharma gateway called *storehouse of the circulation of fish in the ocean*. There is the Dharma gateway called *storehouse replete with the names of the Dharma gateways*. There is the Dharma gateway called *storehouse of the path of the king of streams*. There is the Dharma gateway called *storehouse of engaging with the scriptural tradition*. And there is the Dharma gateway called *storehouse of engaging with the precious jewel of the three secret designations*. These ten are the Dharma gateways called *storehouse of inconceivable merit of the flowing rain of the great cloud’s essence*.”

9.3 At that time, a devaputra named Delights in Gnosis made offerings to the Bhagavān and spoke this verse:

9.4 “The Bhagavān, the Buddha, is inconceivable.
The Tathāgata is unobstructed.
Ah! You teach these various doctrines
That serve as medicine for sentient beings.”

9.5 *This concludes the ninth chapter, on the topic of the storehouse of merit of liberation.*

10.

CHAPTER 10

10.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *path of the aspect of the inconceivable merit of the flowing rain of the great cloud.*”

10.2 The Bhagavān replied, “There is the Dharma gateway called *season of rain.* [F.162.a] There is the Dharma gateway called *lone king of the precious flow of the net of rain.* There is the Dharma gateway called *king of the seal of the essence of the veil of rain.* There is the Dharma gateway called *rain’s cleansing of stains.* There is the Dharma gateway called *king of the various poison-cleansing waters of the veil of rain.* There is the Dharma gateway called *pleasing, cooling satisfaction produced by the net of rain.* There is the Dharma gateway called *king of the domain of the correct perception of various rains.* There is the Dharma gateway called *coemergence of the correct view of various rains.* There is the Dharma gateway called *mastery over the field of the aspect of merit of various rains.* And there is the Dharma gateway called *nāga king who showers down the pleasant, cooling medicinal rain of the veil of rain.* These ten are the Dharma gateways called *path of the aspect of the inconceivable merit of the flowing rain of the great cloud.*”

10.3 At that time, a devaputra named Thunders throughout Space made offerings to the Bhagavān and uttered these verses:

10.4 “Today, you have explained many secrets,
Bringing thousands of billions of gods to liberation.
You have also brought a multitude of sentient beings to liberation.
To turn back old age and illness, you have truly realized nirvāṇa.

10.5 “You are the god of gods, supreme and unsurpassed.
You are the secret of secrets, the protector of the world.
You meaningfully explain the various aspects of phenomena,
And you constantly shine the excellent lamp that radiates the light of
gnosis.”

10.6 *This concludes the tenth chapter, on the topic of proclaiming the aspect of merit.*

11.

CHAPTER 11

11.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *king of the magical manifestation of the mass of great clouds that arises and gathers in space.*”

11.2 The Bhagavān replied, “There is the Dharma gateway called *king of skill in the utter delight that arises from the root.* There is the Dharma gateway called *constantly expressing the excellent perception of the fundamental nature.* There is the Dharma gateway called *king of the great perception of the unequaled gnosis.* There is the Dharma gateway called *seal of comprehension.* There is the Dharma gateway called *king of perfect inexhaustible intelligence.* [F.162.b] There is the Dharma gateway called *inconceivable abode.* There is the Dharma gateway called *aspect of exertion free from desire.* There is the Dharma gateway called *king of the utmost certainty of the deep ocean tide.* There is the Dharma gateway called *delight in the pleasant season.* There is the Dharma gateway called *space storehouse of the great cloud of the rain of gnosis equal to space.* These ten are the Dharma gateways called *king of the magical manifestation of the mass of great clouds that arises and gathers in space.*”

11.3 At that time, a goddess named Skillful Manner made offerings to the Bhagavān and uttered this verse:

11.4 “Great hero who keeps secrets,
Tathāgata, guarded by secrets,
You teach these various secrets
To serve as medicine for sentient beings.”

11.5 *This concludes the eleventh chapter, on the topic of the mass of great clouds that arises in space.*

CHAPTER 12

- 12.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *brilliant lightning of the great cloud*. May the Bhagavān, the Tathāgata, make them blaze forth.”
- 12.2 The Bhagavān replied, “There is the Dharma gateway called *lightning of the light rays of the precious storehouse*. There is the Dharma gateway called *lightning in the sky of the brilliance of resolve*. There is the Dharma gateway called *most protected*. There is the Dharma gateway called *king of the seasons*. There is the Dharma gateway called *king of the mind that desires the intellect guarded by glory*. There is the Dharma gateway called *king of the stainless golden lightning*. There is the Dharma gateway called *lightning of the brilliant inexhaustible intelligence of the essence of beryl*. There is the Dharma gateway called *lightning of manifest conviction in the abodes*. There is the Dharma gateway called *lightning of the constancy of the deep ocean of virtuous qualities*. There is the Dharma gateway called *lightning that strikes continuously over the land*. These ten are the Dharma gateways called *brilliant lightning of the great cloud*.”
- 12.3 At that time, a goddess named Manifest Sustenance made offerings to the Bhagavān and paid homage, touching her feet to his head, [F.163.a] and uttered this verse:
- 12.4 “King of lightning, the greatness of your body
Is equal to space.
I cannot say even the slightest thing
About the Tathāgata’s skillful form.”
- 12.5 *This concludes the twelfth chapter, on the topic of lightning.*

13.

CHAPTER 13

13.1 Great Cloud Essence said, “I beseech the Bhagavān to shine forth the infinite great light rays of the sun of buddhahood to serve as medicine for all sentient beings and for the sake of their happiness. I beseech the Bhagavān to explain the ten Dharma gateways called *the aspects of entering the great cloud that flashes with lightning*.”

13.2 The Bhagavān replied, “There is the Dharma gateway called *king of the lightning flash that is as powerful as the wind’s strength*. There is the Dharma gateway called *extremely sharp gnosis*. There is the Dharma gateway called *king of the clear ascertainment of gnosis*. There is the Dharma gateway called *king of resounding through the power of simultaneous arising*. There is the Dharma gateway called *king of skill in the fluctuation of ocean waves*. There is the Dharma gateway called *desiring and completely protecting the Dharma*. There is the Dharma gateway called *king of skill at connecting with the conquerors through wealth*. There is the Dharma gateway called *king of the medicine that suppresses poison, the great drum of Dharma*. There is the Dharma gateway called *producing the endowment of the strengths of the Teacher through exceptional beauty*. There is the Dharma gateway called *king of the magical manifestation that proclaims the roots of the afflictions, which are like darkness or ice*. These ten are the Dharma gateways called *the aspects of entering the great cloud that flashes with lightning*.”

13.3 At that time, a goddess named Forceful made offerings to the Bhagavān and uttered these verses:

13.4 “Without pride and without fear,
Endowed with compassion and without fault,
The hero skilled in means
Brings harmony to all worlds.
Today, through your majesty,
I have learned to be in harmony with the world.

13.5 “Inconceivable, unimaginable god,

Incomparable Tathāgata,
You teach these various doctrines
As medicine for all sentient beings.” [F.163.b]

- 13.6 *This concludes the thirteenth chapter, on the topic of the great cloud that flashes with lightning and overcomes darkness.*

14.

CHAPTER 14

14.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *illusory emanation of the lightning of the great cloud*.”

14.2 The Bhagavān replied, “There is the Dharma gateway called *constantly proclaiming*. There is the Dharma gateway called *constantly guarding the illusory emanation of the lightning of the great cloud*. There is the Dharma gateway called *constantly joyful*. There is the Dharma gateway called *constantly wishful*. There is the Dharma gateway called *playing in fire*. There is the Dharma gateway called *delighting in entering all birthplaces*. There is the Dharma gateway called *rejoicing in all migrating beings with material gains*. There is the Dharma gateway called *white swan*. There is the Dharma gateway called *displaying the king of radiant light*. There is the Dharma gateway called *threading the vast garland of constant superiority*. These ten are the Dharma gateways called *illusory emanation of the lightning of the great cloud*.”

14.3 At that time, a goddess named Wife of Clouds made great offerings to the Bhagavān and uttered this verse:

14.4 “Ah! The bhagavān Buddha’s domain
Is inconceivable.
Tathāgata, king of illusory emanation,
You teach these various illusory emanations
As medicine for sentient beings.”

14.5 *This concludes the fourteenth chapter, on the topic of the illusory emanation of the lightning of the great cloud.*

15.

CHAPTER 15

15.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *display of the great miraculous lamp*.”

15.2 The Bhagavān replied, “There is the Dharma gateway called *miraculous display for entering the inexhaustible treasury*. There is the Dharma gateway called *gathering the precious storehouse*. There is the Dharma gateway called *storehouse of abiding in inconceivable liberation*. There is the Dharma gateway called *infinite veneration*. There is the Dharma gateway called *acquisition of virtue*. There is the Dharma gateway called *replete with joy*. There is the Dharma gateway called *engaging in the aspects of reality*. There is the Dharma gateway called *unobscured spherical mirror*. There is the Dharma gateway called *inexhaustible mindfulness*. There is the Dharma gateway called *engaging in the pleasure of definitively liberating all sentient beings*. [F.164.a] These ten are the Dharma gateways called *display of the great miraculous lamp*.”

15.3 At that time, a goddess named Utter Joy made great offerings to the Bhagavān and uttered this verse:

15.4 “Ah! Immovable bhagavān Buddha,
Tathāgata, king of great miracles,
In order to generate awareness among all sentient beings,
Today you have taught a myriad of doctrines.”

15.5 *This concludes the fifteenth chapter, on the topic of great miracles.*

16.

CHAPTER 16

- 16.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *king of the magical manifestation for entry into the elaborate exposition of the hail of Dharma*.”
- 16.2 The Bhagavān replied, “There is the Dharma gateway called *jewel-mine of hail*. There is the Dharma gateway called *ocean of hail*. There is the Dharma gateway called *king of the use of hail*. There is the Dharma gateway called *teaching of the storehouse of the great medicine of hail*. There is the Dharma gateway called *king of the universality of hail*. There is the Dharma gateway called *king of the inexhaustible intellect of hail*. There is the Dharma gateway called *supreme essence of hail*. There is the Dharma gateway called *king who has obtained the captaincy of the lamp of hail*. There is the Dharma gateway called *supreme weapon on the side of Dharma*. There is the Dharma gateway called *time of profound hail*. These ten are the Dharma gateways called *king of the magical manifestation of entry into the elaborate exposition of the hail of Dharma*.”
- 16.3 At that time, a goddess named Manifest Beauty made offerings to the Bhagavān and uttered this verse:
- 16.4 “Great god, you are the cloud of Dharma
And the Tathāgata, the king of hail.
The Tathāgata has eradicated
All the various afflictions.
As medicine for all sentient beings,
You sport within the jungle of the afflictions.”
- 16.5 *This concludes the sixteenth chapter, on the topic of the elaborate exposition of the hail of Dharma.*

17.

CHAPTER 17

17.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *guarding the storehouse of entry into the vajra gnosis*.”

17.2 The Bhagavān replied, [F.164.b] “There is the Dharma gateway called *precious storehouse of play*. There is the Dharma gateway called *king of the utterly delightful manner*. There is the Dharma gateway called *king of the magical manifestation of the miraculous manner*. There is the Dharma gateway called *way of abiding of the swan in flight*. There is the Dharma gateway called *king of well-adorned space*. There is the Dharma gateway called *king of the medicine produced from the top of the fruit of the kumbha tree*. There is the Dharma gateway called *king of engaging the intellect that is like an undisturbed deep ocean*. There is the Dharma gateway called *king of seasons having the brilliant strength of consummate discipline*. There is the Dharma gateway called *the noncomprehension of the limit of the inconceivable abode*. There is the Dharma gateway called *extending through an eon*. These ten are the Dharma gateways called *guarding the storehouse of entry into the vajra gnosis*.”

17.3 At that time, a goddess named Delights in Subtle Gnosis made offerings to the Bhagavān and uttered this verse:

17.4 “The Buddha is free from activity and free from partition.
Although the Tathāgata is uncreated,
You produce the display of appearing as though created,
And you possess many kinds of vajra gnosis.”

17.5 *This concludes the seventeenth chapter, on the topic of entering the vajra gnosis.*

18.

CHAPTER 18

18.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *king of the magical manifestation of engaging in inexhaustible enjoyments*.”

18.2 The Bhagavān replied, “There is the Dharma gateway called *entering into the intellect of nectar*. There is the Dharma gateway called *entering into satisfaction through bliss*. There is the Dharma gateway called *skilled in being joyful*. There is the Dharma gateway called *skilled in being beautiful and utterly joyful*. There is the Dharma gateway called *entering into the taste of the water that is deep and constant*. There is the Dharma gateway called *king of desiring the bliss of the domain of mind’s intelligence*. There is the Dharma gateway called *king of the bliss that is inexhaustible and primordially stainless*. There is the Dharma gateway called *king of being utterly elated and delighted with everything*. These ten²⁰ are the Dharma gateways called *king of the magical manifestation* [F.165.a] *that enters into the inexhaustible enjoyments*.”

18.3 At that time, a goddess named Holds the Rains in Her Hands made offerings to the Bhagavān and uttered this verse:

18.4 “The Tathāgata possesses no characteristics,
And he is without grasping and contact.
You teach these various secrets
As medicine for all sentient beings.”

18.5 *This concludes the eighteenth chapter, on the topic of the king of the magical manifestation of entry into the inexhaustible enjoyments.*

19.

CHAPTER 19

- 19.1 Great Cloud Essence said, “I beseech the Bhagavān, the complete and perfect Buddha, to explain the ten Dharma gateways called *entry into the direct demonstration of the aspects of the correct path.*”
- 19.2 The Bhagavān replied, “There is the Dharma gateway called *aspect of subtle proliferation*. There is the Dharma gateway called *storehouse of the aspect of constancy*. There is the Dharma gateway called *precious storehouse of complete victory through courageous strength*. There is the Dharma gateway called *engaging in viewing the abode of all the gods in the eastern direction*. There is the Dharma gateway called *bringing all scriptural traditions to completion*. There is the Dharma gateway called *not being obscured by all scriptural traditions*. There is the Dharma gateway called *utterly delighting in and being elated by all paths*. There is the Dharma gateway called *aspect of abandoning engagement with all negative paths*. There is the Dharma gateway called *king of the constant tide of the ocean*. There is the Dharma gateway called *precious storehouse of playing as the definite tide of the ocean*. These ten are the Dharma gateways called *entry into the manifest demonstration of the aspects of the correct path.*”
- 19.3 At that time, a goddess named Utterly Tamed made offerings to the Bhagavān and uttered this verse:
- 19.4 “Guardian of the correct, sacred path,
Completely pure, having transcended miserliness,
You correctly teach these various dharmas
As medicine for all sentient beings.”
- 19.5 *This concludes the nineteenth chapter, on the topic of the Dharma gateways of setting in motion the demonstration of the aspects of the correct path. [F.165.b]*

20.

CHAPTER 20

20.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *entry into the subtle and profound topics of discourse*.”

20.2 The Bhagavān replied, “There is the Dharma gateway called *all direct and indirect topics of discourse*. There is the Dharma gateway called *utterly delighting in experiencing all tastes*. There is the Dharma gateway called *king of playing within all scriptural traditions*. There is the Dharma gateway called *king of desiring extensiveness*. There is the Dharma gateway called *king of delighting in extensiveness*. There is the Dharma gateway called *king of utterly delighting in the body*. There is the Dharma gateway called *king of delighting in the path of pleasing, joyful conduct*. There is the Dharma gateway called *king of seasons adorned by the noble ones*. There is the Dharma gateway called *king of rendering stainless the essence of stains*. There is the Dharma gateway called *consummate satisfaction through the virtue of the yoga of observation*. These ten are the Dharma gateways called *entering the subtle and profound topics of discourse*.”

20.3 At that time, a goddess named Sweet Voice made offerings to the Bhagavān and uttered this verse:

20.4 “Proclaiming the great, glorious lion’s roar,
The Tathāgata’s voice is inconceivable.
You manifestly proclaim the lion’s roar
As medicine for all sentient beings.”

20.5 *This concludes the twentieth chapter, on the entry into the subtle and profound topics of discourse.*

21.

CHAPTER 21

21.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *observation of the lion’s play*.”

21.2 The Bhagavān replied, “There is the Dharma gateway called *stainlessness that is difficult to replicate*. There is the Dharma gateway called *fragrance of the flowers of the bees and the flies*. There is the Dharma gateway called *sporting with the intellect of the majestic jewel and being overcome by sleep*. There is the Dharma gateway called *the supremacy that is difficult to obtain, of the shimmering heap of jewels*. [F.166.a] There is the Dharma gateway called *king of the waterfall-like play*. There is the Dharma gateway called *observation of the play of the vast, utterly and completely quaking earth*. There is the Dharma gateway called *play that is like distinguishing between the palms of the left and right hands*. There is the Dharma gateway called *king of the play of the tails of the great fishes*. There is the Dharma gateway called *playing at the teaching that is difficult to obtain and difficult to comprehend*. There is the Dharma gateway called *observing play and delighting in the aspects of all adornments*. These ten are the Dharma gateways called *observation of the lion’s play*.”

21.3 At that time, a devaputra named Lion Hero made offerings to the Bhagavān and then uttered this verse:

21.4 “Ah! The bhagavān Buddha is incomparable,
Abiding in pure, incomparable gnosis.
To bring an abundance of bliss to all sentient beings,
You produce the lion’s display through skillful means.”

21.5 *This concludes the twenty-first chapter, on the topic of the observation of the lion’s play.*

CHAPTER 22

22.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *discourse on engaging in activities in harmony with the world that accumulate connections for rebirth.*”

22.2 The Bhagavān replied, “There is the Dharma gateway called *entering the king of forever taking rebirth.* There is the Dharma gateway called *entering tranquility through skillful means.* There is the Dharma gateway called *correctly applying and upholding the sweet honey of faith.* There is the Dharma gateway called *entry into the manifest superiority of the lion’s play.* There is the Dharma gateway called *entering the times of displaying the stages.* There is the Dharma gateway called *king of skill in entry into stages, the absence of stages, realms, and nonrealms.* There is the Dharma gateway called *using skillful means to guide those who are rough and difficult to tame.* There is the Dharma gateway called *entering a body swiftly like an arrow.* [F.166.b] There is the Dharma gateway called *initiating the attainment of all desirable offerings.* There is the Dharma gateway called *entry into the skillful means of performing the activities of the lower abodes.* These ten are the Dharma gateways called *discourse on engaging in activities in harmony with the world that accumulate connections for rebirth.*”

22.3 At that time, a devaputra named Cloud made offerings to the Bhagavān and uttered this verse:

22.4 “Ah! Going to the lower abodes
Is one of the difficult deeds of the Bhagavān.
To serve as medicine for all your children,
You abide in a body through skillful means
But proceed to attain parinirvāṇa.”

22.5 *This concludes the twenty-second chapter, on the topic of the discourse on engaging in activities in harmony with the world that accumulate connections for rebirth.* [B6]

23.

CHAPTER 23

23.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *entering the precious storehouse of play*.”

23.2 The Bhagavān replied, “There is the Dharma gateway called *topknot of the rising sun*. There is the Dharma gateway called *pride in the vast play of the ancient essence*. There is the Dharma gateway called *arising of the precious storehouse of virtuous qualities*. There is the Dharma gateway called *engaging in play through the excellent limit of conduct*. There is the Dharma gateway called *engaging in rousing the indestructible strength of initiating the wet season*. There is the Dharma gateway called *engaging in the play of the pleasant cooling strength of sandalwood*. There is the Dharma gateway called *speaking without closing the eyes*. There is the Dharma gateway called *play replete with the water like the kumuda flower and the moon*. There is the Dharma gateway called *engaging in desire for great emanation bodies and the like*. There is the Dharma gateway called *engaging in exceptional praise*. These ten are the Dharma gateways called *entering the precious storehouse of play*.”

23.3 At that time, a devaputra named Pure Venerable Family made offerings [F.167.a] to the Bhagavān and uttered this verse:

23.4 “Dharma Lord of the three realms,
Tathāgata, permanent Dharma-body,
To benefit all sentient beings
You teach the various aspects of all the paths.”

23.5 *This concludes the twenty-third chapter, on the topic of entering the precious storehouse of play.*

24.

CHAPTER 24

24.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *engaging in the garuḍa’s great potent strength*.”

24.2 The Bhagavān replied, “There is the Dharma gateway called *king of the magical manifestation that completely overcomes the strength of the nāga king*²¹ Vāsuki. There is the Dharma gateway called *engaging in the display of one’s own strength*. There is the Dharma gateway called *engaging in the enjoyment of sound*. There is the Dharma gateway called *entering the waves*. There is the Dharma gateway called *causing the rising tide to not be filled with pride*. There is the Dharma gateway called *entering the time of resounding within the cave of the king of mountains*. There is the Dharma gateway called *entering the direction of the supreme season of wind*. There is the Dharma gateway called *engaging in the ascertainment that reveals faraway objects to the sight*. There is the Dharma gateway called *play of the snake with fast-acting poison*. There is the Dharma gateway called *engaging in obtaining the excellent strength of precious light-rays*. These ten are the Dharma gateways called *engaging in the garuḍa’s great potent strength*.”

24.3 At that time, a devaputra named Entering Profound Stainlessness paid homage to the Bhagavān and uttered this verse:

24.4 “Holder of the vajra of the powers of samādhi and wisdom,
Lord of Dharma who perceives the gnosis of emptiness, I pay homage to
you.
Having obtained complete and certain victory in the battle with the
afflictions and asuras,
You have planted well the great victory banner of Dharma.”

24.5 *This concludes the twenty-fourth chapter, on the topic of engaging in the garuḍa’s great potent strength.* [F.167.b]

25.

CHAPTER 25

25.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *king of the manifestation of the proclamation of the time of the great roar*.”

25.2 The Bhagavān replied, “There is the Dharma gateway called *manifestation of the profound way of matchless strength*. There is the Dharma gateway called *manifestation of constant discipline*. There is the Dharma gateway called *king of the radiant light of the strength of discipline*. There is the Dharma gateway called *manifestation of the excellent bounds of discipline*. There is the Dharma gateway called *manifestation of the trickle of precious milk*. There is the Dharma gateway called *manifestation of the trickling flow of merit*. There is the Dharma gateway called *manifestation of the trickling strength of loving-kindness*. There is the Dharma gateway called *manifestation of the trickling strength of compassion*. There is the Dharma gateway called *manifestation of the trickling strength of joy*. There is the Dharma gateway called *manifestation of the trickling strength of equanimity*. These ten are the Dharma gateways called *king of the manifestation of the proclamation of the time of the great roar*.”

25.3 At that time, a devaputra named Precious Glory paid homage to the Bhagavān and uttered this verse:

25.4 “I constantly pay homage to you, Tathāgata, who possesses
The immutable body of a conqueror and is endowed with infinite strength.
You reveal these manifold manifestations
To benefit all sentient beings.”

25.5 *This concludes the twenty-fifth chapter, on the topic of the king of the manifestation of the proclamation of the time of the great roar.*

CHAPTER 26

- 26.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *engaging in the magical manifestation of the strength of great fearlessness*.”
- 26.2 The Bhagavān replied, “There is the Dharma gateway called *engaging in the magical manifestation of the strength of fearlessness in the strong ocean tide*. There is the Dharma gateway called *delighting in the root of fearlessness*. There is the Dharma gateway called *precious storehouse of skillfulness*. There is the Dharma gateway called *glorious body of skillfulness*. There is the Dharma gateway called *delighting in the cleanliness of skillfulness*. [F.168.a] There is the Dharma gateway called *strength of engaging in adornment with the ornament of the brilliance of skillfulness*. There is the Dharma gateway called *king of the season of skill in all precious substances*. There is the Dharma gateway called *delighting in engaging in the joys of skillfulness*. There is the Dharma gateway called *endowed with the radiant light of skillfulness*. There is the Dharma gateway called *king of the luminous aspect of the lightning of skillfulness*. These ten are the Dharma gateways called *engaging in the magical manifestation of the strength of great fearlessness*.”
- 26.3 At that time, a devaputra named Precious Flower paid homage to the Bhagavān and uttered this verse:
- 26.4 “The source of the tide of pure virtuous qualities
Is the deep ocean of secrets.
You teach these various doctrines
To serve as medicine for all sentient beings.”
- 26.5 *This concludes the twenty-sixth chapter, on the topic of engaging in the magical manifestation of the strength of great fearlessness.*

27.

CHAPTER 27

27.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *vastness having aspects of an abode*.”

27.2 The Bhagavān replied, “There is the Dharma gateway called *tranquil time of guarding the abode*. There is the Dharma gateway called *path of the abode of the true essence*. There is the Dharma gateway called *abode of the essence of the renowned reality of water*. There is the Dharma gateway called *abode of praising accomplishment*. There is the Dharma gateway called *abode of the excellent limit of the essence of renown*. There is the Dharma gateway called *abode of extensive, constant joy*. There is the Dharma gateway called *abode of strength that arises from the basis*. There is the Dharma gateway called *abode of the strength of compassion*. There is the Dharma gateway called *abiding definitively in patience*. There is the Dharma gateway called *abode of constant purity*. These ten are the Dharma gateways called *vastness having aspects of an abode*.”

27.3 At that time, a goddess named Light of Precious Family paid homage to the Bhagavān and uttered this verse:

27.4 “Tathāgata, your gnosis body [F.168.b]
Is the beautiful source of the virtuous qualities of gnosis.
You teach these various doctrines
To serve as medicine for all sentient beings.”

27.5 *This concludes the twenty-seventh chapter, on the topic of the gateway of vastness having aspects of an abode.*

28.

CHAPTER 28

28.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *engaging in the procedures of superior intention*.”

28.2 The Bhagavān replied, “There is the Dharma gateway called *abiding at the excellent limit*. There is the Dharma gateway called *oceanic seal of knowledge of the rites of the superior intention*. There is the Dharma gateway called *tide of gnosis*. There is the Dharma gateway called *engaging in the rites of the superior intention of the miraculous display of the tide of migrating beings*. There is the Dharma gateway called *play equal to space*. There is the Dharma gateway called *nonabiding*. There is the Dharma gateway called *gathering of proliferations*. There is the Dharma gateway called *king of being worthy of service*. There is the Dharma gateway called *resolve to delight in generosity*. There is the Dharma gateway called *engaging in the superior intention with a happy mind*. These ten are the Dharma gateways called *engaging in the procedures of superior intention*.”

28.3 At that time, a devaputra named Vast with Knowledge paid homage to the Bhagavān and uttered this verse:

28.4 “Peerless bhagavān Buddha,
Similar and equal to space,
You display these various appearances
To serve as medicine for all sentient beings.”

28.5 *This concludes the twenty-eighth chapter, on the topic of engaging in the procedures of superior intention.*

29.

CHAPTER 29

29.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *manifestation of the strength of the heroic king of the great army*.”

29.2 The Bhagavān replied, “There is the Dharma gateway called *field of the completely victorious hero*. There is the Dharma gateway called *taking birth after perfecting heroic progress*. There is the Dharma gateway called *king of skill in perceiving the hero’s play*. [F.169.a] There is the Dharma gateway called *performing the deeds that perfect the strength of entering into the heroic manner*. There is the Dharma gateway called *aspect of the hero on the battlefield*. There is the Dharma gateway called *aspect of the perfection of strong-heartedness*. There is the Dharma gateway called *aspect of the hero with steadfast gnosis*. There is the Dharma gateway called *aspect of the hero in times of laziness*. There is the Dharma gateway called *aspect of brilliant strength*. There is the Dharma gateway called *aspect of the hero’s lightning*. There is the Dharma gateway called *limbs of the army of the hero’s hail*. These ten are the Dharma gateways called *manifestation of the strength of the heroic king of the great army*.”

29.3 At that time, a devaputra named Abides in the Certainty of the Hero’s Steadfast Asceticism made offerings to the Bhagavān and uttered this verse:

29.4 “Great hero, with your undiminishing retinue,
You are the leader of the army of Dharma.
You once again show your victory over Māra
To serve as medicine for all sentient beings.”

29.5 *This concludes the twenty-ninth chapter, on the manifestation of the strength of the heroic king of the great army.*

30.

CHAPTER 30

30.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *becoming the king of the magical manifestation of the aspects of excellence*.”

30.2 The Bhagavān replied, “There is the Dharma gateway called *time of the jewel of excellence*. There is the Dharma gateway called *aspect of excellent faith*. There is the Dharma gateway called *play manifested through the power of the aspect of excellence*. There is the Dharma gateway called *store of the wealth of excellence*. There is the Dharma gateway called *body of perfect excellence*. There is the Dharma gateway called *aspect of certainty in the purity of excellence*. There is the Dharma gateway called *royal storehouse of the radiant light of the lightning of excellence*. There is the Dharma gateway called *intellect that is well adorned with the aspects of excellence*. These ten are the Dharma gateways called *becoming the king of the magical manifestation of the aspects of excellence*.”

30.3 At that time, a devaputra named Protector of Excellence [F.169.b] made offerings to the Bhagavān and uttered this verse:

30.4 “With all the marks of excellence perfectly complete,
You take your seat on the throne of excellence.
You teach these various doctrines
To serve as medicine for all sentient beings.”

30.5 *This concludes the thirtieth chapter, on the topic of becoming the king of the magical manifestation of the aspects of excellence.*

31.

CHAPTER 31

31.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *engaging in marshalling the force that reveals the correct concealment associated with play*.”

31.2 The Bhagavān replied, “There is the Dharma gateway called *correct concealment associated with the play of joy*. There is the Dharma gateway called *correct concealment associated with the play of delight*. There is the Dharma gateway called *correct concealment associated with the play of supreme delight*. There is the Dharma gateway called *correct concealment associated with the play of the aspect of entry*. There is the Dharma gateway called *correct concealment associated with the play of the lion’s roar*. There is the Dharma gateway called *marshalling the force that reveals the correct concealment associated with the play of conduct*. There is the Dharma gateway called *engaging in the strength of revealing the correct concealment associated with the play of loving-kindness*. There is the Dharma gateway called *engaging in the strength of revealing the correct concealment associated with the play of compassion*. There is the Dharma gateway called *engaging in the strength of revealing the correct concealment associated with the play of joy*. There is the Dharma gateway called *engaging in the strength of revealing the correct concealment associated with the play of equanimity*. These ten are the Dharma gateways called *engaging in marshalling the force that reveals the correct concealment associated with play*.”

31.3 At that time, a devaputra named Oceanic Intellect made offerings to the Bhagavān and uttered this verse:

31.4 “I bow my head to you, charioteer—
A tree of permanence tended by the ground of disciples,
With branches of awakening, roots of everlasting tranquility,
Sprouts of concentration, fruit-bearing boughs, and leaves of miraculous powers.” [F.170.a]

31.5 *This concludes the thirty-first chapter, on the topic of engaging in marshalling the force that reveals the correct concealment associated with play.*

32.

CHAPTER 32

32.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *the aspects of engaging in procedures for engendering gnosis*.”

32.2 The Bhagavān replied, “There is the Dharma gateway called *craving for sense objects*. There is the Dharma gateway called *king of adornment*. There is the Dharma gateway called *delighting in causing the diminishment of strength*. There is the Dharma gateway called *inexhaustible skillful body*. There is the Dharma gateway called *attachment to play*. There is the Dharma gateway called *performing the activities of offering and worship*. There is the Dharma gateway called *practice of delighting in the earth*. There is the Dharma gateway called *entering into the place of rebirth*. There is the Dharma gateway called *abiding in the practice of the time of joy*. There is the Dharma gateway called *abiding in the abode of the scriptural tradition*. These ten are the Dharma gateways called *the aspects of engaging in procedures for engendering gnosis*.”

32.3 At that time, a goddess named Manifest Delight in the Nutmeg Flower made offerings to the Bhagavān and uttered this verse:

32.4 “Great hero who engenders gnosis,
Utterly engaged in the correct undertaking,
You teach these various doctrines
With the wish to benefit sentient beings.”

32.5 *This concludes the thirty-second chapter, on the aspects of engaging in procedures for engendering gnosis.*

33.

CHAPTER 33

33.1 Great Cloud Essence asked, “I beseech the Bhagavān to explain the ten Dharma gateways called *storehouse of the riches of gnosis attained through concentration*.”

33.2 The Bhagavān replied, “There is the Dharma gateway called *accomplishment of the precious skill of the earnest practice of excellence*. There is the Dharma gateway called *practice of abiding in the mind concentrated on extreme faith in the sacred Dharma*. There is the Dharma gateway called *king of the time of truth*. There is the Dharma gateway called *accomplishment of the precious substances of the ocean having the play of correct depth and stability*. [F.170.b] There is the Dharma gateway called *accomplishment of joy*. There is the Dharma gateway called *utter accomplishment of the strength of gnosis*. There is the Dharma gateway called *accomplishment of motion*. There is the Dharma gateway called *accomplishment of the qualities of engaging in desire*. There is the Dharma gateway called *training the body*. There is the Dharma gateway called *accomplishment of concentration on knowledge, purity, certainty, ascetic practice, and observing precepts*. These ten are the Dharma gateways called *storehouse of the riches of gnosis that are attained through concentration*.”

33.3 At that time, a goddess named Possessing Various Garlands made offerings to the Bhagavān and uttered this verse:

33.4 “You are the source of secrets, wearing the crown of the limbs of tranquil concentration,
The water of liberation, and the cooling waves of mindfulness,
The great being whose nature is permanent, profound, and tranquil—
May I touch my head to you, who are like an ocean.”

33.5 *This concludes the thirty-third chapter, on the storehouse of the riches of gnosis attained through concentration.*

34.

CHAPTER 34

34.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *array of procedures conducive to correctly offering and giving*.”

34.2 The Bhagavān replied, “There is the Dharma gateway called *understanding the rites of restraint*. There is the Dharma gateway called *observing the precious rites that assist in offering and giving*. There is the Dharma gateway called *time of guarding purity*. There is the Dharma gateway called *delighting in purity*. There is the Dharma gateway called *giving the enjoyments of giving*. There is the Dharma gateway called *utterly giving one’s eyes*. There is the Dharma gateway called *revealing and explaining the profound secrets*. There is the Dharma gateway called *cherishing the profound Dharma*. There is the Dharma gateway called *abiding in the essence of reality*. There is the Dharma gateway called *revealing all scriptural traditions*. These are the ten Dharma gateways called *array of procedures conducive to correctly offering and giving*.”

34.3 At that time, a goddess named Delights in Dharma [F.171.a] made offerings to the Bhagavān and uttered this verse:

34.4 “Great hero possessing the gift of Dharma,
Tathāgata endowed with the accumulation of generosity,
You display these various offerings and gifts
To serve as medicine for all sentient beings.”

34.5 *This concludes the thirty-fourth chapter, on the array of procedures conducive to correctly offering and giving.*

35.

CHAPTER 35

35.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *full production of the correct seed of the buddhafield*.”

35.2 The Bhagavān replied, “There is the Dharma gateway called *victory of the jewel mine*. There is the Dharma gateway called *shower of jewels from the jewel mine*. There is the Dharma gateway called *storehouse of merit of the jewel mine*. There is the Dharma gateway called *intellect of the true essence of the jewel mine*. There is the Dharma gateway called *body of the jewel mine*. There is the Dharma gateway called *excellent radiant light of the jewel mine*. There is the Dharma gateway called *radiant light of the lamp of the jewel mine*. There is the Dharma gateway called *king crowned with the inexhaustible intellect of the lightning of the jewel mine*. There is the Dharma gateway called *purity of abiding in the jewel mine*. There is the Dharma gateway called *mass of flavors of the fruits from the field of all jewels*. These ten are the Dharma gateways called *full production of the correct seed of the buddhafield*.”

35.3 At that time, a goddess named Shower of Jewels made offerings to the Bhagavān and uttered this verse:

35.4 “Bhagavān Buddha, you are a field of merit,
A field of compassion for all worlds.
You reveal these various fields
To serve as medicine for all sentient beings.”

35.5 *This concludes the thirty-fifth chapter, on the full production of the correct seed of the buddhafield.*

CHAPTER 36

- 36.1 Great Cloud Essence said, “I beseech the Bhagavān to explain the ten Dharma gateways called *engaging in the magical manifestation of the king of delighting in the play* [F.171.b] *of the state of the essence of reality.*”
- 36.2 The Bhagavān replied, “There is the Dharma gateway called *engaging in unwavering joy*. There is the Dharma gateway called *abiding by the constant root*. There is the Dharma gateway called *unmoving*. There is the Dharma gateway called *dwelling in profundity*. There is the Dharma gateway called *complete liberation of the inconceivable storehouse*. There is the Dharma gateway called *king of the intellect that has flourished through pleasure*. There is the Dharma gateway called *strength of the inexhaustible nonabiding intellect*. There is the Dharma gateway called *culmination of the inconceivable manner*. There is the Dharma gateway called *culmination of the seal of gnosis*. There is the Dharma gateway called *king of intellect of all inexhaustible oceans*. Great Cloud Essence, these ten are the Dharma gateways called *engaging in the magical manifestation of the king of delighting in the play that manifests through the manner of the essence of reality of the tathāgatas and bodhisattvas.*”
- 36.3 At that time, a devaputra named Starlight made great offerings to the Bhagavān and uttered this verse:
- 36.4 “Ah! Inconceivable bhagavān Buddha,
With the inconceivable body of a tathāgata,
You have revealed this inconceivable discourse
To benefit all sentient beings.”
- 36.5 *This concludes the thirty-sixth chapter, on engaging in the magical manifestation of the king of delighting in the play of the state of the essence of reality.*

37.

CHAPTER 37

- 37.1 At that time, a devaputra named Swift Intellect made great offerings to the Bhagavān and went before the Bhagavān, joined his palms, and bowed in homage. He then soared into the air, reaching a height equal to that of seven palm trees, and addressed the Bhagavān:
- 37.2 “Bhagavān, how many discourses are there?
How many samādhis are there?
How many avenues of dhāraṇī are there?
How many secrets can be entered?
- 37.3 “Bhagavān, how many buddhas abide in the present? [F.172.a]
How many will come in the future?
How many buddhas have existed in the past?
How great is the domain of the Buddha’s activity?
How many world realms are there?
Please speak, O Gautama!
- 37.4 “The most supreme among sentient beings,
Gautama, I ask you:
Please give an explanation, chief of two-legged beings,
To serve as medicine for all sentient beings.”
- 37.5 Then, through the Buddha’s power, a devaputra named Essence of Inexhaustible Intellect replied to Swift Intellect with these verses:
- 37.6 “Excellent, excellent, great brahmin!
For the benefit of all sentient beings,
You have eloquently asked these kingly questions
With a fearlessness that is appropriate.
- 37.7 “The answers to your questions will, one by one,
Be openly and thoroughly explained.

Listen carefully, great brahmin,
With an undistracted mind.

- 37.8 “The meanings contained in the discourses
Are said to be as numerous
As the grains of sand in the Ganges River;
So has it been revealed in the teachings of Dharma.
- 37.9 “Even the names of the cascade of dhāraṇīs,
When analyzed one by one,
Are said to contain many meanings and many questions;
So has it been revealed in the teachings of Dharma.
- 37.10 “Even the names of the cascade of samādhis,
When analyzed one by one,
Are said to contain many meanings and many questions;
So has it been revealed in the teachings of Dharma.
- 37.11 “If there was a throng of billions upon billions of people,
All of them like Ānanda,
Who became holy persons
In order to fathom just one among the discourses,
- 37.12 “And each of the beings of highest birth
Among all those holy persons
Became a supreme being
Capable of living for ten billion years, the long lives of gods,
And if those individual steadfast persons
- 37.13 “Collectively had as many tongues
As there are grains of sand in the Ganges River
That were blessed for the sake of learning²² the names of these discourses,
- 37.14 “And then, through this method,
Those supreme beings
Trained in learning only the names
Of each of the many discourses,
- 37.15 “Then even beings such as these
Who could live for ten billion years
Would be unable to completely recollect
These names, which are like a waterfall.
- 37.16 “The discourses of the Bhagavān are inconceivable.
So are the enumerations of samādhis.

The explanations of secrets are inconceivable.
The infinite buddhas are inconceivable.
The Tathāgata is unfathomable. [F.172.b]
The domain of the Buddha's activity is inconceivable,
Unparalleled, and totally transcendent.

37.17 "The buddhas of the past are unparalleled.
The buddhas of the present are inconceivable.
The buddhas of the future are inconceivable.
The world realms are inconceivable.

37.18 "Consider, by analogy, a person who has become a doctor:
Having understood health problems,
That skilled person can diagnose an illness according to its symptoms
And show the proper course of treatment.

37.19 "Consider, by analogy, a skilled woman who,
Discovering that her son is unwell,
Spreads butter on the tips of her fingers
And inserts them in his mouth to lick.

37.20 "In this fashion, the bhagavān Buddha,
Having understood the pathologies of the beings to be tamed,
Has shown the topics of the discourses
To be accepted by sentient beings."

37.21 At that time, the bodhisattva mahāsattva Great Cloud Essence addressed the
Bhagavān, saying, "Bhagavān, the Tathāgata, who excellently cares for all
sentient beings with great compassion, has explained this *Great Cloud*
discourse, which belongs to the inconceivably inconceivable domain of the
tathāgatas. Ah, how wondrous! Bhagavān, I beseech the bhagavān
Tathāgata to extensively explain the four hundred samādhi gateways."

37.22 The Bhagavān replied, "Great Cloud Essence, excellent, excellent! Great
Cloud Essence, it is excellent that you have asked the Tathāgata this
question about the domain of the Tathāgata in order to cause those with
malevolent minds to attain acceptance, to cause those who are lazy and lack
mindfulness to attain perseverance and concentration, and for the sake of all
those future sentient beings with little merit. For their sake, you should
constantly shower down the rain of this *Great Cloud* discourse.

37.23 "Great Cloud Essence, observe the domain of this *Great Cloud* discourse! In
whichever village, hamlet, province, or capital there are monks, nuns,
laymen, or laywomen who extensively practice, uphold, or teach this *Great*
Cloud discourse, in that place a host of great clouds [F.173.a] will arise in the

sky, resounding with thunder; a great rain will fall, even if it is not the proper season, and the whole region and all sentient beings therein will attain the vajra nature. If there are sentient beings who come to hear just three or seven words from this *Great Cloud* discourse, all the buddhas will rejoice in them—how much more will they do so for those sentient beings who extensively analyze this discourse!

37.24 “Great Cloud Essence, within this *Great Cloud* discourse there is the samādhi called *tide of the deep, constant ocean*. All bodhisattva mahāsattvas who realize this samādhi will permanently obtain the awakened qualities of the Tathāgata. They will accumulate learning. They will never backslide from the dharma of the Tathāgata. They will never backslide from wisdom. They will never backslide from gnosis. They will become intelligent in discerning the Tathāgata’s host of virtuous qualities and his permanent, eternal, constant, tranquil nature. They will never part from listening to the Dharma and venerating the saṅgha. They will exert themselves diligently in the four means of gathering disciples. And they will become endowed with and skilled in all the virtuous qualities previously mentioned. Great Cloud Essence, you should uphold this samādhi called *the tide of the deep constant ocean*.

37.25 “Moreover, Great Cloud Essence, bodhisattva mahāsattvas who obtain this samādhi of *the tide of the deep, constant ocean*, which enters the domain of the tide of the deep, constant ocean, will be able to manifest activities in all the divine abodes. Within the abodes of Brahmā, they will be able to manifest in the form of Brahmā in order to dispel the views of sentient beings with faith in Brahmā who think, ‘He is worthy of worship,’ and yet they will not be fixated upon that view. Within the abodes of Maheśvara, they will be able to manifest in the form of Maheśvara [F.173.b] in order to dispel the views of sentient beings with faith in Maheśvara, and yet they will not be entrenched in that view. Within the abodes of Kumāra, they will be able to manifest in the form of Kumāra in order to dispel the views of sentient beings with faith in Kumāra, and yet they will not be entrenched in that view. Within the abodes of Kātyāyanīputra, they will be able to manifest in the form of Kātyāyanī in order to reverse the murderous actions of sentient beings who have faith in the evil deeds and inexhaustible lifespan of Kātyāyanīputra, and yet they will not be entrenched in that view. Within the abodes of the bhūtas, they will be able to manifest in the form of a bhūta in order to reverse the evil deeds of sentient beings. Within the abodes of the gods who possess various views, or in places where the view of enjoyment or of belief in auspicious signs is prevalent, they will be able to manifest in the form of one who holds such views, and yet they will not be entrenched in those views. In order to reverse the deeds of meat eaters and butchers, they will display

signs of obstacles within the abodes of pig traders, and they will manifest as meat vendors. In order to bring sentient beings to full maturity, they will manifest variously within wineshops as drinkers, and in order to correctly demonstrate the faults of drinking wine, they will transform into chieftains and give gifts of wine to all sentient beings, yet they will not become attached to wine.

37.26 “Similarly, in order to correctly demonstrate the faults of the sixteen great occupations, they will take birth within the castes of these sixteen great occupations and manifest as those engaged in these sixteen great occupations, yet they will not become attached to these occupations. In order to bring sentient beings to full maturity, they will become skilled at gambling and other amusements. With inexhaustible enjoyments, they will gather destitute sentient beings. In order to completely purify their discipline, they will transform into householder kings. Without getting mixed up with wife and children, they will nonetheless display a family, while constantly maintaining pure conduct. Though constantly abiding in solitary places, they will wear ornaments while cutting off any attachment to them. In those places, though they eat food, they will be constantly sustained by the nourishment of meditation. In order to destroy the pride, conceit, and haughtiness of non-Buddhist sectarians, they will take birth among the sectarians. [F.174.a] In order to liberate all those who esteem the skill of experts with wide learning, and those who interpret omens, they will attain comprehension of these matters just by thinking about them. Yet they will not become entrenched in their views.

37.27 “In order to liberate animals, they will take birth within the abodes of all the animals and will show them all the highest respect. They will appear within the abodes of prostitutes, respecting them all, and they will become the best among the rogues within the brothels. In order to work for the benefit of beings to be tamed, they will appear at four-way and three-way crossroads. In order to demonstrate the faults of desire, they will enter all the brothels. They will enter into the abodes of all simpletons and those whose minds are unclear, in order to correctly instill mindfulness in them. They will appear with crippled limbs in order to instill disenchantment in those sentient beings with crippled limbs. In order to generate disenchantment with cyclic existence, they will become endowed with the four elements. In order to establish perseverance, meditation, and disenchantment in those who are lazy, weak minded, haughty, or intoxicated, they will manifest coming down with the four hundred and four diseases. In order to establish patience, they will appear as malevolent beings.

37.28 “In order to correctly demonstrate the faults of eternalism to sentient beings who have notions of eternalism, they will take birth in all eons. In order to bring boys to full maturity, they will serve in all schools where letters are taught. In order to bring girls to full maturity, they will serve in all houses of song. In order to be in harmony with the world, they make friends with elders, strangers, and dancing girls. In order to bring sentient beings to full maturity, they will act as servants, maids, and hirelings. In order to bring sentient beings to full maturity, they will display themselves variously as sick, aged, and dying. In order to bring sentient beings to full maturity, they become like vessels of precious substances [F.174.b] and jewels.

37.29 “In order to make the faults of those sentient beings who hold the Vedas as supreme known to them, they become skilled in mantras and the Vedas. In order to eradicate the views of sentient beings who are attached to all forms of divination based on birdcalls, they display all manner of birdcalls. In order to magically manifest possession of various types of medicinal substances and herbal remedies, they empower themselves to be like all forms of trees, vines, fruits, flowers, and medicines. They exert themselves toward all forms of merit, while having no acute clinging to desires and enjoyments. In order to repudiate lesser vehicles, they brilliantly teach all the elaborate stories that proclaim the Dharma. In order to completely guard and protect all sentient beings, they engage in the activities of kings.

37.30 “In order to cause merchants to be delighted by the traditions of Dharma, they will each become esteemed as the merchant among merchants. In order to eradicate the faults of householders, they will become esteemed as the householder among householders. In order to establish the royal caste in the traditions of Dharma, they will become esteemed as the royalty among the royal caste. In order to subdue their pride, conceit, and haughtiness, they will become esteemed as the brahmin among brahmins. In order to cause them to promote all activities and all traditions of Dharma, they will become esteemed as the great minister among great ministers. In order to cause them to turn away from governance, enjoyments, and lordship, they will become esteemed as the prince among princes. In order to bring all women to full maturity, they will become esteemed as the guardian eunuch among the royal consorts’ retinues. In order to cause them to perceive the special qualities of merit, they will act in harmony with common people. In order to demonstrate the disadvantages of lordship, they will become esteemed as the Śakra among Śakras. In order to demonstrate the special qualities of gnosis, they will become esteemed as the Brahmā among Brahmās. [F.175.a] In order to please all sentient beings, they will become the moon. In order to melt the great snow of sentient beings’ faulty and negative actions, they will

become the sun. In order to engage in guarding the conduct of all sentient beings, they will become esteemed as the world guardian among world guardians.

37.31 “Although they display all the manifestations of a buddha, including permanently passing into parinirvāṇa, they will never pass into parinirvāṇa. Although they display the appearance of all different forms, forms do not disrupt them from the actual nature of the Tathāgata. Although they go on to all buddhafiels, they do not distinguish between different fiels. Although they undertake the deeds of all the buddhas, they make no distinctions with regard to the Dharma realm. Although they hold complete mastery over all gods and humans, they do not become conceited, nor do they become hungry for power. In order to establish disenchantment in sentient beings, they correctly display all activities of sleeping. Although they display all the domains of Māra’s activities, they are not entrenched in the actions of Māra. Although they appear to engage in all worldly and world-transcending activities, they constantly enjoy delighting in the complete pleasure of Dharma. Like a lotus flower, they do not become sullied. Great Cloud Essence, observe the domain of this samādhi of *the tide of the deep, constant ocean!*” [B7]

37.32 Then at that time, a brahmin named Kauṇḍinya, a master grammarian,²³ set forth from the great assembly and addressed the Bhagavān, saying “Alas, Bhagavān! Devadatta and the group of six monks have together turned their backs on such words as these, whose meanings are subtle and profound, and which are employed for the benefit of all sentient beings. Alas! Devadatta is ungrateful. Alas! Devadatta desires to do evil. Devadatta draws the blood of the Tathāgata. Alas! Devadatta and the group of six monks create schism among the saṅgha. Alas! Devadatta and the group of six monks are arrogant about belonging to the Śākya family. [F.175.b] Alas! They engage in conduct that brings misfortune and results in rebirth among the animals. Alas! Devadatta constantly thinks of killing the Bhagavān, and he has engaged in violent actions for a hundred thousand lifetimes. Devadatta will go to the hell realms. Alas! For Devadatta, there is no giving and no action.²⁴ While the Bhagavān has looked after him out of kindness, he has sought to dig up the Bhagavān’s roots. Alas! Devadatta is determined to do evil. Devadatta’s followers belong to the faction of Māra; they stand before the Bhagavān and say that they will ‘go forth to renunciation’ while thinking of killing the Bhagavān. Although Devadatta’s followers all don the saffron robes, they merely wear them and nothing more. Since Devadatta’s followers live lives of deprivation, they are famished bald-heads.

37.33 “Bhagavān, it is said that you are omniscient. It is said that you teach the doctrine of the existence of fruition. It is said that you are renowned for the purity of your family. If so, then why is it that you would allow one as wicked as Devadatta to go forth to renunciation? Bhagavān, with heartfelt kindness for all sentient beings, I beseech you to explain the purport of the doctrine, in order to clear away all their ambivalence and doubts. If your family is stainless and pure, bhagavān Tathāgata, then I beseech you to explain the great being Devadatta.”²⁵

37.34 At that time, through the Buddha’s power, Great Cloud Essence addressed the brahmin Kauṇḍinya, the master grammarian, saying, “Great brahmin, excellent, excellent! Great brahmin, in order to benefit all sentient beings, you have questioned the Tathāgata well regarding this kingly question, which belongs to the domain of all the śrāvakas and pratyekabuddhas.²⁶ Excellent! Great brahmin, listen to me, and I will explain things in a manner that befits the power of tathāgatas and our own domain of activity.²⁷ From now on, great brahmin, without saying such things, consider the following words and no others. [F.176.a] Devadatta, the group of six monks, and their followers are grateful to the Tathāgata. Devadatta is one who inspires supreme joy. Devadatta loves the family of the Tathāgata. Devadatta is the culmination of the Tathāgata’s activities. Devadatta is a great being who demonstrates the Tathāgata’s virtuous qualities. Devadatta, the group of six monks, and their followers completely establish tens of millions of sentient beings in meritorious behavior. Great brahmin, no sentient beings are capable of drawing the blood of a tathāgata, foe-destroyer, complete and perfect buddha. The Tathāgata’s body should be viewed as being like a tree’s shadow; you should see it as an expedient means.

37.35 “Great brahmin, the family of the Śākyas is pure—inconceivably pure. Within the Śākya family, it is impossible for there to be even a few whose discipline is lax. The Tathāgata teaches the doctrine of the existence of fruition. The Tathāgata’s followers are like sandalwood and beryl. The Tathāgata’s following is undivided. The Tathāgata’s followers are like tigers and great lion kings. The Tathāgata’s followers belong to the inconceivable domain of all śrāvakas and pratyekabuddhas.²⁸ The Tathāgata’s followers should be seen as like fiery coals covered with ashes. The Tathāgata is unsurpassed. The Tathāgata is omniscient. It is impossible for sentient beings who have followed the Tathāgata in going forth to renunciation to have lax discipline. Those beings are all completely established in the understanding of all profound domains. Therefore, the Tathāgata is himself omniscient.

37.36 “Great brahmin, even trillions of māras could not divide the saṅgha. This schism within the saṅgha²⁹ should be viewed as an expedient means. Devadatta and the group of six monks do not create schism among the saṅgha. [F.176.b] Devadatta and the group of six monks represent the Śākya family. They do not conduct themselves in such a way as to be born as animals or among ordinary people. Having been born in the Śākya family and gone forth to renunciation at the feet of the Tathāgata, what need is there to say that they do not engage in such actions? The idea is unfounded. Devadatta and the group of six monks act very kindly. Devadatta does not merely wear the saffron-colored robes. Devadatta is not a famished bald-head. Devadatta and the group of six monks are bound by the pratimokṣa vows. Devadatta is not determined to do evil. Devadatta does not desire to do evil. Devadatta and the group of six monks should be known as monks representing the Tathāgata’s expedient means. All bodhisattvas play within the hell realms by means of the superknowledges. This should be seen as the domain of bodhisattvas. Devadatta will not go to the hell realms.

37.37 “Moreover, great brahmin, please listen! To give an analogy, it is like two travelers who have come from other lands to a foreign city. They each set out to return to their own lands, one going to the west and one going to the east. The farther they each go, the farther behind each of them has left that foreign city. It is unfounded to say that the farther they go, the closer they will come to meeting again. In this fashion, great brahmin, if it were the case that the Tathāgata and Devadatta are not connected as you hold, then it would be very obvious. Moreover, great brahmin, if a certain person performs an act of killing, they will burn in the hell realms for many hundreds of years. If they perform meritorious acts, they will frolic in the higher realms for as many as ten million years. Great brahmin, the Tathāgata possesses inconceivable virtuous qualities and is not tainted by the host of latent karmic tendencies. Therefore, if Devadatta held the thought of killing the Tathāgata, then it would be reasonable to suppose that the karmic fruition of even generating that single thought would cause him to burn in the hell realms for countless lifetimes throughout tens of millions of unfathomable, countless great eons. [F.177.a] Great brahmin, for the long duration of many countless trillions of eons, the Tathāgata has transcended all foes. If Devadatta were burning in the hell realms, how would the Tathāgata ever encounter him? This idea is unfounded.

37.38 “Moreover, great brahmin, if you hold that Devadatta is one who lives a life of evil, then how is it that throughout hundreds of thousands of former lives the tathāgata, foe-destroyer, complete and perfect Buddha has encountered and been accompanied by Devadatta? This idea is unfounded. Why is that? Devadatta would certainly burn in the hell realms for as long as

he had the thought of killing the Tathāgata. Therefore, given that Devadatta would be suffering in the hell realms for as long as he was thinking thus of killing the Tathāgata, how would these two men ever be able to encounter each other? Great brahmin, it would be unfounded to say, following this, that Devadatta never encountered the Tathāgata.

37.39 “Moreover, great brahmin, if you hold that Devadatta is an evil person, then you should think of Devadatta going to the hell realms as like the traveler who goes to the east. You should think of the Tathāgata as the traveler who goes to the west. And what is that city? You should think of it as the city of permanent fearlessness; this you should see as skillful means. You should know that we cannot conceive of the domain of the Tathāgata. Devadatta belongs to the domain of the Tathāgata, not the domain of the śrāvakas and pratyekabuddhas.

37.40 “Great brahmin, you should rejoice in Devadatta as the bodhisattva mahāsattva named Mahākapila, who, after giving instruction, was surrounded by a group of six bodhisattvas.³⁰ Great brahmin, by analogy, it is like a donkey who could not withstand the beating that a great elephant receives; only the great elephant could withstand such a beating. [F.177.b] Great brahmin, similarly, when beaten with the goad of the concealed intent of the Tathāgata’s speech, donkeys such as the śrāvakas and pratyekabuddhas cannot withstand it. Only those who are like the Tathāgata can stand to be beaten with the goad of the concealed intent of the Tathāgata’s speech.

37.41 “Great brahmin, see the greatness of the Tathāgata’s virtuous qualities! Great brahmin, you should request forgiveness from the bodhisattva mahāsattva Mahākapila, who is surrounded by his retinue of bodhisattvas! Great brahmin, you should know that those who do not recognize the greatness of the virtuous qualities of Devadatta—whether monks, nuns, laymen, or laywomen—have only half attained the arising of buddhahood; they have only one eye, and they have attained only half a human body.³¹

37.42 “Moreover, great brahmin, behold the greatness of Devadatta’s virtuous qualities! No sentient beings could bear to harm the Tathāgata, nor are they capable of recognizing the greatness of the Tathāgata’s virtuous qualities, of beholding the domain of the Tathāgata, or of seeing the Tathāgata. Great brahmin, Devadatta was able to bear harming the Tathāgata, and he realized the greatness of the Tathāgata’s qualities. He was able to magically manifest the magical manifestation of all the tathāgatas, which does not belong to the domain of the śrāvakas or pratyekabuddhas, and to perfectly display the virtuous qualities of all the tathāgatas. You should regard him as a great being whose domain is equal to that of the Tathāgata. Wherever the Tathāgata has appeared through his power to tame sentient beings, there

this great being Devadatta has also appeared, following closely behind the Tathāgata. Great brahmin, we are not capable of revealing the domain of the Tathāgata; you should regard this as the Tathāgata's skillful means. See this Dharma teaching on the domain of the gateways of the concealed intent of the Tathāgata's speech!" [F.178.a]

37.43 At that time, the entire retinue made great offerings to the Bhagavān and then with one voice spoke these verses:

37.44 "Even a billion māras
Could not divide the saṅgha;
As medicine for all sentient beings,
You have demonstrated these karmic causes."

37.45 The Bhagavān then replied to the bodhisattva Great Cloud Essence, "Excellent, Great Cloud Essence, excellent! So it is. Great Cloud Essence, in order to eradicate the doubts of all outsider sentient beings, you have given this excellent explanation. On the basis of the Tathāgata's concealed speech, you have explained the domain of the Tathāgata—which is not the same as that of the śrāvakas and pratyekabuddhas—and the greatness of Devadatta's virtuous qualities. Excellent, excellent! Great Cloud Essence. Moreover, bodhisattva mahāsattvas who abide in the domain of the samādhi of *the tide of the deep, constant ocean* are able to take something as lofty and vast as Mount Meru, the king of mountains—with its great height and breadth, its great domain and power—and insert it into a mustard seed, without the inside of the mustard seed growing any larger. Furthermore, after the display of such a deed, the Four Great Kings and the gods of the Heaven of the Thirty-Three would not even sense that 'we have been inserted somewhere; we have been placed somewhere.' Other sentient beings, however, would see and know that Mount Meru, the king of mountains, had been inserted into a mustard seed. Great Cloud Essence, see how one engages with the domain of liberation of the samādhi of *the tide of the deep, constant ocean*!

37.46 "Moreover, Great Cloud Essence, bodhisattvas who abide in the domain of the samādhi of *the tide of the deep, constant ocean* can insert the entire great mass of water of the four oceans into a single hair-pore, without all the fish, turtles, frogs, porpoises, crocodiles, makara fish, water dwellers, water snakes, *tirikara*, and other similar aquatic creatures suffering any harm. [F.178.b] The nāgas, gandharvas, and asuras would also not think that 'we have been inserted somewhere; we have been placed somewhere.' Moreover, after the display of such a deed, sentient beings would be free from harm and harassment. Furthermore, such bodhisattvas³² could break off this great trichiliocosm world-system and, holding it in their right hand like a

shield, hurl it spinning so that it passes beyond as many world systems as there are grains of sand in the Ganges River, without sentient beings noticing that ‘someone has picked us up; we have been placed somewhere.’ Such bodhisattvas³³ could again pick up this world system and put it back in its original place, without anyone realizing that it had come and gone in such a fashion after the display of such deeds.”

37.47 At that time, the brahmin Kauṇḍinya, the master grammarian, together with hundreds of thousands of brahmin youths, made offerings to the Bhagavān. They addressed him, saying, “If the Bhagavān has compassion for all sentient beings, if you regard all sentient beings as being just like your son Rāhula, then please grant us a single boon!”

37.48 The Bhagavān remained silent, but through his powers of buddhahood he caused a Licchavi youth named Admired by All Worlds to emerge from the great assembly and address the brahmin Kauṇḍinya, the master grammarian, saying, “Great brahmin, what boon would you request from the Bhagavān? I shall grant you a boon.”

37.49 The brahmin said, “O Licchavi youth! Please grant my request for a single mustard seed–sized relic from the Bhagavān, so that I can make offerings to the Bhagavān’s relics. I have heard that one who makes offerings to just one mustard seed–sized relic will become lord of the Heaven of the Thirty-Three. Therefore, I would greatly treasure just a single white speck of a relic. O Licchavi youth! [F.179.a] This *Great Cloud* discourse is difficult for even śrāvakas and pratyekabuddhas to understand and penetrate. How much more is this the case for one such as myself, who is known as an outsider to this *Great Cloud* discourse. Hear me now, O Licchavi youth! This *Great Cloud* discourse is so hard to understand, so hard to realize. How could we brahmins from the borderlands uphold it? It would be more suitable for us to bear within a precious casket a mustard seed–sized relic, through which sentient beings can quickly attain lordship over the Heaven of the Thirty-Three. O Licchavi youth! How could you be unwilling to grant my request for a mustard seed–sized relic from the Tathāgata, so that I may place it within a precious casket and bear it and thereby become lord of the Heaven of the Thirty-Three? May you please grant such a boon!”

37.50 The Licchavi youth Admired by All Worlds then replied to the brahmin Kauṇḍinya, the master grammarian, uttering these verses:³⁴

37.51 “When the kumuda flower blooms in the Ganges River,
When a mouse becomes the size of an elephant,
When the cuckoo becomes the color of a conch shell,
When the rose-apple tree grows from the palm tree’s seed,
At that time a relic may be obtained.

- 37.52 “When from the hairs of the tortoise
One can weave fine clothing
That can be worn for many winters,
At that time a relic may be obtained.
- 37.53 “When, to shelter a city,
One could construct a dome from the limbs of bees
That is stable and unwavering,
At that time a relic may be obtained.
- 37.54 “When by applying a magical enchantment
To the teeth of a leech and the like
They thereby grow and expand,
At that time a relic may be obtained.³⁵
- 37.55 “When out of hares’ horns
A staircase can be constructed
For ascending to the higher realms,
At that time a relic may be obtained.
- 37.56 “When a mouse can ascend that staircase
And proceed to eat the moon
And thus destroy Rāhu,
At that time a relic may be obtained.
- 37.57 “When a swarm of flies
Can drink a pot of alcohol
And then go live inside a house,
At that time a relic may be obtained.
- 37.58 “When a donkey, growing elated,
Gets lips as red as an apple
And becomes skilled in song and dance,
At that time a relic may be obtained.
- 37.59 “When crows and owls
Leave their isolated places and talk together
And, agreeing to no longer harm one another, [F.179.b]
Always live together in all places and seasons,
At that time a relic may be obtained.
- 37.60 “When the leaves of the palāśa tree
Transform into parasols adorned with three kinds of jewels
And, drifting downward, provide coverage throughout space,

At that time a relic may be obtained.

- 37.61 “When a great oceanic vessel
Equipped with a mechanical wheel and sails
Can drive up onto and travel upon dry land,
At that time a relic may be obtained.
- 37.62 “When a sparrow
Can pick up the Fragrant Mountain
And hold it in its beak while flying,
At that time a relic may be obtained.”
- 37.63 The brahmin Kauṇḍinya, the master grammarian, then replied to the
Licchavi youth Admired by All Worlds with these verses:
- 37.64 “Excellent, great youth, excellent!
The children of the Tathāgata are great heroes
Possessing courage and skillful means.
With such greatness, they obtain prophecies of future buddhahood.³⁶
- 37.65 “Great youth, listen as I explain in turn
About the great qualities of the Tathāgata.
The domain of the Buddha is inconceivable.
His gnosis is beyond conception, equal to the unequaled.
- 37.66 “The tathāgatas are unparalleled.
All buddhas are permanently tranquil.
All buddhas are truly arisen.
All buddhas have the same appearance.
- 37.67 “This is the actual nature of the buddhas.
The bhagavān Buddha is not a fabrication.
All the tathāgatas are unborn.
Their bodies, unbreakable like vajras,
Further display as emanation bodies.
- 37.68 “No relic, even one the size of a mustard seed,
Ever arises or comes into existence.
Since they are not made of bone, blood, or flesh,
How could there ever be relics?
Yet for the benefit of sentient beings,
They establish relics out of skillful means.
- 37.69 “The bhagavān Buddha is the Dharma body.
The Tathāgata is the Dharma realm.

Since the Bhagavān's body is like this,
His Dharma teachings are also like this.

37.70 "Having heard and come to know this,
I request the exposition of the sacred Dharma.
I beseech you to discuss it with me
So that I may comprehend your explanations."

37.71 At that time, a goddess named Stainless Light paid homage to the Bhagavān
and uttered this verse: [F.180.a]

37.72 "O Bhagavān! These two great beings of skillful means,
Who possess both learning and profound knowledge of tranquility,
Have sought to elucidate the greatness of the Tathāgata's qualities.
Bhagavān, where have these two sacred beings come from?
I beseech the Bhagavān to explain this, to serve as medicine for all sentient
beings."

37.73 The Bhagavān replied, "Excellent, goddess, excellent! It is excellent that you
have asked this of the Tathāgata in order to benefit all sentient beings.
Listen, goddess! These two great lords are the children of the Tathāgata.
Goddess, these two great lords are the chiefs of all sacred beings. They are
beings who have made the aspiration to delight in cyclic existence. They are
grateful for the deeds I have performed. They love my children. They uphold
the lineage and family of the Śākyas. They shoulder the burden of my
teachings. They cause the lamp of my teachings to blaze forth. Therefore, you
should rejoice in them! Goddess, in a past age, countless eons ago, many
great eons past—at that time, there had arisen in the world a tathāgata, one
endowed with knowledge and its supporting conduct, one gone to bliss, a
knower of the world, an unexcelled charioteer who tames beings, a teacher
of humans and gods, a bhagavān buddha named Lamp of the Nāga Family.

37.74 "At that time, goddess, this land of Jambudvīpa was abundant and
flourishing; harvests were good, and everything was agreeable. All humans
and other beings were satiated and comfortable, and their minds were at
ease. At that time, the area of the spacious and vast expanse of Jambudvīpa
was one hundred sixty-eight thousand yojanas wide on each side. At that
time, here in Jambudvīpa, there were eighteen thousand cities twelve
yojanas wide, each with nine hundred ninety million inhabitants. All those
cities, moreover, were constructed from nothing but the seven precious
substances. Goddess, at that time this city of Rājagṛha was called Source of
Jewels, [F.180.b] and in that great city, where the Tathāgata had arisen, there

lived eighty trillion people. All the sentient beings who lived in that great city Source of Jewels were nothing but supreme bodhisattvas who played within the Great Vehicle.

37.75 “At that time, goddess, within the city Source of Jewels, the tathāgata Lamp of the Nāga Family manifested the lion’s roar of the teaching of this *Great Cloud* discourse amid all those supreme bodhisattvas. At that time, goddess, within the city Source of Jewels there was a Dharma king named Great Diligent Nāga. Goddess, that Dharma king Great Diligent Nāga had a queen named Sacred Goddess Who Upholds the Teachings and Delights in the Great Vehicle. That Dharma king also had a great minister named Storehouse of the Domain of the Sacred Dharma.

37.76 “At that time, goddess, the great minister circumambulated King Great Diligent Nāga. Then, Queen Sacred went before him and circumambulated him and then made great offerings to the tathāgata Lamp of the Nāga Family. They then joined their palms, bowed in homage before the Tathāgata, and sat down to one side. The bhagavān tathāgata Lamp of the Nāga Family, knowing that King Great Diligent Nāga had given rise to the superior intention, then emitted a ray of light called *unfearing fearlessness*. Having emitted that ray of light, the Tathāgata, through his power, caused the great minister Storehouse of the Domain of the Sacred Dharma to begin a discussion of the Tathāgata’s relics and inquire about them. At that time, the Bhagavān remained silent in response to the minister’s inquiry.

37.77 “At that time, King Great Diligent Nāga decided to again ask his great minister Storehouse of the Domain of the Sacred Dharma. In this fashion those two beings, to benefit all sentient beings, discussed the Tathāgata’s relics and together inquired about them. The tathāgata Lamp of the Nāga Family had a disciple named Great Name, who, on hearing this discussion of relics, [F.181a] thought, ‘Oh! Great Diligent Nāga is a skilled Dharma king who possesses the Dharma and clearly understands the greatness of the Tathāgata’s virtuous qualities.’ Upon thinking thus, he asked the Tathāgata about the greatness of Great Diligent Nāga. Then, the tathāgata Lamp of the Nāga Family, for the benefit of his entire retinue, gave extensive teachings on the domain of *The Great Cloud* and on the greatness of Great Diligent Nāga. When they heard this teaching explaining the greatness of Great Diligent Nāga, all within the great retinue took it to be wondrous and amazing.

37.78 “At that time, goddess, when King Great Diligent Nāga heard his own virtuous qualities explained, he and his great minister, queen, and retinue prostrated together before the Tathāgata, touching their heads to the Tathāgata’s feet hundreds of thousands of times. Scattering handfuls of jewels over the tathāgata Lamp of the Nāga Family, he gave rise to this

thought: 'Bhagavān, in the future when the skillful methods of the teachings of the Bhagavān Śākyamuni are waning, I will go forth to renunciation. When the end of the Dharma arrives, may I sound the great roar three times, dispelling all those who merely wear the robes of Dharma practitioners and those non-Buddhists with shaved heads, so that the sacred Dharma may arise. May I give up my life for the sake of the sacred Dharma.'

37.79 "Then, the great minister Storehouse of the Domain of the Sacred Dharma gave rise to this thought: 'Bhagavān, in the future I will carry the burden of the teachings of the Bhagavān Śākyamuni. When the Bhagavān has employed the skillful means of passing into parinirvāṇa, may I be a lord of humans who establishes an abundant and excellent kingdom and actually sounds the great roar of the sacred Dharma.' At that time, King Great Diligent Nāga's queen Sacred Goddess gave rise to this thought: 'When the Bhagavān Śākyamuni's teachings have been established, I will discipline all the negative hosts of non-Buddhists in my female form. [F.181.b] Then, may I establish the royal order, adorn the kingdom, and sound the great roar of the sacred Dharma.'

37.80 "At that time Great Name gave rise to this thought: 'Bhagavān, in the future I will become one of the supreme disciples of the Bhagavān Śākyamuni's teachings. May I come to possess, through the Tathāgata's power, the virtuous qualities of lordship over the inconceivable domain of the Dharma doctrine on the existence of fruition, which is taught through the great lion's roar that magically manifests the inconceivable domain of the Tathāgata. May I sound the lion's roar and long bear the burden of the Tathāgata's teachings.'

37.81 "Goddess, because of being endowed with these virtuous roots, these four—including you—have undertaken many hardships for the sake of my teachings and acted in harmony with ordinary beings. Goddess, not only in the present but also in the past, you four have performed activities in many forms and made vows to bear the arrayed burdens of my teachings. Goddess, you should know that you have paid veneration to many buddhas with a mind of deep faith."

37.82 At this point the goddess addressed the Bhagavān, saying, "I beseech the Bhagavān to explain how I have developed this mind of faith and how we four have come to act as medicine for many sentient beings."

37.83 The Bhagavān replied, saying, "Goddess, excellent, excellent! Goddess, listen well as I explain in turn the prophecies related to these four, including you. Goddess, see the greatness of the virtuous qualities of these four, including you yourself. You should understand that the great minister Storehouse of the Domain of the Sacred Dharma is the brahmin Kaundinya, the master grammarian. Goddess, moreover, when a hundred and twenty

years have passed after I am gone, the brahmin Kauṇḍinya, the master grammarian, will be born within a half-cakravartin family called Maurya. Goddess, after having been born within the Maurya family, he will become a half-cakravartin king. Goddess, when he has become this supreme king of the Maurya family, [F.182.a] he will perform his kingly duties in accordance with the traditions of Dharma.”

37.84 Then the goddess addressed the Bhagavān, saying, “Bhagavān, what name will he have?”

37.85 He replied, “Goddess, this layman king will be named Aśoka. Goddess, this half-cakravartin king named Aśoka will sound the foremost great lion’s roar of the treatises of Dharma and will make illustrious offerings to the Dharma teachings.”

37.86 Then the goddess asked, “As medicine for all sentient beings, I beseech the Bhagavān to explain the prophecy concerning King Great Diligent Nāga.”

37.87 The Bhagavān replied, “Goddess, first listen to the prophecy concerning yourself.” At this, the goddess became ashamed and bowed her head.

37.88 The Bhagavān replied, “Excellent, goddess, excellent! Shame is the foremost among all dharmas. Goddess, excellent! Goddess, you were King Great Diligent Nāga’s queen Sacred. See the domain of the samādhi of *the tide of the deep, constant ocean*, which arises from *The Great Cloud*! Goddess, after I am gone, due to your virtuous roots and your special vows, you will be born into the merchant class in the city called Veyi. Having obtained the form of the queen of a cakravartin king, you will take up renunciation, abiding in discipline, and the basic precepts of training. Then, you will rule over that great, prosperous city and its environs in the form of a woman. You will discipline the negative host of non-Buddhists and cause the lamp of the sacred Dharma to blaze brightly, making offerings to the teachings of the Bhagavān. Having sounded the great roar of the Dharma, you will completely guard and protect your kingdom by engaging in the conduct of a bodhisattva, and you will act in a manner that engages harmoniously with the world.

37.89 “Goddess, through the power of King Great Diligent Nāga’s majesty, you have become one who plays within the inconceivable. Therefore, Goddess, you should rejoice in the Dharma king Great Diligent Nāga! [F.182.b] This King Great Diligent Nāga is now my supreme disciple, the Licchavi youth Admired by All Worlds.”

37.90 The goddess said, “I beseech the Bhagavān to explain the prophecy concerning this great being Great Name, to serve as medicine for all sentient beings.”

- 37.91 The Bhagavān replied, “Goddess, listen to this prophecy concerning Great Name, and venerate him for as long as you live. You will attain the magical powers and virtuous qualities of Great Name. Goddess, Great Name is just like a buddha. Goddess, Great Name is like one half of the body of a buddha.”
- 37.92 The goddess asked, “Bhagavān, how should one venerate one such as Great Name for as long as one lives?”
- 37.93 The Bhagavān replied, “Great Name was a disciple of the tathāgata Lamp of the Nāga Family. He is just like one of my disciples, and one half of my own body, and he has repaid his gratitude to me. Now he is the present-day Mahākāśyapa. Goddess, you should venerate him for as long as you live.”
- 37.94 At that time, a devaputra named Supreme Club set forth from the great assembly with a retinue of a thousand other devaputras. After making offerings to the Bhagavān, he spoke this verse:
- 37.95 “Even if one could drain all the oceans
Using just a hair’s tip,
One would be unable to express by mere words
The ocean of qualities of the myriad forms you have assumed.”
- 37.96 Upon hearing him speak these words, all the hundreds of thousands of devaputras produced the aspiration to attain unsurpassed, complete, and perfect awakening.
- 37.97 At that time, the Bhagavān addressed the brahmin Kauṇḍinya, the master grammarian, saying, “Master grammarian Kauṇḍinya, since you have obtained that which is well obtained, you should have great faith. In the future, you will perform actions for the benefit of all sentient beings. I will now discuss these and explain how you should uphold them.
- 37.98 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in ten Ganges Rivers, there is a world system called Manifest Clarity. There is a tathāgata, [F.183.a] foe-destroyer, complete and perfect buddha named Inexhaustible Intellect, who lives and dwells there now, teaching the Dharma.
- 37.99 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in twenty Ganges Rivers, there is a world system called All Equal. There is a tathāgata, foe-destroyer, complete and perfect buddha named Precious Victory Banner, who lives and dwells there now, teaching the Dharma.
- 37.100 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in thirty Ganges Rivers, there is a world system called Joyful Mind. There is a tathāgata, foe-

- destroyer, complete and perfect buddha named Essence of Stainless Light, who lives and dwells there now, teaching the Dharma.
- 37.101 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in forty Ganges Rivers, there is a world system called Utter Joy. There is a tathāgata, foe-destroyer, complete and perfect buddha named Renowned for Delightful Magical Manifestations, who lives and dwells there now, teaching the Dharma.
- 37.102 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in fifty Ganges Rivers, there is a world system called Joyful Faith in the Sacred Dharma. There is a tathāgata, foe-destroyer, complete and perfect buddha named Cloud Protector, who lives and dwells there now, teaching the Dharma.
- 37.103 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in sixty Ganges Rivers, there is a world system called Abode of All Non-Buddhists. There is a tathāgata, foe-destroyer, complete and perfect buddha named King of Lion’s Play, who lives and dwells there now, teaching the Dharma.
- 37.104 “Master grammarian Kauṇḍinya, [F.183.b] to the south of this buddhafiield, beyond as many world systems as there are grains of sand in seventy Ganges Rivers, there is a world system called Flower Victory Banner. There is a tathāgata, foe-destroyer, complete and perfect buddha named Superior King of Sumeru, who lives and dwells there now, teaching the Dharma.
- 37.105 “Master grammarian Kauṇḍinya, to the south of this buddhafiield, beyond as many world systems as there are grains of sand in eighty Ganges Rivers, there is a world system called Jewel Protector. There is a tathāgata, foe-destroyer, complete and perfect buddha named Pinnacle of Guarding All Sacred Dharmas, who lives and dwells there now, teaching the Dharma.
- 37.106 “Master grammarian Kauṇḍinya, all these complete and perfect tathāgata, foe-destroyer, complete and perfect buddhas have completely purified their buddhafiields. Their buddhafiields are flat like the palm of one’s hand and without mountains, boulders, pebbles, dirt, sticks, and thorns. They are smooth and soft like kācalindi cloth and free from the five degeneracies. There are no women, śrāvakas, or pratyekabuddhas—even these names do not exist there. All the sentient beings there utterly delight in the Great Vehicle, play with the Great Vehicle, and have gained faith only in the Great Vehicle.
- 37.107 “Master grammarian Kauṇḍinya, if a noble son or daughter who has correctly entered into the Great Vehicle hears the names of these tathāgata, foe-destroyer, complete and perfect buddhas and, having heard them, upholds them, realizes them, bears them in mind, recites them, or correctly teaches them widely to others, then, master grammarian Kauṇḍinya, for

those noble sons and daughters to be reborn in the hell realms, the animal realms, or among the race of asuras is impossible and would never happen. Master grammarian Kauṇḍinya, for a bodhisattva mahāsattva to hear about the samādhi gateways from me now [F.184.a] and to then, in their next life, become contemptuous when hearing about these samādhi gateways is impossible and would never happen.

37.108 “Master grammarian Kauṇḍinya, for bodhisattva mahāsattvas who bear in mind the names of those tathāgatas, all such things as the following will be impossible: damage from poison, harm from weapons, death by water, and burning by fire; the creation of obstacles by kings, robbers, humans, nonhumans, nāgas, yakṣas, lions, venomous insects, tigers, dogs, wolves, snakes, and all manner of negative forces; and further obstacles to engaging in pure conduct, practicing recitation, begging, or wearing the robes of Dharma practitioners. Unless they occur due to the ripening of past karma, these will never happen.

37.109 “Master grammarian Kauṇḍinya, moreover, if there are monks, nuns, laymen, or laywomen who deride, criticize, or laugh at other non-Buddhist practitioners or wandering mendicants, whether going along with others or for the sake of gain, respect, or praise, then if they hear the names of these tathāgata, foe-destroyer, complete and perfect buddhas, it will be impossible for them to be reborn in unpleasant realms.” [B8]

37.110 At that time, the master grammarian Kauṇḍinya prostrated, touching his head to the Bhagavān’s feet, and then asked, “If those who come to hear these Dharma teachings obtain that which is well obtained, what need is there to mention those who, having heard it, develop belief, receive instruction, proclaim it, and bear it in mind? Sentient beings such as these obtain the treasury of delighting in the Dharma. For those who hold in their hands the names of these tathāgata, foe-destroyer, complete and perfect buddhas, [F.184.b] all the tathāgatas will come to live in their homes. Bhagavān, wherever people hear the names of these tathāgatas and develop trust in them, the ground in that place will come to have the nature of a vajra. Bhagavān, whoever hears the names of these tathāgatas and develops trust in them will transform and attain the vajra nature, obtaining unwavering patience. Bhagavān, I will venerate and serve whoever develops faith in these names, which are difficult to develop trust in.”

37.111 The Bhagavān replied, “Excellent, master grammarian Kauṇḍinya, excellent! It is excellent that you have made such a promise for the sake of those noble sons and daughters. Moreover, master grammarian Kauṇḍinya, when one bears in mind the names of all these tathāgata, foe-destroyer, complete and perfect buddhas, then each and every source of fearfulness

will be quelled completely. When someone bears these names in mind, gods will protect them, nāgas will protect them, yakṣas will protect them, and so forth all the way up to the tathāgatas, who will also protect them.”

37.112 Then, out of the great assembly rose a devaputra named Gandharva King Delightful Appearance. He prostrated, touching his head to the Bhagavān’s feet, and then addressed the Bhagavān, saying, “Ah, Bhagavān! After the Tathāgata passes into nirvāṇa, who will be able to bear in mind such tathāgatas as these and such discourses as these? What kinds of sentient beings will be able to maintain them? What kinds of sentient beings will cause them to disappear?”

37.113 Then, through the Buddha’s power, the venerable Mahākāśyapa addressed the devaputra Gandharva King Delightful Appearance, saying, “Noble child, there is no passing into parinirvāṇa for any of the tathāgata, foe-destroyer, complete and perfect buddhas, [F.185.a] and the Dharma will not disappear.”

37.114 At this point, the devaputra Gandharva King Delightful Appearance addressed Mahākāśyapa, saying, “Venerable Mahākāśyapa, in order to benefit all confused sentient beings, please give an explanation! Venerable Mahākāśyapa, please light the lamp of knowledge for those sentient beings who have doubts! Venerable Mahākāśyapa, in the future I will also broadly proclaim the greatness of the Tathāgata’s virtuous qualities.”

37.115 At these words, the elder Mahākāśyapa replied to the devaputra Gandharva King Delightful Appearance, saying, “Friend, the bodies of the tathāgatas are Dharma bodies. The bodies of the tathāgatas are as hard as vajras. The bodies of the tathāgatas are endowed with all virtues. Friend, the bodies of the tathāgatas are not flesh bodies, because they are bodies of skillful means. Noble child, how could bodies such as the tathāgatas’ bodies pass into parinirvāṇa? How could they be impermanent?”

37.116 “So at this point, venerable Mahākāśyapa, although out of skillful means it is said that they pass into parinirvāṇa, it is not the case that they permanently pass into parinirvāṇa?”

37.117 “Gandharva King Delightful Appearance, excellent, excellent! Your statement that ‘although out of skillful means it is said that they pass into parinirvāṇa, it is not the case that they permanently pass into parinirvāṇa’ is well spoken. Excellent, Gandharva King Delightful Appearance! Gandharva King Delightful Appearance, moreover, although there are common measures through which all things can be understood, there is not a single measure through which one can understand the greatness of the Tathāgata’s virtuous qualities.”

37.118 “Venerable Mahākāśyapa, when will the Tathāgata permanently pass into parinirvāṇa?”

- 37.119 “When all sentient beings have become complete and perfect buddhas, [F.185.b] attaining unsurpassed, complete, and perfect awakening, and then as complete and perfect buddhas have entered into parinirvāṇa, the Tathāgata will at that time enter into parinirvāṇa.”
- 37.120 “Venerable Mahākāśyapa, the greatness of the Tathāgata’s virtuous qualities is wondrous. Who would not produce the aspiration to attain unsurpassed, complete, and perfect awakening on hearing such words?”
- 37.121 “The venerable bhagavān Tathāgata is permanent, eternal, stable, immovable, incomparable, and inconceivable—he does not belong to the domain of śrāvakas and pratyekabuddhas. Only the tathāgatas themselves can comprehend the tathāgatas. Noble child, you must engage in the conduct of a bodhisattva with equanimity!”
- 37.122 When Mahākāśyapa gave this explanation, one million two hundred thousand devaputras produced the aspiration to attain unsurpassed, complete, and perfect awakening. With joyful minds, they uttered these verses together in a single voice:
- 37.123 “The Buddha will not pass into parinirvāṇa,
And the Dharma will not disappear.
To bring sentient beings to maturity,
He displays his passing into parinirvāṇa.
- 37.124 “The bhagavān Buddha is inconceivable.
The Tathāgata’s body is permanent.
To benefit all sentient beings,
You teach these various dharmas.”
- 37.125 *As the teachings on the discourse itself, the samādhis, the Dharma gateways, the questions concerning secrets, and parinirvāṇa have been established, this concludes the thirty-seventh chapter on the aggregated maṇḍalas of the sacred Dharma.*

- 38.1 At that time, a host of devaputras arrived from the Obsidian Mountain in the southern lands. Together with Mahākāśyapa, they ascended into empty space, hovering at a distance equal to the height of seven tala trees. From there, they scattered flower petals down upon the Tathāgata, piling up layers of petals as high as Mount Meru. Thereupon, their eyes filled with tears, and with voices wailing they addressed the Bhagavān, saying, “Alas, Bhagavān! When the Tathāgata [F.186.a] has passed into parinirvāṇa out of skillful means, what sorts of sentient beings will arise to maintain those discourses such as this one, which were spoken by the Tathāgata?”
- 38.2 The Bhagavān replied, “Devaputras, after I am gone, those who have produced virtuous roots and those who have paid veneration to many buddhas will maintain the discourses such as this and extensively teach them to others. This *Great Cloud* discourse will circulate within Jambudvīpa for forty years and become widespread. At a later time, people will abandon the sacred Dharma, rulers will breed conflicts, and the sacred Dharma will disappear. At that time, there will be monks, nuns, laymen, and laywomen who no longer train their bodies, train in discipline, train their minds, and train in wisdom. Lacking in wisdom and stupid as sheep, when those with completely impaired wisdom hear the explanations of discourses such as this one, they will not believe it. Laughing at it, criticizing it, and deriding it, they will meet in private to repeat their slander among themselves. With derisive thoughts, they will say of those who teach this discourse,³⁷ ‘Amazing! These monks are foolish and speak nonsense. Whatever they say was not spoken by the Buddha. Those are just the words of people skilled in composition, who write various words, circulate these writings within their own circles, and then go out and proclaim them. Discourses such as these were not spoken by the Buddha.’ Thus, there will arise ignorant people like these, with little merit, lacking in wisdom, stupid as sheep, their wisdom impaired, who will disparage the sacred Dharma.

38.3 “Furthermore, devaputras, there will appear monks, nuns, laymen, and laywomen with little merit, weak wisdom, lack of wisdom, dull wisdom, little wisdom, [F.186.b] and completely impaired wisdom who have not rendered service to the conquerors of the past, who have completely deviated from the precious and unsurpassed Dharma, who have forever become outsiders to the precious Dharma, who have completely abandoned the precious Dharma, who have few virtuous roots, who are famished bald-heads, and who are rough and difficult to tame. There will appear monks, nuns, laymen, and laywomen³⁸ who keep male and female servants. There will appear some who keep gold and jewels. There will appear some who keep shells, crystals, and coral. There will appear some who keep cattle and water buffalo. There will appear some who keep fields and property. There will appear some who keep breeding grounds for ducks, chickens, pigs, and the like. There will appear some who engage in the sixteen great inexpiable occupations. There will appear some who serve kings. There will appear some who serve as messengers. There will appear some who compound poisons. There will appear some who engage in all sorts of activities that are inappropriate for monks.

38.4 “*At that time, when ignorant people such as these are flourishing and the sacred Dharma is in complete decline, a monk like Mahākāśyapa will appear in Jambudvīpa. He will go forth to renunciation among my disciples. Gradually, among all those rough and difficult-to-tame, famished bald-heads, he will praise those discourses spoken by the Tathāgata. Risking his own life, he will praise everything from vows according to the pratimokṣa down to the basic precepts. After that, he will praise sitting under trees. Similarly, he will praise wearing rags, abiding in the wilderness, and observing discipline, and he will expel those who are undisciplined. Devaputras, you must guard my disciple who develops faith in the Great Vehicle, the monk who desires the Dharma³⁹ and abides in loving-kindness!*”

38.5 The devaputras [F.187.a] replied, “Bhagavān, we will venerate, serve, and guard that monk who desires the Dharma and abides in loving-kindness. Bhagavān, through the Buddha’s power we will subjugate evil Māra. We will banish all those rough and difficult-to-tame, famished bald-heads to those lands where the Dharma is nonexistent.”

38.6 The Bhagavān replied, “Devaputras, it is excellent, excellent, that you have made such vows and aspirations. That sacred being, the monk who desires the Dharma, will be protected by all the gods, and all the gods will praise him. The Tathāgata will also praise him, thinking, ‘That disciple of mine has undertaken hardship.’ ”

- 38.7 The Bhagavān then further addressed the devaputras, saying, “Devaputras, those noble children who desire benefit for sentient beings will guard the sacred Dharma.”
- 38.8 At this point, all the many devaputras covered the Bhagavān with jeweled umbrellas and addressed him, saying, “Bhagavān, when will the Tathāgata’s son, the monk who is like Mahākāśyapa, arise? Where will he be born? By what name will he be known?”
- 38.9 The Bhagavān replied, “Devaputras, many hundreds of years after I am gone, in the southern region there will appear a ruler of a stronghold who is named Joyful Conduct.⁴⁰ At that time, the sacred Dharma will have been in decline for eighty years, leaving behind only minute traces. Then, my disciple will appear. He will bestow the sacred Dharma, turn the wheel of Dharma, and extensively expound the Great Vehicle to others. After having heard explanations of discourses such as this, those who have heard of those complete and perfect buddhas of the past will, in this future time, uphold these discourses,⁴¹ realize them, bear them in mind, recite them, [F.187.b] and trust in them. Those sentient beings who, when they hear the names of these tathāgatas, do not trust in them, do not develop faith in them, do not chant them, do not recite them, and do not inquire about them will have fallen under the magical power of Māra. However, those sentient beings who, when they hear the names of these tathāgatas, trust in them, develop faith in them, chant them, recite them, and inquire about them will be fully supported by many buddhas.”
- 38.10 At that time, the devaputra Gandharva King Delightful Appearance circumambulated the Bhagavān one million times and then prostrated, touching his head to the Bhagavān’s feet. He then addressed the Bhagavān, saying, “Bhagavān, regarding that monk who is like Mahākāśyapa, who is named after the Tathāgata, who abides in great loving-kindness, who strives fiercely toward great discipline, who is supremely handsome, who is born to a great family, who is surrounded by monks endowed with great discipline—when, in what town, and in what form will he appear? Bhagavān, I beseech you to explain this in detail. Bhagavān, I will guard that monk for as long as I live.”
- 38.11 The Bhagavān replied, “Gandharva King Delightful Appearance, listen to the prophecy of this monk. He will be devoted to me, he will cause my teachings to appear and bear their burden, and he will be a youth of my Śākya family. Gandharva King Delightful Appearance, after I am gone, in the southern region there will arise a land called Bald Ṛṣi, where there will emerge a meritorious town called Great Sands. In that town, there will be a river called Abundant Beauty. In a district on the northern side of that river a great pure merchant family will arise in a place called Kharjūrikā. In order to

cause my Dharma to appear, the youth of the Śākya family, the Licchavi youth Admired by All Worlds,⁴² will be born into that great family [F.188.a] as a supreme man and bodhisattva. His parents and relatives will name him after me. Thus, the great merchant family of Kharjūrikā should be viewed as the family of the Tathāgata.

38.12 “At that time, the land of Bald Ṛṣi will be abundant and flourishing and full of many beings. The child named after the Tathāgata will be loved and venerated by all beings. When that child goes forth to renunciation, he will lead a retinue of celibate practitioners and a host of monks. Risking his own life to teach the sacred Dharma and to cause the conduct of the Tathāgata to appear, he will carry out the conduct that is supremely difficult. The companions of that monk who desires the sacred Dharma will abandon thinking of their own lives and will guard the sacred Dharma. That assembly of monks will engage in conduct that is exceedingly difficult. They will respect me and develop pure discipline, restraining themselves with the pratimokṣa vows. Their conduct and the domain of their conduct will be perfectly complete, and they will not have to worry about engaging in even the slightest of misdeeds. Whichever monks, nuns, laymen, or laywomen develop trust in the supremely difficult words of this disciple of mine should all be regarded as being just like Great Cloud Essence.

38.13 “Furthermore, Gandharva King Delightful Appearance, whichever virtuous beings establish themselves firmly in the land of the sacred Dharma, hearing the words of my disciple will lead those sentient beings to show gratitude and respect toward me. For the sake of the sacred Dharma, they will abandon thinking of their own lives. They will abandon their wealth and any thoughts of the lives of their own groups, including their sons, their wives, and their daughters. Having done so, they will enter into battle with the great army, complete their battle with the great army, and defeat the powerful forces of Māra, [F.188.b] completely destroying the forces of Māra. They will firmly establish the sacred Dharma through all manner of skillful means and arouse the power of my sacred Dharma. These sentient beings will obtain that which is well obtained. They should be regarded as supreme beings and bodhisattvas. Those monks and nuns will become completely pure objects of generosity and will form a completely pure saṅgha. Those groups of laymen and laywomen will encounter the advent of buddhas. Although they will earnestly practice the sacred Dharma, Gandharva King Delightful Appearance, nevertheless those sentient beings who trust in the words of my disciple will be few; the vast majority will not develop conviction in them.

38.14 “Gandharva King Delightful Appearance, those who possess four qualities will trust in the words of my disciple, this monk who is named after the Tathāgata. What are these four? They will have heard of this *samādhi of the tide of the deep, constant ocean* from many former buddhas in the past. They will be fully supported by spiritual friends. They will abide in the superior intention and will be supported by virtuous roots. They will directly manifest vast conviction with their bodies. Gandharva King Delightful Appearance, those who possess these four qualities will trust in the words of my disciple. You should know that those who do not trust in them are ignorant people who are under the enchanting power of Māra. You should know that any sentient beings who do develop trust in them will be fully supported by the myriad buddhas. Ah! These future sentient beings will encounter the advent of all the buddhas. How is this? This monk who is named after the Tathāgata will be completely supported by many buddhas because his companions will be utterly pure and will include the assembly of monks and nuns. You should know that those who trust in my words will possess natures like vajras. [F.189.a]

38.15 “Furthermore, Gandharva King Delightful Appearance, behold the greatness of this monk who is named after the Tathāgata! Why? That monk made the vow and aspiration before the tathāgata Lamp of the Nāga Family that ‘I will completely sacrifice my own life in order to guard the sacred Dharma, the teachings of the Bhagavān Śākyamuni.’ After that, he actually sounded the roar of the sacred Dharma three times. In past times, this disciple of mine engaged in the conduct that is difficult, and in the present, he again engages in the conduct that is difficult. King Great Diligent Nāga is now the present-day Licchavi youth Admired by All Worlds. You should know that this Licchavi youth will become the monk who is named after the Tathāgata.

38.16 “Again, Gandharva King Delightful Appearance, behold the greatness of this monk who is named after the Tathāgata! Those sentient beings who venerate that monk will have venerated all tathāgatas who appear in the past, future, and present over innumerable eons. Sentient beings who pay respect to that one who desires to be a monk and those who constantly make offerings by honoring him as their guru will have made offerings to all tathāgatas. Monks, nuns, laymen, and laywomen who abandon thinking of their own lives and who support that one who desires to be a monk by providing him with basic supplies and housing will have offered to honor all the tathāgatas as gurus. Monks, nuns, laymen, and laywomen who follow the instructions of that one who desires to be a monk will be carrying out the commands of all the tathāgatas. Monks, nuns, laymen, and laywomen who, with minds free from hatred, listen to that monk explain the sacred [F.189.b]

Dharma, take up the burden of his elaborate explanations, and explain them to others should be seen as being like Rāhula—children of skillful means who are devoted to the trainings.

38.17 “Those sentient beings with little merit—monks, nuns, laymen, and laywomen—who hear this prophecy will think, ‘Ah! This monk named after the Tathāgata is a counterfeit monk. He himself composed this *Great Cloud* discourse, which was not spoken by the Buddha, inserting within it a prophecy about himself. He gives his own teachings on basic precepts that he himself fabricated and that were not spoken by the Buddha. Now, venerables, this monk is mistaken. Venerables, he says that we keep male and female servants, cows, and water buffalo, and that these should all be abandoned. This misguided monk thus claims that we should dedicate our lives, take up his positions, and then engage in the conduct that is extremely difficult. If whatever we do or give will only produce results experienced in this life and the next, then what should we do?’ Speaking in this way, they criticize him, and meeting together in private, they sow discord. You should know that these sentient beings are under the power of darkness and have little merit.

38.18 “Gandharva King Delightful Appearance, see how difficult it is to realize this *Great Cloud* discourse! Sentient beings who have created virtuous roots—monks, nuns, laymen, or lay women who rely on the skillful means of the bodhisattvas—and who hear the prophecies of my disciple will produce the thought, ‘Ah! If it is held that even this wise monk is not a bodhisattva, then what power will ordinary sentient beings have within this great turbulent ocean of cyclic existence? Venerables, if we familiarize ourselves with his words, we will obtain well the fruition of birth, life, and going forth to renunciation. [F.190.a] That monk is renowned for obtaining a prophecy at the feet of the Tathāgata, who is renowned across the land, and for obtaining the Dharma that can be well seen with the divine eye. Therefore, it would be best if we were to give up thinking of our own lives, take him as our master, and uphold his Dharma teachings. Whether just three or four of us, we should become followers of the master. Venerables, it is quite easy to sacrifice our lives so that the sacred Dharma may appear.’

38.19 “Gandharva King Delightful Appearance, at that time, you must completely guard those noble children who delight in the sacred Dharma. Those noble children who desire the Dharma—monks, nuns, laymen, or laywomen, whether they be many or just one or two—will, on having heard the prophecies of my disciple, adopt the positions of his Dharma teaching. Thus, they will have adopted the position of all the practices of all the

tathāgatas and established themselves in the sacred Dharma. These sentient beings will have bodies that cannot be perceived by the sense faculties of asuras—inconceivable bodies—and yet they will correctly see all forms.

38.20 “Furthermore, Gandharva King Delightful Appearance, my disciple, the monk who is named after the Tathāgata, will sound the great roar of Dharma three times, and then the time for him to die will come—behold his greatness! At that time, Gandharva King Delightful Appearance, the assembly of my sacred Dharma will decline. When the end arrives, there will be no other sentient beings like him—they will not exist.”

38.21 “Bhagavān, after dying here, where will that monk go on to be reborn?”

The Bhagavān replied, “Gandharva King Delightful Appearance, after my disciple dies here, he will go on to become a buddha.”

38.22 “Bhagavān, I beseech you to explain this, to serve as medicine for sentient beings.”

“Excellent, noble child, excellent. [F.190.b] Listen well, noble child, as I explain to you the greatness of my disciple. Noble child, after this Fortunate Eon has passed and a thousand buddhas have gone on to parinirvāṇa, sixty-two eons will pass in which no buddhas will appear. During this time, one trillion pratyekabuddhas will appear. Noble child, after those sixty-two eons have passed, another seven buddhas will arise. When those seven buddhas have gone on to parinirvāṇa, then at that time this world system will become known as Manifest Clarity. Within this world system of Manifest Clarity there will arise a bhagavān, tathāgata, foe-destroyer, complete and perfect buddha named Radiant Source of Gnosis. The sentient beings who dwell within that Tathāgata’s buddhafiield will be beautiful and will have obtained clarity. At that time, all those who take the side of the sacred Dharma or cause the sacred Dharma to appear will take birth within this world system of Manifest Clarity. Having been born there, they will become supreme disciples of that bhagavān tathāgata Radiant Source of Gnosis, and they will all become bodhisattvas, supreme humans. At that time, for all sentient beings, thoughts of desire will cease to arise. Thoughts of anger will cease to arise. Thoughts of ignorance will cease to arise. All those sentient beings will gain faith in the Dharma and will practice the Dharma.

38.23 “The tathāgata, foe-destroyer, complete and perfect buddha Radiant Source of Gnosis will have a lifespan of fifteen intermediate eons. All sentient beings will attain emancipation through the three vehicles. Bodhisattvas will be innumerable. At that time, noble child, all māras and gods belonging to the faction of Māra will come to abide in the Great Vehicle and be steeped in compassion for sentient beings. [F.191.a] In that buddhafiield, the three unpleasant rebirths will not exist. The eight unfree states will not exist. It will be constantly adorned, like the northern continent

of Uttarakuru. In that buddhafiield, all māras and hostile forces will be vanquished. All metaphysical views will no longer exist. After the Bhagavān passes into parinirvāṇa, the sacred Dharma spoken by the Tathāgata will remain for a trillion years.

38.24 “At that time, many asuras, garuḍas, kinnaras, and mahoragas will go forth from the great assembly, throwing flowers, playing cymbals, and lavishing sandalwood powders and ointments on the Tathāgata. Each of the great disciples will take his own outer robe and place it on the Tathāgata’s body. The bodhisattvas will make inconceivable offerings to the Bhagavān of flowers piled as high as Mount Meru, flower garlands, powders, incense, and ointments, and they will produce the aspiration to engage in the bodhisattva conduct of the tathāgata Radiant Source of Gnosis.”

38.25 Then, the bodhisattva Great Cloud Essence addressed the Bhagavān, saying, “Ah, Bhagavān! This domain of the samādhi of *the tide of the deep, constant ocean* will cause many buddhas to appear in the future for those sentient beings with little merit. Having properly cultivated virtuous roots, sentient beings will receive prophecies—how amazing!”

38.26 The Bhagavān replied, “Great Cloud Essence, you should not say ‘sentient beings with little merit.’ Why? Great Cloud Essence, I would say that the arising of buddhas is rare, this *Great Cloud* discourse is rarer, and sentient beings who hear and cherish the samādhis, dhāraṇīs, or even just portions of verses from this *Great Cloud* discourse are even rarer still. Therefore, I would not say that these future sentient beings [F.191.b] have little merit. Furthermore, Great Cloud Essence, I would say that apart from those future sentient beings who hear and cherish a verse or just a portion of a verse from this *Great Cloud* discourse, there is nothing rarer.”

38.27 “Bhagavān, what does the Tathāgata mean by giving such a reply?”

38.28 “I have said that, apart from one who cherishes a verse or a portion of a verse from a discourse spoken by the Tathāgata, there is nothing rarer—there should be no doubts concerning this. Why is this? Whoever shows gratitude toward me for the samādhis, dhāraṇīs, or Dharma gateways taught in this *Great Cloud* discourse will receive a genuine prophecy. Sentient beings who obtain a prophecy from the Tathāgata should think, ‘Ah! I have established virtuous roots.’ I say that those future sentient beings who cherish those prophecies in such fashion will be extremely rare. Great Cloud Essence, this is what I meant when I said that it is not the case that those future sentient beings will have little merit.”

38.29 “Bhagavān, those bodhisattvas who abide in this samādhi of *the tide of the deep, constant ocean* have inexhaustible merit that cannot be fathomed by all the śrāvakas and pratyekabuddhas. Ah, how amazing!”

- 38.30 “So it is, Great Cloud Essence. They are unable to understand or measure the inexhaustible merit of bodhisattvas who abide in this samādhi. Why is that? To give an analogy, Great Cloud Essence, it is like the inexhaustible flow of water within the ocean—can it be fathomed?”
- 38.31 “No, Bhagavān, that is not possible.”
- 38.32 “Great Cloud Essence, the depth of the flow of the waters of this *Great Cloud* discourse is likewise unfathomable, and the inexhaustible merit of bodhisattvas who abide in this samādhi is likewise unfathomable. Furthermore, Great Cloud Essence, bodhisattva mahāsattvas [F.192.a] who abide in this samādhi could take as many world systems as there are grains of sand in the Ganges River, tie them up with a single hair from their big toe, and then hurl them past countless quintillions of world systems. They can display all such deeds without harming any sentient beings therein and without those sentient beings knowing of or seeing them, and yet other sentient beings would know of and see the display of such deeds.
- 38.33 “Furthermore, Great Cloud Essence, bodhisattva mahāsattvas who abide in this samādhi could take as many world systems as there are grains of sand in the Ganges River and place them on the tip of a needle and then, as if throwing a juniper leaf up into the air, hurl them upward past countless quintillions of world systems. However, no sentient beings would be harmed, and no sentient beings would know or see that ‘we have been taken somewhere, we have gone somewhere.’ Again, those bodhisattvas could place those world systems back in their original location, and this going and coming would not be apparent at all. Yet other sentient beings would see and know that ‘this is a bodhisattva’s magical manifestation.’
- 38.34 “Furthermore, Great Cloud Essence, bodhisattva mahāsattvas who abide in this samādhi could place all the world systems within nine directions on the tip of a needle, like a bird poised upon a juniper leaf and, having thrown them all up into the air, insert them within the remaining world systems. However, no sentient beings would be harmed, and no sentient beings would know or see that ‘we have been taken somewhere, we have gone somewhere.’ Again, those bodhisattvas could place those world systems back in their original locations, and this going and coming would not be apparent at all. Yet other sentient beings would see and know the display of such activities.
- 38.35 “Furthermore, Great Cloud Essence, bodhisattva mahāsattvas who abide in this samādhi could gather all the world systems in the ten directions [F.192.b] within a single world system and then insert them all within a single lentil. However, no sentient beings would be harmed, and no sentient beings would know or see that ‘we have been taken somewhere, we have gone somewhere, we have been inserted somewhere.’ Other sentient beings

would see and know. These are the kinds of deeds that bodhisattva mahāsattvas who abide in this samādhi can display with their power to tame sentient beings.”

38.36 The bodhisattva Great Cloud Essence said, “Bhagavān, chief of the array of bodhisattvas who abide in this samādhi, I beseech you to explain to sentient beings how great the accumulated merit produced by this great merit-producing samādhi really is.”

38.37 “Excellent, Great Cloud Essence, excellent!” replied the Bhagavān. “Great Cloud Essence, I will use a simile to explain the production of merit that arises with this samādhi as its cause. Noble child, all great rivers, streams, lakes, ponds, and creeks are subsumed within the great ocean and gathered within the great ocean. Great Cloud Essence, you should similarly see that any activities described within discourses other than this one are subsumed within this samādhi and gathered within this samādhi.

38.38 “Great Cloud Essence, furthermore, you should see that all those discourses, samādhis, and sources of merit that are not included within this discourse and the sources of merit for the śrāvakas and pratyekabuddhas, all combined together, are subsumed and gathered within the aspiration for awakening that comes from hearing for just a single moment about this samādhi of the Tathāgata’s permanence.

38.39 “Therefore, Great Cloud Essence, noble sons and daughters who wish to take up the thought of pursuing the merit of permanence, eternity, tranquility, and stability, and who want to take up and manifest unexcelled, complete, and perfect awakening, [F.193.a] should all give rise to the aspiration for this samādhi of *the tide of the deep, constant ocean*. When they hear the correct teachings on the Tathāgata’s qualities of permanence, eternity, stability, and tranquility, they should not be afraid. They should uphold the cooling qualities of the Tathāgata’s permanence, eternity, stability, and tranquility. They should widely explain these to others and exert themselves so that these teachings do not disappear. To give an analogy, the footprints made by any living, migrating being can all fit within the footprints of the great elephant. In this fashion, you should know that all the samādhis and sources of merit that are described in discourses other than these can be gathered within this samādhi.

38.40 “Furthermore, Great Cloud Essence, consider, by analogy, that one can observe that Mount Meru and all the kingly mountains, the Black Mountains, all grasses, tree limbs, herbs, trees, the continent of Jambudvīpa, and the world system with its four continents, sun, and moon are all gathered within the great trichiliocosm world-system. In the same way, Great Cloud Essence, ordinary beings’ flow of merit, and those of śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas, together with all discourses and samādhis,

however numerous they may be, are all included within the single thought that 'the Tathāgata is permanent' engendered by a bodhisattva who abides in this samādhi.

38.41 "To give an analogy, when the sun dawns in the cloudless autumn sky, any pollutants or obscurations within the sky [F.193.b] will blaze, gleam, and shine as they are overpowered by the sun's brilliance. Similarly, Great Cloud Essence, when the sun of permanence dawns from this samādhi of *the tide of the deep, constant ocean* and shines forth the infinite light rays of the Tathāgata's permanence, eternality, stability, tranquility, and unwaning teachings, then whatever remains present within the sky of the Tathāgata's concealed speech will blaze, gleam, and shine with clarity as it is overpowered by this brilliance.

38.42 "Furthermore, Great Cloud Essence, suppose a man were to appear who had the power of the four wind kings, was endowed with strength, and could live for a hundred devaputra years.⁴³ That man sets out on the road in the morning, and after passing through many world systems, he returns to his own home. Then, he sets out on the road in the evening, and after cycling through many world systems he again returns to his own home. In this way, he sets out on the road day and night, and each time he fills the entire area he traverses with the seven precious substances up to the height of his own body and presents them as offerings. Making offerings in this fashion, without interruption or defects, Great Cloud Essence, would a great amount of merit be produced on this basis?"

38.43 "Bhagavān, it would be immeasurable."

"Great Cloud Essence," continued the Bhagavān, "however great the mass of merit accumulated from such offerings would be, it could not equal a hundredth part, a thousandth part, or even a trillionth part of the amount of merit accumulated by someone who reveals and explains the unwaning teaching from this samādhi on the greatness of the Tathāgata's quality of permanence to a member of the fourfold assembly or to a caraka, wanderer, nirgrantha, or the like; or who simply says the words 'the Tathāgata is permanent,' even out of derision or criticism, to be accepted by others, as a means of livelihood, or for the sake of gain, respect, or praise.

38.44 "To give an analogy, Great Cloud Essence, it is like the medicinal tree myrobalan, the king of medicines. [F.194.a] Some take its stalks, or its bark, or its shoots, or its leaves, or its flowers, or its fruits, or its buds, or its trunk, or its branches, or its sap, or its roots. And yet it does not think, 'My stalks have been taken, my bark has been taken, my shoots have been taken, my leaves have been taken, my flowers have been taken, my fruits have been taken, my buds have been taken, my trunk has been taken, my branches have been taken, my sap has been taken, my roots have been taken.' No conceptual

thoughts arise for the medicinal tree. But even though it has no conceptual thoughts, when compounded with milk, yogurt, butter, oil, or any other medicinal herbs, or mixed into a paste with other medicines and either consumed or smeared on the body, it is capable of dispelling illnesses for all sentient beings of superior, middling, or inferior capabilities.

38.45 “Similarly, when hearing of this samādhi, whether from the root text, or an auxiliary text, or a verse, or a line, or half a line, or a word, or just the four words ‘the Tathāgata is permanent,’ there is no conceptual thought such as ‘I grasped this samādhi from the root text, I grasped it from an auxiliary text, I grasped it from a verse, I grasped it from a line, I grasped it from half a line, I grasped it from a word, I grasped it from the four words “the Tathāgata is permanent.” ’ And yet, while there is no such conceptual thought, if a monk, nun, layman, laywoman, caraka, wanderer, nirgrantha, and so forth who has not trained their body, has not trained in wisdom, and has not trained their mind hears or apprehends it—even out of derision or criticism, whether from their own mouth or as a follower of another, or for the sake of gain, respect, or praise— [F.194.b] they will, in this body and this lifetime, purify the karma of all the countless misdeeds they have committed, and they will dispel the illnesses of desire, anger, and ignorance so that they never arise again.

38.46 “As an analogy, Great Cloud Essence, when the sun dawns, all snow and darkness will immediately vanish. Similarly, when the permanent sun of samādhi rises, the snow, darkness, clouds, and obscurations of all sentient beings’ misdeeds and karma will immediately vanish. [B9]

38.47 “Furthermore, Great Cloud Essence, it is like the wind, which arises in the sky and then permeates the pores and limbs of all sentient beings through no power of their own and extinguishes the stored heat of the body. Similarly, through this samādhi, the wind that is infused with the quality of the Tathāgata’s permanence arises within the sky of the afflictions and then permeates the root of the pores and limbs of all sentient beings through no power of their own, clearing away the stored heat of countless misdeeds and karma.

38.48 “Furthermore, Great Cloud Essence, bodhisattvas who abide in this samādhi do not maintain discipline for the sake of the fruition of stream entry. They do not maintain discipline for the sake of the fruition of once-returning. They do not maintain discipline for the sake of the fruition of non-returning. They do not maintain discipline for the sake of the fruition of the worthy ones. They do not maintain discipline for the sake of the infinite marks of the Tathāgata. They do not maintain discipline for the sake of the excellent minor marks of the Tathāgata. They do not maintain discipline for

- the sake of the inconceivable abodes of the Tathāgata. They do not maintain discipline for the sake of the unfathomability of the Tathāgata. They do not maintain discipline for the sake of the peerlessness of the Tathāgata.
- 38.49 “They do not abide in meditation [F.195.a] for the sake of the marks of the Tathāgata. They do not abide in meditation for the sake of the excellent minor marks of the Tathāgata. They do not abide in meditation for the sake of the inconceivable abodes of the Tathāgata. They do not abide in meditation for the sake of the unfathomability of the Tathāgata. They do not abide in meditation for the sake of the peerlessness of the Tathāgata. They do not abide in meditation for the sake of the infinitude of the Tathāgata. They do not abide in meditation for the sake of gaining the unfathomable qualities of the Tathāgata.
- 38.50 “They do not desire to generate the aspiration for awakening⁴⁴ for the sake of the marks of the Tathāgata. They do not desire to generate the aspiration for the sake of the excellent minor marks of the Tathāgata. They do not desire to generate the aspiration for the sake of the inconceivable abodes of the Tathāgata. They do not desire to generate the aspiration for the sake of the unfathomability of the Tathāgata. They do not generate the aspiration for the sake of the peerlessness of the Tathāgata. They do not generate the aspiration for the sake of the infinitude of the Tathāgata. They do not generate the aspiration for the sake of gaining the unfathomable qualities of the Tathāgata.
- 38.51 “They do not maintain discipline for the sake of the Tathāgata’s powers of magical manifestation and miraculous display. They do not maintain discipline for the sake of the fearlessness of the Tathāgata. They do not maintain discipline for the sake of the secrets of the Tathāgata. They do not maintain discipline for the sake of the unsurpassed venerability of the Tathāgata. They do not maintain discipline for the sake of the essence of the Tathāgata.
- 38.52 “Rather, they maintain discipline for the sake of liberating all sentient beings from birth, old age, sickness, death, sorrow, lamentation, suffering, unhappiness, and strife. They maintain discipline out of the desire for all sentient beings to obtain happiness. They maintain discipline out of the desire for all sentient beings’ welfare. [F.195.b] They maintain discipline out of the desire for all sentient beings to establish the bodhisattva qualities. They maintain discipline out of the desire for all sentient beings to accomplish buddhahood. They maintain discipline out of the desire for all sentient beings to engage in turning the wheel of Dharma. They maintain discipline out of the desire for all sentient beings to join the noble saṅgha. They maintain discipline out of the desire for all sentient beings to continue the lineage of the buddhas. They maintain discipline out of the desire for the

Dharma to flow uninterrupted among all sentient beings. They maintain discipline for the sake of establishing the family of the saṅgha among all sentient beings. They maintain discipline for the sake of establishing samādhi, wisdom, and liberation among all sentient beings. They maintain discipline out of the desire for all sentient beings' discipline to be unflagging, faultless, uncontaminated, and undisturbed."

38.53 Then the bodhisattva mahāsattva Great Cloud Essence addressed the Bhagavān, asking, "What did the Bhagavān Tathāgata mean when he said that 'bodhisattvas who abide in this samādhi⁴⁵ do not maintain discipline for the sake of the marks of the Tathāgata'?"

38.54 The Bhagavān replied, "Great Cloud Essence, this is because all the accomplished qualities of a buddha exist within bodhisattvas who abide in this samādhi.⁴⁶ Why is that? Because this samādhi is the source from which all the Buddha's qualities arise. To give an analogy, Great Cloud Essence, it is like one who has gained ownership of a multitude of precious stones of beryl and all manner of wealth. Would that person give rise to doubts or thoughts of desire for beryl that is like that which they already possess?"

"No, Bhagavān."

38.55 The Bhagavān continued, "It is unfounded to say that bodhisattvas who abide in this samādhi⁴⁷ give rise to thoughts of desire for marks that are like those that they already possess. [F.196.a] Great Cloud Essence, you should know that the bodhisattvas who abide in this samādhi are endowed with inconceivable domains and virtuous qualities."

38.56 "Bhagavān, should they be known as ones who have concluded all activities?"

"Great Cloud Essence, do not say this. Bodhisattvas who abide in this samādhi⁴⁸ will have finished all activities only when all sentient beings have become complete and perfect buddhas, attaining unsurpassed, complete, and perfect awakening. At that time, bodhisattvas who abide in this samādhi will have concluded all their activities."

38.57 "Ah, Bhagavān, how wonderful are those who do not turn away from this samādhi after hearing such an explanation of its domain! Those are sentient beings who do not seek to engage in suffering."

38.58 "So it is, Great Cloud Essence. In the future, those sentient beings who hear explanations of this samādhi and do not turn away from it will not need to engage in suffering. To give an analogy, it is like a powerful prince from a great family who is surrounded by close relatives and guardians, endowed with virtuous qualities, and fit to be empowered as a great king. He does not give rise to the thought that he would prefer to belong to a lower level of society. He knows that his status is that of a ruler of a great kingdom. Similarly, those who do not turn away upon hearing explanations of this

samādhi and recite them aloud—such people are endowed with all the virtuous qualities of Dharma and fit to be empowered as great bodhisattvas. Those who have heard of this samādhi do not give rise to the thought that they would prefer others that are of a lower status than this supreme samādhi—it would be baseless to say so. They are suited for the status of this vast samādhi.

38.59 “Furthermore, Great Cloud Essence, consider, by analogy, those outcasts and rogues who are not fit to be empowered with great offerings. Similarly, sentient beings who are like outcasts and rogues are not fit for the empowerment of this king of samādhis. Why is this? You should know that it is because bodhisattvas who abide in this samādhi [F.196.b] have paid veneration to many buddhas.

38.60 “Furthermore, Great Cloud Essence, behold the domain of the bodhisattvas who abide in this samādhi! Bodhisattva mahāsattvas who abide in this samādhi think, ‘In order to demonstrate the permanence, eternity, stability, and tranquility of the Tathāgata’s qualities, I will take in all sentient beings who do not understand this samādhi.’ Thus, they make a vow with the thought that ‘to benefit all sentient beings whenever, wherever, whomever they may be, and by whatever means, I will give whatever to whomever.’ Thus, they maintain discipline for the sake of fulfilling that aspiration. ‘To those who desire an arm, I will give an arm. To those who desire a leg, I will give a leg. To those who desire an eye, I will give an eye. To those who desire flesh, I will give flesh. To those who desire blood, I will give blood. To those who desire bones, I will give bones. To those who desire every limb, I will give every limb. For those who desire male and female servants, I will act as a servant. How much more must I be willing to give away all my wealth and grain—may it be so!’ Thus, they maintain discipline for this purpose.

38.61 “Furthermore, through their many actions that engage harmoniously with the world, they give whatever to whomever in order to benefit sentient beings whenever, wherever, whomever they may be, and by whatever means. They give without displeasure. They give without regret. They give without any hopes for the karmic ripening of their actions. With compassion and a desire to help sentient beings, and in order to demonstrate the permanence of the Tathāgata, they engage in the perfection of generosity, thinking, ‘After I have gathered all sentient beings, I will cause them to penetrate the permanence of the Tathāgata.’

38.62 “Moreover, Great Cloud Essence, bodhisattvas who abide in this samādhi will cause all sentient beings to correctly comprehend the permanence of the Tathāgata. How is this? Thinking in this way, for the sake of benefitting others, they give away their arms, legs, male and female servants, or

whatever is appropriate, [F.197.a] giving whatever is necessary in order to benefit sentient beings whenever, wherever, whomever they may be, and by whatever means. Thus, they give rise to the thought, 'As long as my body is capable of bringing benefit, it must serve as a cause for the enjoyment of sentient beings.' "

38.63 "Bhagavān, in the text of other discourses, it is said, 'Monks, this human body is a decaying body filled with pus. Like the unwanted scraps discarded by a potter, it is useless for fulfilling any desired purposes.' If this is the case, then bodhisattvas who abide in this samādhi should completely relinquish their bodies, thinking, 'My body is incapable of bringing benefit.' Bhagavān, what did you mean when you said this?"

38.64 "Great Cloud Essence, you should not see it this way. The bodies of bodhisattvas who abide in this samādhi are Dharma bodies.⁴⁹ Why is this? The bodies of bodhisattvas who abide in this samādhi are not compounded from bones, flesh, and blood but rather from the Dharma realm. Therefore, you should produce the perception that 'they are Dharma bodies, not flesh bodies.' "

38.65 "Bhagavān, what does the Tathāgata mean by giving a teaching that states that 'they are Dharma bodies, not flesh bodies'? If bodhisattvas⁵⁰ possess Dharma bodies, then they cannot work for the sake of sentient beings. For what reason? In other scriptural texts it is said that 'the Bhagavān replied that "even if you search for the trail of a bird in the sky with the utmost concentration, you will not find it." ' This being the case, if bodhisattvas who abide in this samādhi solely develop bodies like this, then their Dharma bodies—with such characteristics—will be like the trail of a bird in the sky, incapable of being destroyed or broken apart by sentient beings."

38.66 "Great Cloud Essence, do not say this. Bodhisattvas who abide in this samādhi⁵¹ can indeed work for the sake of sentient beings. You should know with certainty that this is because they have empowered manifestation bodies."

38.67 "Bhagavān, what does the Tathāgata mean by saying that 'they have empowered manifestation bodies'? [F.197.b] If they have empowered manifestation bodies, then they would have to put their Dharma bodies aside in order to minister to sentient beings, and that would be a great contradiction. If one were to maintain, 'Ah, those bodhisattvas who abide in this samādhi minister to sentient beings with flesh bodies,' then I would say that this is a false statement."

38.68 "Great Cloud Essence, do not say this. The empowered manifestation bodies of bodhisattvas who abide in this samādhi should be seen as being just like the emanation bodies created by illusionists."

- 38.69 “Bhagavān, what does the Tathāgata mean by speaking again and again of mistaken conceptions and unmistaken conceptions, defiled phenomena and undefiled phenomena?”
- 38.70 “Great Cloud Essence, you should think in no other terms than these. Bodhisattvas who abide in this samādhi, who possess empowered manifestation bodies, have bodies that are like medicinal trees. Bodhisattvas who abide in this samādhi should meditate upon being like grass, like rubble, like trees, like dirt, or like apparitions. They should meditate, ‘Ah! This body of mine has no conduct and no actions. It is a body with no mind and no heart and that is not included among the elements. Even if someone were to cut it up, divide it up, kidnap it, or steal it, this body of mine that is like a medicinal tree would not be incapable of bringing benefit.’ Why is this? Because it has been established as a Dharma body.
- 38.71 “Furthermore, Great Cloud Essence, it is like the roots of a medicinal tree. When they are taken away, the tree⁵² does not think, ‘My roots have been taken away.’ Whether its stalks, or its bark, or its shoots, or its leaves, or its flowers, or its fruits, or its buds, or its trunk, or its branches, or its sap, or its roots are taken, it does not think, ‘My stalks have been taken, my bark has been taken, my shoots have been taken, my leaves have been taken.’ Similarly, for bodhisattvas who abide in this samādhi, [F.198.a] their bodies are like medicinal trees. When an arm is taken, or a leg, or an eye, or flesh, or blood, or bones, or every limb, or male and female servants, or wealth, or grain is taken, they do not think, ‘My arm has been taken, my leg has been taken, my eye has been taken, my flesh has been taken, my blood has been taken, my bones have been taken, each of my limbs have been taken, my male and female servants have been taken, my wealth and grain have been taken.’ This is because they have undertaken to clear away all sentient beings’ illnesses of desire, anger, and ignorance. The bodies of bodhisattvas who abide in this samādhi are not ordinary, inferior bodies. You should know that they are empowered manifestation bodies, that they are nectar-like bodies.
- 38.72 “Great Cloud Essence, moreover, when bodhisattvas who abide in this samādhi have finished with their empowered manifestation bodies, then their flesh, which is like a medicinal tree, becomes food to be eaten by creatures such as vultures and ospreys. Furthermore, those sentient beings will then have no basis for being reborn in unpleasant realms. They will be born among gods or humans and will go on to please many buddhas.
- 38.73 “Furthermore, Great Cloud Essence, monks, nuns, laymen, and laywomen who desire to quickly realize this samādhi should give rise to the thought, ‘The Tathāgata is permanent, eternal, tranquil, and stable. In order to ensure that the discourses of the sacred Dharma will not disappear, I give whatever

to whomever in order to benefit sentient beings whenever, wherever, whomever they may be, and by whatever means.' Thinking thus, they give rise to the thoughts, 'To those who desire an arm, I will give an arm. To those who desire a leg, I will give a leg. To those who desire an eye, I will give an eye. To those who desire flesh, I will give flesh. To those who desire blood, I will give blood. To those who desire bones, I will give bones. To those who desire every limb, I will give every limb. [F.198.b] For those who desire servants, I will act as a servant. So that I can teach and explain the sacred Dharma, may they take my arms! May they take my legs! Similarly, may I give away my nose, my ears, each of my limbs, and beyond that, even my life!' Constantly giving rise to the thought that they themselves are like medicinal trees, they produce this thought for as long as they live, not simply for the duration of a finger snap.

38.74 "Furthermore, Great Cloud Essence, it is like a horse king with a flying mane and the power of clouds who sets out with the firm intention to rescue people who have been shipwrecked. From the middle of Mount Malaya, he issues a great call: 'Any sentient beings who grab hold of my back, my hindquarters, my tail, or even a single one of my hairs will all be saved!' Similarly, if there are sentient beings who, even out of derision or criticism, cause monks, nuns, laymen, laywomen, carakas, wanderers, or any other sentient beings to hear a single profound sentence, or a verse, or even part of a sentence deriving from this samādhi on the Tathāgata's permanence, eternality, tranquility, and stability and who explain these teachings, then bodhisattvas who abide in this samādhi will liberate those sentient beings, who are as though shipwrecked, from unpleasant rebirths in the lower realms.

38.75 "Furthermore, Great Cloud Essence, humans who simply hear of this samādhi will attain perfect lordship over humans, and they will never stray from that. They will attain perfect lordship over the gods, and they will never stray from that. They will attain the perfect lordship of Brahmā, and they will never stray from that. They will attain the perfect advent of buddhahood, and they will never stray from that. They will perfect the samādhi of this discourse, and they will never stray from that."

38.76 "Bhagavān, does a bodhisattva who abides in this samādhi [F.199.a] have an exceedingly correct view?"

38.77 "Those bodhisattva mahāsattvas abiding in this samādhi who have a correct view based on the conceptions of reality, permanence, self, and sentient beings can be said to possess an exceedingly correct view."

38.78 "Bhagavān, what does the Tathāgata mean by replying entirely with an explanation involving deceptive worldly conceptions?"

- 38.79 “Great Cloud Essence, ‘conceptions of reality, permanence, self, and sentient beings’ is an expression that means liberation. ‘All tathāgatas are permanent, eternal, tranquil, and stable’ is an expression for the unwaning sacred Dharma.”
- 38.80 “Bhagavān, what do you mean by saying that ‘like a child, one should form conceptions of reality, permanence, self, and sentient beings’?”
- 38.81 “Great Cloud Essence, do not entangle yourself like a silkworm! That is the essence of bodhisattva mahāsattvas who abide in this samādhi.”
- 38.82 “Bhagavān, on many occasions you have given various different responses that do not accord with the straightforward path that goes to the heart of the nature of the selflessness of phenomena. To what end do you speak of forming conceptions of permanence, self, and sentient beings? The Bhagavān has said, ‘Monks, liberation has the characteristic of space, which itself has no characteristics and no means by which it can be designated. Moreover, all the tathāgata, foe-destroyer, complete and perfect buddhas are also like this—equal to space.’
- 38.83 “The Bhagavān has also said that ‘the millions of tathāgatas are all like the moon reflected in water, like illusions, nonexistent, and void, their nature like that of a dream, hollow like the trunk of a plantain tree, and unstable like lightning and clouds. [F.199.b] All phenomena are empty and lack characteristics. The activities of phenomena are, in essence, like the traces of wind passing through space.’ Moreover, the Bhagavān has said that ‘all sentient beings in the world are subsumed under the inconceivable Dharma.’ Bhagavān, having realized the nature that is characterized by impermanence, how can one form conceptions of permanence, self, and sentient beings? How does one meditate upon the conduct of permanence? And subsequently, how does one train in this conduct?
- 38.84 “Again, the Bhagavān has said, ‘Monks, even if all the buddhas enter into deep concentration and search among everything subsumed within conditioned phenomena, they will not find any concept of self.’ If it is correct to say that there is no self, no life force, and no person and that all migrating beings are empty, then what is the meaning of the statement that one should form conceptions of permanence, self, and sentient beings?”
- 38.85 T“Great Cloud Essence,” replied the Bhagavān, “where have you fled to? Where have you strayed to? From now on, do not say such things. Do not worry that bodhisattvas who abide in this samādhi are not in harmony with all phenomena. It is precisely because they are not out of harmony with all phenomena that they do not have to extensively maintain discipline or cultivate their minds. It is because they are not out of harmony with all phenomena that they are joyful and that their commitment to undertake the activities of bodhisattvas therefore never wanes. They do not have to fear the

statement ‘all phenomena are annihilated.’ It is because all phenomena are not annihilated that they do not have to maintain discipline and do not have to cultivate their minds. It is because all phenomena are not annihilated that they are joyful and that their commitment to undertake the activities of bodhisattvas therefore never wanes.

38.86 “Similarly, the same thing applies to permanence, impermanence, conceit, lack of conceit, agitation, lack of agitation, conditioning, lack of conditioning, [F.200.a] voidness, nonvoidness, apprehension, nonapprehension, discipline, lax discipline, awareness, ignorance, names, namelessness, appropriation, nonappropriation, fear, fearlessness, signs, signlessness, death, deathlessness, awakening, and nonawakening.

38.87 “You do not have to be afraid of the statement ‘all phenomena are in parinirvāṇa.’ It is because all phenomena are without passing into⁵³ parinirvāṇa that bodhisattvas who abide in this samādhi⁵⁴ do not have to maintain discipline or cultivate their minds. It is because all phenomena are without passing into parinirvāṇa that they are joyful and that their commitment to undertake the activities of bodhisattvas therefore never wanes. What need is there to go on and on? Bodhisattvas who abide in this samādhi are well established, maintain discipline, and cultivate their minds because all beings are without passing into parinirvāṇa and because the Dharma teachings on the Tathāgata’s permanence, eternality, stability, and tranquility will not vanish.

38.88 “Furthermore, Great Cloud Essence, those who desire to abide in this samādhi should cultivate the conception of a self, cultivate the conception of a person, and cultivate the conception of a life force. Bodhisattvas who cultivate things in this way will quickly attain this samādhi.”

38.89 “Bhagavān, what understanding does the Tathāgata have in mind when making this statement?”

“Great Cloud Essence, bodhisattvas who abide in this samādhi cultivate the conception of a worldly self.”

38.90 “Bhagavān, is this a correct name where transworldly phenomena are concerned?”

“Bodhisattvas abiding in this samādhi who desire [F.200.b] to teach about transworldly conceptions and the conceptions of permanence and self should teach these correctly by way of five aspects. What are these five? They are like a grain seed, like a tree seed, like refined oil, like precious objects, and like an old snakeskin. In the case of these analogies, as long as grains such as rice and so forth are still developing from seeds, they are correctly classified and counted among indeterminate phenomena and are

not fit for sentient beings' use. When they have matured into their natural state, free from their husks, then they are fit for sentient beings' use, and their seeds can be counted among the category of determinate phenomena.

38.91 "Similarly, when one is practicing in a way that is not in harmony with all phenomena, and as long as one has not obtained this samādhi, one should be correctly classified and counted among indeterminate phenomena, and one is not capable of saving sentient beings. When one has attained the nature that is free from the husk of the afflictions of views, of doubts, of the conception of passing into parinirvāṇa, and of belief in⁵⁵ the nature that is impermanent and unstable, from then onward one will eliminate the doubts of all sentient beings and become their protector. The grain of the nature that is permanent, eternal, stable, and tranquil will have matured, and the concept of sentient beings will be established. In this fashion, all phenomena are like a grain seed.

38.92 "For the next analogy, Great Cloud Essence, it is like the fruits of the palm tree, the amṛtala, bamboo, and so forth. From the time they emerge as shoots and for as long as they have not matured into fruit, they are correctly classified and counted among indeterminate phenomena and are not fit for sentient beings' use. When they have matured into their natural state, free from their outer peel, then they are fit for sentient beings' use, and their seeds can be counted as determinate phenomena.

38.93 "Similarly, when one is practicing in a way that is not in harmony with all phenomena, and as long as one has not obtained this samādhi, one should be correctly classified and counted among indeterminate phenomena, and one is not capable of saving sentient beings. When one has attained the nature that is free from the outer peel of the afflictions of views, of doubts, [F.201.a] of the conception of passing into parinirvāṇa, and belief in the nature that is impermanent and unstable—from then onward one will eliminate the doubts of all sentient beings and become their protector. The seed of the nature that is permanent, eternal, stable, and tranquil will have matured, and the conception of sentient beings will be established.

38.94 "For the next analogy, Great Cloud Essence, it is like the refined oils produced from sugarcane, sesame, millet, sorghum, and cow's milk. From the time those things emerge as sprouts or from the udder and as long as they have not been refined into oil, they are correctly classified and counted among indeterminate phenomena and are not fit for sentient beings' use.

38.95 "Similarly, when one is practicing in a way that is not in harmony with all phenomena, and as long as one has not obtained this samādhi, one should be correctly classified and counted among indeterminate phenomena, and one is not capable of saving sentient beings. When one has attained the oily nature that is free from the outer peel of the afflictions of views, doubts, the

conception of passing into parinirvāṇa, and of belief in the nature that is impermanent and unstable, from then onward one will eliminate the doubts of all sentient beings and become their protector. The seed of the nature that is permanent, eternal, stable, and tranquil will have matured, and the conception of sentient beings will be established.

38.96 “For the next analogy, Great Cloud Essence, it is like a leadsmith, coppersmith, jeweler, goldsmith, or anyone else who makes precious things, who finely grinds up rocks, stones, pebbles, and so forth, pulverizing and then firing them in an oven. Until those are blended into a single nature or become a precious object, they should be correctly classified and counted among indeterminate phenomena and are not fit for sentient beings’ use. When they have attained the nature that is free from rocks, stones, and pebbles, [F.201.b] then they are fit for sentient beings’ use and can be correctly included among phenomena that possess the eternal, stable, and permanent nature of precious objects.

38.97 “Similarly, when one is practicing in a way that is not in harmony with all phenomena, and as long as one has not obtained this samādhi, one should correctly be classified among indeterminate phenomena, and one is not capable of saving sentient beings. When one has attained the nature that is free from the faults of the afflictions of views, of doubts, of the conception of passing into parinirvāṇa, and of belief in the nature that is impermanent and unstable, from then onward one will eliminate the doubts of all sentient beings and become their protector. The seed of the nature that is permanent, eternal, stable, and tranquil will have matured, and the conception of sentient beings will be established.

38.98 “For the next analogy, Great Cloud Essence, it is like the old skin of an aged snake. As long as it has not been discarded, it is correctly classified among indeterminate phenomena. Similarly, when one has attained the nature that is free from the covering of the afflictions of views, of doubts, of the conception of passing into parinirvāṇa, and of belief in the nature that is impermanent and unstable, which is like an old snakeskin, from then onward one will eliminate the doubts of all sentient beings and become their protector. The seed of the nature that is permanent, eternal, stable, and tranquil will have matured, and the conception of sentient beings will be established.

38.99 “Therefore, Great Cloud Essence, sons or daughters of noble family who wish to have a correct view regarding self, sentient being, life force, and person, which bodhisattvas who abide in this samādhi cultivate through these five aspects, [F.202.a] should consider the meaning of this. For I say

that whoever does not view these correctly does not see the truth, and sentient beings such as those are bound up with worldly phenomena based on confusion.”

38.100 “Bhagavān, what did the Tathāgata mean by this statement, that these five analogies indicate⁵⁶ what is real? If the Tathāgata says that, then I would ask him to explain the reason for this statement. This poses a great contradiction for sentient beings. Why? The Bhagavān has said that ‘all worldly activities are impermanent phenomena.’ According to this statement, when the grain and trees and so forth used in these five examples have matured into fruition, will they not be again destroyed? If they are destroyed, then since sentient beings will also be destroyed, all similar phenomena should also be correctly classified as impermanent—this is what I would say. What is destroyed is then born again—this is what I would say.

38.101 “I do not think that sentient beings are of two kinds, that is, permanent and impermanent.⁵⁷ All those who die here take rebirth elsewhere—this is what I would say. Therefore, all phenomena are impermanent—this is what I would say. Within this world, there are no phenomena that can be correctly observed to be permanent. If this is the case, then there cannot be two different types, permanent and impermanent—this is what I would say. And yet, how could I say that the Bhagavān himself makes false statements?”

38.102 The Bhagavān replied, “Great Cloud Essence, by contemplating in this way, have you not entangled yourself like a silkworm? What if, in a similar fashion, a certain person were to draw a comparison with the moon, saying to another, ‘Oh! Your face resembles a moon!’ Or another person were to draw a comparison with a mountain, saying, ‘Ah, the lord of elephants is like a mountain!’ Tell me—would that person’s face become like the moon, or would the great elephant become like a mountain?”

“Here, I would say that they are just drawing comparisons.”

38.103 “Great Cloud Essence, [F.202.b] within all worlds there is nothing that can truly be compared with these teachings. It is only because they bear some superficial resemblance that I have drawn comparisons using these five analogies. However, you must understand that there is nothing that compares to bodhisattvas who abide in this samādhi.”

38.104 “Bhagavān, what did the Tathāgata mean by saying that liberation is like the extinguishing of an iron lamp?”

“I did not say that liberation is like the extinguishing of an iron lamp. Rather, I was speaking of the exhaustion of the afflictions.”

38.105 “Bhagavān, given that you were not speaking of liberation but rather of the exhaustion of the afflictions, according to what understanding did you make such a false statement? What would you say now about the

Tathāgata's statement that all phenomena are like the moon reflected in water and like illusions?"

38.106 "This talk of being like the moon in water and like an illusion was also uttered in relation to the exhaustion of the afflictions. I was not speaking of all phenomena. Some phenomena are permanent, and some phenomena are impermanent—this is what I have said. How is this? Those sentient beings who are included on the side of liberation possess the character of permanent phenomena. Those who are included on the side of the absence of sentient beings and a life force possess the character of impermanent phenomena—this is what I have said."

38.107 "Since you have replied from the standpoint of insubstantiality, what did the Bhagavān Tathāgata mean by teaching about being like the extinguishing of an iron lamp?"

38.108 "What substantial entity exists there?"

"There is the container of oil and its nature of iron."

38.109 "Excellent, Great Cloud Essence, excellent! Bodhisattvas who desire to see in this way should similarly see bodhisattvas who abide in this samādhi as having a substantial nature. If the Tathāgata had taught that the container of oil and the nature of iron are extinguished simultaneously with the lamp, and that this is the manner of liberation, then it would follow that the Tathāgata is a proponent of nihilist views. Great Cloud Essence, I have not taught this. [F.203.a] However, that way of teaching according to insubstantiality—the teaching on the extinguishing of an iron lamp—describes the complete quelling of the afflictions. But the definitive teaching is that a substantial entity exists."

38.110 "I beseech the Bhagavān Tathāgata to explain the previous teaching that even if all the buddhas search with the utmost concentration for billions of eons, they will never find a substantial entity."⁵⁸

38.111 "So it is, Great Cloud Essence. If all the tathāgatas were to search all realms of existence for countless billions of eons with the utmost concentration, it is unfounded to say that they would find the conception of a sentient being. To give an analogy, it is like a king among his queen and her retinue who is seen leaving his palace to go to another place. It would be unfounded to say that he is still among his queen and her retinue. Similarly, it would be unfounded to say that bodhisattva mahāsattvas who abide in this samādhi, who have abandoned existence as a self or a sentient being and who are free from all afflictions, are still within existence and have become defiled by its faults for the sake of sentient beings' welfare.

38.112 "Therefore, when the Bhagavān says that within all realms of existence there are no phenomena—not even those as small as a mustard seed—that abide permanently, this teaches that there is no self, no sentient being, no

life force, and no person. Yet you should cultivate the conception that the Buddhadharma will abide for an exceptionally long time. Bodhisattvas who abide in this samādhi are not attached, they are not unattached, and they do not abide in phenomena that can be appropriated. They are permanent, eternal, stable, blissful, fearless, free from pride, and free from all afflictions, selves, sentient beings, life forces, and persons. Great Cloud Essence, it is thus that I have spoken of permanence, eternity, and stability.

38.113 “Great Cloud Essence, in the vehicle of the śrāvakas, I have taught, ‘Monks, you should uphold that which is to be upheld. [F.203.b] That which is to be upheld is the acceptance of permanence, eternity, stability, and self. You should accept these. The basis of the view is permanence, eternity, and stability, which are the single support.’ When this lucid meaning did not become conspicuous, I clarified it, but this teaching of mine was not understood by the people of the world. Sentient beings of little merit, thinking that ‘liberation is extinction’ and ‘the Tathāgata enters a truly existent parinirvāṇa,’ began forming the conception of parinirvāṇa, viewing living beings as being like moths falling into a lantern.

38.114 “Consider this analogy: suppose that all the merchants had gathered in a certain place during the spring and bathed in the water of a great lake, and one of them lost the precious jewel known as *endowed with all luminosity* within the lake.⁵⁹ Through the power of that jewel’s brilliance, all the water in the lake, as well as the bones, sand, gravel, and rocks within it, would be completely illuminated, shining even more brilliantly and clearly than the light of the sun and moon. Then, many people would dig with shovels in order to find that jewel. Whatever they found in there, they would think, ‘I have found that jewel!’ and become overjoyed. Then, those sentient beings would all sit down on the banks of the lake, and a feeling of arrogance would arise in each of them. Thinking, ‘We did not find anything,’ all those sentient beings would become dejected at not finding the precious jewel, thinking, ‘Alas! The jewel has not been found.’ Thinking thus, they would begin to harbor the idea that the jewel never existed and develop certainty in that. Yet, suppose one among them who was skilled in methods and intelligent searched for the jewel and was able to find it.

38.115 “Similarly, the śrāvakas and pratyekabuddhas, who do not understand the concealed words of all the discourses and samādhis, meditate on the impermanence of everything, the concept of emptiness, and the nonexistence of sentient beings. Because they have not obtained the understanding of the permanence of the Tathāgata, sentient beings cycle through existence like a wheel. However, [F.204.a] those noble sons and daughters who abide in this samādhi have found the precious jewel of the Tathāgata’s concealed words.

- 38.116 “Great Cloud Essence, therefore, wishing to perfectly and correctly behold all the tathāgatas, bodhisattvas who abide in this samādhi should produce the ideas of permanence, self, and sentient beings, and they should produce the idea of liberation. [B10]
- 38.117 “Furthermore, noble child, you should view bodhisattvas who abide in this samādhi as being like the shade of a tree. Why is this? When the tree is there, its shade arises. When there is shade, sentient beings who have become weary while traveling on the road can sit down there and catch their breath. Similarly, those sentient beings who desire the Tathāgata’s Dharma will go to those bodhisattvas⁶⁰ for refuge. I say that for any sentient beings who view the Tathāgata as having passed into parinirvāṇa, there will not be even the slightest refuge to which they could go. Those who see correctly will not promulgate this doctrine. I say again and again that those sentient beings of the view based on the conception of passing into parinirvāṇa are in fact creating suffering themselves.”
- 38.118 At that time, from the western direction there arose a great golden light that shone brilliantly. That great golden light illuminated the entire great trichiliocosm world-system, causing it to glow with the brilliant light of blazing jewels. At that time, within the entire great trichiliocosm world-system, all sources of light apart from the single brilliant light of the Tathāgata were eclipsed, including all the brilliance of the moon and sun, all the brilliance of Śakra, Brahmā, and the world guardians, and all the brilliance of the nāgas, yakṣas, and garuḍas. The light completely illuminated all stones, trees, forests, mountains, great mountains, and all intermediate spaces within the world. [F.204.b] All sentient beings within the hell realms who were struck by that light had their suffering quelled.
- 38.119 Furthermore, within the great assembly of the Bhagavān and his retinue, sprouting from the ground there appeared six hundred million splendid and beautiful lotus flowers, fine in color and pleasing to behold, with trillions of petals, and spread out everywhere. Above them stretched jeweled nets that were sweet smelling, smooth and soft like kācalindi cloth, and pleasing to touch. Fragrant smells wafted from each of those lotus flowers, pervading the entire great trichiliocosm world-system with their scent. The perfumes of all gods, nāgas, yakṣas, gandharvas, and humans became permeated with that fragrance. All gods, humans, asuras, garuḍas, nāgas, yakṣas, gandharvas, kinnaras, and mahoragas whose noses were reached by the fragrance of those lotus flowers developed the joy of Dharma and became endowed with the causes for hearing the Dharma, thinking, ‘I myself am free from afflictions.’

38.120 Then the bodhisattva mahāsattva Great Cloud Essence, beholding that array of the light of the Dharma, joined his palms and addressed the Bhagavān, saying, “Bhagavān, the shining forth of this light throughout the ten directions and the emergence of this array of lotus flowers—for whom is this omen intended?”

38.121 Then the goddess Stainless Light addressed Great Cloud Essence, saying, “Noble Great Cloud Essence, why do you ask the Bhagavān for whom this omen is intended? Phenomena are signless and dreamlike, and yet you ask this question. It seems that you are again mistaken.”

“Goddess, excellent, excellent! So it is. Goddess, excellent! It is according to the perception that apprehends dreamlike objects according to the view that they possess signs that I ask the Bhagavān.”⁶¹

38.122 “Noble Great Cloud Essence, [F.205.a] for whose benefit do you form this conception that apprehends things according to the view of signs?”

“It is in order to benefit all sentient beings.”

“It is unfounded to say that one who is incapable of removing their own view of self could remove others’ view of self.”

38.123 The Bhagavān replied, “Great Cloud Essence, it is just as the goddess has said. All bodhisattvas who abide in this samādhi see correctly according to the perception of signlessness.”

38.124 “Bhagavān, if noble sons or daughters—bodhisattvas who abide in this samādhi—wish to see correctly in line with the conception that signs do not exist, then how should they see correctly?”

“Great Cloud Essence, bodhisattvas who abide in this samādhi display many forms of themselves throughout the great trichilocosm world-system.”⁶²

38.125 “Bhagavān, how do bodhisattvas who abide in this samādhi display many forms of themselves throughout the great trichilocosm world-system?”

The Bhagavān replied, “To give an analogy, Great Cloud Essence, it is like an illusionist or an illusionist’s apprentice who, with skill developed through fervent training, displays himself transforming into a corpse amid great fanfare. He also displays himself transforming into various female forms, being captured by wild animals, and with his body melting, disappearing, or being burned, cut, or chopped up. With these forms he is capable of deceiving outsiders, yet when his displays are seen by those who are familiar with the ways in which these various forms are produced through secret methods, those people will not become fearful or unhappy. They will see those apparitions⁶³ as endowed with the self-nature of knowledge-mantras.

- 38.126 “In similar fashion, bodhisattvas who abide in this samādhi, with fervent training on the path of permanence, display themselves in various forms throughout the great trichiliocosm world-system in order to liberate sentient beings. Seeing bodhisattvas who abide in this samādhi display themselves in various forms, those who are familiar with and skilled in these displays will not become afraid, frightened, terrified, fearful, or unhappy. [F.205.b] They will see those displays⁶⁴ as endowed with the self-nature of the permanence of sentient beings.
- 38.127 “Furthermore, Great Cloud Essence, bodhisattvas who abide in this samādhi display themselves in various forms throughout the great trichiliocosm world-system, and in these forms, they perform countless, unfathomable, innumerable activities that engage harmoniously with the world. Again, they do so within three hundred billion Jambudvīpa continents. In similar fashion, they will grow old and again do so within one billion Jambudvīpa continents.”⁶⁵
- 38.128 “Bhagavān, in what manner do bodhisattvas who abide in this samādhi display themselves in various forms throughout the great trichiliocosm world-system and perform countless unfathomable activities that engage harmoniously with the world?”
- 38.129 “Bodhisattvas who abide in this samādhi display themselves as appearing to be born from wombs in each and every Jambudvīpa continent, and sentient beings observe that these beings were born through childbirth. Yet, these bodhisattvas⁶⁶ were not produced through intercourse, and thus they do not possess the self-nature of children.
- 38.130 “In each and every Jambudvīpa continent, they display themselves as appearing to go forth to renunciation, and sentient beings observe that they went forth to renunciation. Yet, these bodhisattvas do not engage in the perception of going forth to renunciation. They display themselves as appearing to perform the act of shaving their heads, and sentient beings observe that they have shaved their heads. Yet, these bodhisattvas do not engage in the conception of that.
- 38.131 “In each and every Jambudvīpa continent, they display themselves as appearing to go to scholars’ houses to learn all the books to be studied, and sentient beings observe that. Yet, these bodhisattvas have already thoroughly completed their training over many eons and have brought all activities to fulfillment after many trillions of eons.
- 38.132 “In each and every Jambudvīpa continent, they display themselves as appearing to go in the manner of geese and lions among humanity, [F.206.a] and sentient beings observe them as going in the manner of geese and lions

among humanity. Yet, after many trillions of eons and so forth, these bodhisattvas have already abandoned the conception of them going in the manner of geese and lions.⁶⁷

38.133 “In each and every Jambudvīpa continent, they display themselves with children and spouses, and sentient beings observe them as engaging in desire. Yet, although they do constantly and thoroughly engage in desire for the Dharma, these bodhisattvas do not abide in desire or afflictions.

38.134 “In each and every Jambudvīpa continent, they display themselves as appearing to defecate and urinate, and sentient beings observe that they defecate and urinate. Yet, after countless tens of millions of eons these bodhisattvas have abandoned the conceptions of defecating and urinating and do not engage in these conceptions.

38.135 “In each and every Jambudvīpa continent, they display themselves as appearing to use tooth-cleaning sticks, and sentient beings observe them as chewing on tooth-cleaning sticks. Yet, after countless tens of millions of eons these bodhisattvas have completely abandoned the tooth-cleaning stick of the afflictions, and their mouths possess the fragrance of the utpala flower.

38.136 “In each and every Jambudvīpa continent, they display themselves as appearing to hold parasols and wear shoes, and sentient beings observe that they hold parasols and wear shoes. Yet, after many tens of millions of eons these bodhisattvas have abandoned the conception of the parasols and shoes of the afflictions. Their bodies are pure, and they constantly hold the parasols of samādhi and the joy of Dharma and display many jeweled parasols and shoes of lotus flowers.

38.137 “In each and every Jambudvīpa continent, they display themselves as appearing to bathe, and sentient beings observe them bathing. Yet, after many tens of millions of eons these bodhisattvas have abandoned the conception of bathing. They constantly bathe in the water of the Dharma that has arisen from the many discourses, with all sentient beings as the ghats [that lead to their bathing ponds].

38.138 “In each and every Jambudvīpa continent, they display themselves as appearing to be naturally susceptible to illness, and sentient beings observe them relying on medicines. Yet, after many tens of millions of eons these bodhisattvas are free from all afflictions and have cleared away all illnesses. Moreover, they cure those sentient beings who have been struck by illness and who are naturally susceptible to desire.

38.139 “In each and every Jambudvīpa continent, they display themselves as susceptible to cold and heat, [F.206.b] and sentient beings observe them as susceptible to cold and heat. Yet, after many tens of millions of eons these bodhisattvas have abandoned all fear of cold and heat.

- 38.140 “In each and every Jambudvīpa continent, they display themselves as becoming afflicted with craving and clinging due to hunger and thirst, and sentient beings observe them as suffering hunger and thirst. Yet, after many tens of millions of eons, these bodhisattvas have crossed over the flowing river of fear due to the conception of hunger and thirst, and having done so they constantly conjure up food for those spirits afflicted by hunger and thirst, saying ‘Let there be food!’
- 38.141 “In each and every Jambudvīpa continent, they display themselves as undertaking the practice of the perfection of generosity, and sentient beings observe this, thinking, ‘Ah! They are sentient beings exerting themselves in generosity.’ Yet, over many tens of millions of eons, these bodhisattvas have constantly practiced the various perfections, and as a result they have become primary causes for sentient beings’ accumulation of the ten perfections.
- 38.142 In each and every Jambudvīpa continent, they display themselves in the manner of cakravartin kings, and sentient beings observe them as cakravartin kings, yet they do not engage in the conduct of ordinary cakravartin kings. Rather, they constantly act as kings who turn the wheel of the incontrovertible Dharma, and they enable all sentient beings to do the same.
- 38.143 “In each and every Jambudvīpa continent, they display themselves with the form and characteristics of one who goes forth having discarded a perfect and vast kingdom as if it were so much dry grass. In each and every one, they seem not to have gone forth to renunciation, and in each and every one, sentient beings observe them as not having gone forth to renunciation.
- 38.144 “In each and every Jambudvīpa continent, they display themselves⁶⁸ as non-Buddhist renunciants who have gone forth to renunciation with false views, and sentient beings observe them as renunciants. Yet it is not the case that they have become renunciants who subscribe to non-Buddhist doctrines. Rather, they have gone forth to renunciation in order to liberate those non-Buddhist renunciants.
- 38.145 “In each and every Jambudvīpa continent, they display themselves first going forth to renunciation as the Tathāgata, and sentient beings observe them as having gone forth to renunciation as the Tathāgata. Yet, over many tens of millions of eons, these bodhisattvas have already fulfilled the activity of the Tathāgata’s going forth to renunciation. [F.207.a]
- 38.146 “In each and every Jambudvīpa continent, they display themselves as correctly observing the twelve austerities,⁶⁹ and sentient beings observe them as ascetics who engage in austerities. Yet, over many tens of millions of eons, these bodhisattvas have already completed the austerities, and they constantly abide in equipoise.

- 38.147 “In each and every Jambudvīpa continent, they display themselves as sitting on a grass mat at the seat of awakening, and sentient beings observe them as sitting at the seat of awakening. Yet these bodhisattvas are constantly engaged in fulfilling the activities of awakening.
- 38.148 “In each and every Jambudvīpa continent, they display themselves as engaging in meditative absorption, samādhi, and equanimity, and sentient beings observe them as engaging in meditative absorption, samādhi, and equanimity. Yet, these bodhisattvas are constantly practicing the many practices of engaging in equanimity.
- 38.149 “In each and every Jambudvīpa continent, they display themselves as explaining the nine categories of discourses, and sentient beings observe them as the Bhagavān explaining the speech of the nine categories of discourses. Yet, these bodhisattvas are constantly explaining all the various categories of discourses.
- 38.150 “In each and every Jambudvīpa continent, they display themselves as definitively attaining the full measure of the basic precepts, and sentient beings observe them as possessing the full measure of the basic precepts. Yet, these bodhisattvas are constantly engaged in the various discourses belonging to the eighty-four thousand divisions of the Dharma and are constantly upholding all the various basic precepts.
- 38.151 “In each and every Jambudvīpa continent, they display themselves as subduing Māra at the base of the Bodhi tree, and sentient beings observe them as having defeated the armies of Māra. Yet, these bodhisattvas do not give rise to the conception of Māra and have permanently eliminated all the many tens of millions of māras such as the māra of the afflictions, the māra of the aggregates, and so forth.
- 38.152 “In each and every Jambudvīpa continent, they display themselves as attaining the four fruitions, such as the fruition of stream entry and so forth, and sentient beings observe them as having attained the four fruitions. Yet, these bodhisattvas do not give rise to the conception of the four fruitions. Since they conduct themselves in all the various fruitional activities but have not become non-returners, they are constantly reentering the links of conditioned existence in order to liberate all sentient beings. [F.207.b]
- 38.153 “In each and every Jambudvīpa continent, they display themselves as objects worthy of veneration, and sentient beings observe them as objects worthy of the entire world’s veneration. Yet, these bodhisattvas do not act with the pride of one who is an object worthy of veneration. Thinking, ‘I will not engage in the conception of being an object worthy of veneration until such time as all sentient beings have become objects worthy of veneration by attaining unsurpassed, complete, and perfect awakening,’ they engage in unblemished conduct.

- 38.154 “In each and every Jambudvīpa continent, they display themselves as creating schism among the saṅgha, and sentient beings observe them as having created schism among the saṅgha. Yet, over countless tens of millions of eons, these bodhisattvas have never before created schism among the saṅgha but rather have acted to bring benefit to the saṅgha.
- 38.155 “In each and every Jambudvīpa continent, they display themselves as casting aside the dust that has been touched by the Tathāgata’s feet, and sentient beings observe this, thinking, ‘Ah! This is one who merely wears the saffron-colored robes but engages in unbearable deeds.’ Yet, these bodhisattvas do not merely wear the saffron-colored robes. Rather, they benefit all sentient beings and guide them to happiness. Similarly, they moreover display themselves as complaining when they hear the teachings of Dharma at the Tathāgata’s feet, saying, ‘Ah! This recluse Gautama only speaks in words that are hard to understand.’ Sentient beings observe this, thinking, ‘Ah! This is a distracted monk with dull wisdom.’ Yet, over many tens of millions of eons, these bodhisattvas have acted to benefit and please the Tathāgata.
- 38.156 “In each and every Jambudvīpa continent, they display themselves as offering poisoned food to the Tathāgata, violating the basic precepts, and committing unforgivable offenses, and sentient beings observe them as violators of the precepts. Yet, these bodhisattvas cause all sentient beings to uphold the disciplinary precepts.
- 38.157 “In each and every Jambudvīpa continent, they display the many deeds of the tathāgatas, and sentient beings observe them as perfect teachers. Yet, these bodhisattvas are not perfect teachers. They are engaging in the adornments of the Tathāgata.
- 38.158 “In each and every Jambudvīpa continent, they display themselves as śrāvakas and pratyekabuddhas, and sentient beings observe them as śrāvakas and pratyekabuddhas. [F.208.a]
- 38.159 “In each and every Jambudvīpa, they display themselves as passing into parinirvāṇa, and sentient beings observe them passing into parinirvāṇa. Yet, because these bodhisattvas have already forever passed into parinirvāṇa, they will never pass into parinirvāṇa.
- 38.160 “By passing into parinirvāṇa once, these bodhisattvas will not have passed into parinirvāṇa. Rather, it is by passing into parinirvāṇa many times that they will pass into parinirvāṇa. By having passed into parinirvāṇa eight hundred forty billion times, they will pass into parinirvāṇa. By having passed into parinirvāṇa two hundred ten billion times from desire, they will eventually pass into parinirvāṇa, but it is not the case that they can pass into parinirvāṇa solely on the basis of desire. They will pass into parinirvāṇa two hundred ten billion times from anger. They will pass into parinirvāṇa two

hundred ten billion times from ignorance. They will pass into parinirvāṇa two hundred ten billion times from an equal combination of desire, anger, and ignorance. By passing into parinirvāṇa in these four ways, they will eventually pass into great parinirvāṇa, which does not depend on desire, anger, ignorance, or an equal combination of the three.

38.161 “Thus, by passing into these four great parinirvāṇas over many tens of millions of eons, they fulfill all their activities and, through their power to tame beings, display themselves as passing into parinirvāṇa. However many aspects of nonvirtue exist, that is the number of times they will pass into parinirvāṇa. They will constantly pass into parinirvāṇa for an instant, for a second, and for a minute. Thus, they will pass into parinirvāṇa in many ways, and yet since even the name of parinirvāṇa has never existed, they will never pass into parinirvāṇa.

38.162 “In each and every Jambudvīpa continent, they will display themselves performing the deeds of Māra, and sentient beings will observe them as evil Māra. [F.208.b] Yet, these bodhisattvas do not perform the deeds of Māra. While constantly performing as many of Māra’s deeds as there are aspects of nonvirtue such as desire, anger, ignorant fear, and so forth, they do not maintain those deeds of Māra that are extremely harmful.

38.163 “In each and every Uttarakuru continent, they display themselves as appearing to be born from wombs, and sentient beings observe that these bodhisattvas were born through childbirth. Yet, these bodhisattvas were not produced through intercourse, and thus they do not possess the self-nature of children.

38.164 “In each and every Uttarakuru continent, they display themselves as appearing to go forth to renunciation, and sentient beings observe that they went forth to renunciation. Yet, these bodhisattvas do not engage in the conception of going forth to renunciation. They display themselves as appearing to perform the act of shaving their heads, and sentient beings observe that they have shaved their heads. Yet, these bodhisattvas do not engage in the conception of that.

38.165 “In each and every Uttarakuru continent, they display themselves as appearing to go to scholars’ houses to learn all the books to be studied, and sentient beings observe that. Yet, these bodhisattvas have already thoroughly completed their training over many eons and have brought all activities to fulfillment after many trillions of eons.

38.166 “In each and every Uttarakuru continent, they display themselves as appearing to go in the manner of geese and lions among humanity, and sentient beings observe them as going in the manner of geese and lions

among humanity. Yet, after many trillions of eons and so forth, these bodhisattvas have already abandoned the conception of going in the manner of geese and lions.

38.167 “In each and every Uttarakuru continent, they display themselves with children and spouses, and sentient beings observe them as engaging in desire. Yet, although they do constantly and thoroughly engage in desire for the Dharma, these bodhisattvas do not abide in desire or afflictions.

38.168 “In each and every Uttarakuru continent, they display themselves as appearing to defecate and urinate, and sentient beings observe that they defecate and urinate. Yet, after countless tens of millions of eons these bodhisattvas have abandoned the conceptions of defecating and urinating and do not engage in these conceptions.

38.169 “In each and every Uttarakuru continent, they display themselves as appearing to use tooth-cleaning sticks, and sentient beings observe them as chewing on tooth-cleaning sticks. Yet, after countless tens of millions of eons these bodhisattvas have completely abandoned the tooth-cleaning stick of the afflictions, and their mouths possess the scent of the utpala flower.
[F.209.a]

38.170 “In each and every Uttarakuru continent, they display themselves as appearing to hold parasols and wear shoes, and sentient beings observe that they hold parasols and wear shoes. Yet, after many tens of millions of eons these bodhisattvas have abandoned the conception of the parasols and shoes of the afflictions; their bodies are pure, and they constantly hold the parasols of samādhi and the joy of Dharma and display many jeweled parasols and shoes of lotus flowers.

38.171 “In each and every Uttarakuru continent, they display themselves as appearing to bathe, and sentient beings observe them as bathing. Yet, after many tens of millions of eons these bodhisattvas have abandoned the conception of bathing. They constantly bathe in the water of the Dharma that has arisen from the many discourses, with all sentient beings as the ghats [that lead to their bathing ponds].

38.172 “In each and every Uttarakuru continent, they display themselves as appearing to be naturally susceptible to illness, and sentient beings observe them relying on medicines. Yet, after many tens of millions of eons these bodhisattvas are free from all afflictions and have cleared away all illnesses. Moreover, they cure those sentient beings who have been struck by illness and who are naturally susceptible to desire.

38.173 “In each and every Uttarakuru continent, they display themselves as susceptible to cold and heat, and sentient beings observe them as susceptible to cold and heat. Yet, after many tens of millions of eons these bodhisattvas have abandoned all fear of cold and heat.

- 38.174 “In each and every Uttarakuru continent, they display themselves as becoming afflicted with craving and clinging due to hunger and thirst, and sentient beings observe them as suffering hunger and thirst. Yet, after many tens of millions of eons, these bodhisattvas have crossed over the flowing river of fear due to the conception of hunger and thirst, and having done so they constantly conjure food for those spirits afflicted by hunger and thirst, saying ‘Let there be food!’
- 38.175 “In each and every Uttarakuru continent, they display themselves as undertaking the practice of the perfection of generosity, and sentient beings observe this, thinking, ‘Ah! They are sentient beings exerting themselves in generosity.’ Yet, over many tens of millions of eons, these bodhisattvas have constantly practiced the various perfections, and as a result they have become primary causes for sentient beings’ accumulation of the ten perfections.
- 38.176 “In each and every Uttarakuru continent, they display themselves in the manner of cakravartin kings, [F.209.b] and sentient beings observe them as cakravartin kings, yet they do not engage in the conduct of ordinary cakravartin kings. Rather, they constantly act as kings who turn the wheel of the incontrovertible Dharma, and they enable all sentient beings to do the same.
- 38.177 “In each and every Uttarakuru continent, they display themselves with the form and characteristics of one who goes forth having discarded a perfect and vast kingdom as if it were so much dry grass. In each and every one, they seem not to have gone forth to renunciation, and in each and every one, sentient beings observe them as not having gone forth to renunciation.
- 38.178 “In each and every Uttarakuru continent, they display themselves⁷⁰ as non-Buddhist renunciants who have gone forth to renunciation with false views, and sentient beings observe them as renunciants. Yet it is not the case that they have become renunciants who subscribe to non-Buddhist doctrines. Rather, they have gone forth to renunciation in order to liberate those non-Buddhist renunciants.⁷¹
- 38.179 “In each and every Uttarakuru continent, they display themselves first going forth to renunciation as the Tathāgata, and sentient beings observe them as having gone forth to renunciation as the Tathāgata. Yet, over many tens of millions of eons, these bodhisattvas have already fulfilled the activity of the Tathāgata’s going forth to renunciation.
- 38.180 “In each and every Uttarakuru continent, they display themselves as correctly observing the twelve austerities, and sentient beings observe them as ascetics who engage in austerities. Yet, over many tens of millions of eons, these bodhisattvas have already completed the austerities, and they constantly abide in equipoise.

- 38.181 “In each and every Uttarakuru continent, they display themselves on a grass mat at the seat of awakening, and sentient beings observe them as sitting at the seat of awakening. Yet these bodhisattvas are constantly engaged in fulfilling the activities of awakening.
- 38.182 “In each and every Uttarakuru continent, they display themselves as engaging in meditative absorption, samādhi, and equanimity, and sentient beings observe them as engaging in meditative absorption, samādhi, and equanimity. Yet, these bodhisattvas are constantly practicing the many practices of engaging in equanimity.
- 38.183 “In each and every Uttarakuru continent, they display themselves as explaining the nine categories of discourses, and sentient beings observe them as the Bhagavān explaining the speech of the nine categories of discourses. [F.210.a] Yet, these bodhisattvas are constantly explaining all the various categories of discourses.
- 38.184 “In each and every Uttarakuru continent, they display themselves as definitively attaining the full measure of the basic precepts, and sentient beings observe them as possessing the full measure of the basic precepts. Yet, these bodhisattvas are constantly engaged in the various discourses belonging to the eighty-four thousand divisions of the Dharma and are constantly observing all the various basic precepts.
- 38.185 “In each and every Uttarakuru continent, they display themselves as subduing Māra at the base of the Bodhi tree, and sentient beings observe them as having defeated the armies of Māra. Yet, these bodhisattvas do not give rise to the conception of Māra and have permanently eliminated all the many tens of millions of māras such as the māra of the afflictions, the māra of the aggregates, and so forth.
- 38.186 “In each and every Uttarakuru continent, they display themselves as attaining the four fruitions, such as the fruition of stream entry and so forth, and sentient beings observe them as having attained the four fruitions. Yet, these bodhisattvas do not give rise to the conception of the four fruitions. Since they conduct themselves in all the various fruitional activities but have not become non-returners, they are constantly reentering the links of conditioned existence in order to liberate all sentient beings.
- 38.187 “In each and every Uttarakuru continent, they display themselves as objects worthy of veneration, and sentient beings observe them as objects worthy of the entire world’s veneration. Yet, these bodhisattvas do not act with the pride of one who is an object worthy of veneration. Thinking, ‘I will not engage in the conception of being an object worthy of veneration until such time as all sentient beings have become objects worthy of veneration by attaining unsurpassed, complete, and perfect awakening,’ they engage in unblemished conduct.

- 38.188 “In each and every Uttarakuru continent, they display themselves as creating schism among the saṅgha, and sentient beings observe them as having created schism among the saṅgha. Yet, over countless tens of millions of eons, these bodhisattvas have never before created any schism among the saṅgha but rather have acted to bring benefit to the saṅgha.
- 38.189 “In each and every Uttarakuru continent, they display themselves as casting aside the dust that has been touched by the Tathāgata’s feet, and sentient beings observe this, thinking, ‘Ah! This is one who merely wears the saffron-colored robes but engages in unbearable deeds.’ Yet, these bodhisattvas do not merely wear the saffron-colored robes. Rather, they benefit all sentient beings and guide them to happiness. [F.210.b] Similarly, they moreover display themselves as complaining when they hear the teachings of Dharma at the Tathāgata’s feet, saying, ‘Ah! This recluse Gautama only speaks in words that are hard to understand.’ Sentient beings observe this, thinking, ‘Ah! This is a distracted monk with dull wisdom.’ Yet, over many tens of millions of eons, these bodhisattvas have acted to benefit and please the Tathāgata.
- 38.190 “In each and every Uttarakuru continent, they display themselves as offering poisoned food to the Tathāgata, violating the basic precepts, and committing unforgivable offenses, and sentient beings observe them as violators of the precepts. Yet, these bodhisattvas cause all sentient beings to uphold the disciplinary precepts.
- 38.191 “In each and every Uttarakuru continent, they display the many deeds of the tathāgatas, and sentient beings observe them as perfect teachers. Yet, these bodhisattvas are not perfect teachers. They are engaging in the adornments of the Tathāgata.
- 38.192 “In each and every Uttarakuru continent, they display themselves as śrāvakas and pratyekabuddhas, and sentient beings observe them as śrāvakas and pratyekabuddhas.
- 38.193 “In each and every Uttarakuru continent, they display themselves as passing into parinirvāṇa, and sentient beings observe them passing into parinirvāṇa. Yet, because these bodhisattvas have already forever passed into parinirvāṇa, they will never pass into parinirvāṇa.
- 38.194 “By passing into parinirvāṇa once, these bodhisattvas will not have passed into parinirvāṇa. Rather, it is by passing into parinirvāṇa many times that they will pass into parinirvāṇa. By having passed into parinirvāṇa eight hundred forty billion times, they will pass into parinirvāṇa. By having passed into parinirvāṇa two hundred ten billion times from desire, they will eventually pass into parinirvāṇa, but it is not the case that they can pass into parinirvāṇa solely on the basis of desire. They will pass into parinirvāṇa two hundred ten billion times from anger. They will pass into parinirvāṇa two

hundred ten billion times from ignorance. [F.211.a] They will pass into parinirvāṇa two hundred ten billion times from an equal combination of desire, anger, and ignorance. By passing into parinirvāṇa in these four ways, they will eventually pass into great parinirvāṇa, which does not depend on desire, anger, ignorance, or an equal combination of the three.

38.195 “Thus, by passing into these four great parinirvāṇas over many tens of millions of eons, they fulfill all their activities and, through their power to tame beings, display themselves as passing into parinirvāṇa. However many aspects of nonvirtue exist, that is the number of times they will pass into parinirvāṇa. They will constantly pass into parinirvāṇa for an instant, for a second, and for a minute. Thus, they will pass into parinirvāṇa in many ways, and yet since even the name of parinirvāṇa has never existed, they will never pass into parinirvāṇa.

38.196 “In each and every Uttarakuru continent, they will display themselves performing the deeds of Māra, and sentient beings will observe them as evil Māra. Yet, these bodhisattvas do not perform the deeds of Māra. While constantly performing as many of Māra’s deeds as there are aspects of nonvirtue such as desire, anger, ignorant fear, and so forth, they do not maintain those deeds of Māra that are exceedingly harmful.

38.197 “Just as it is for the continents of Jambudvīpa and Uttarakuru, so it is for all the continents. They display themselves as each of the Four Great Kings, or as Śakra, Lord of the Devas, surrounded by the host of deities from the Heaven of the Thirty-Three, and the deities of the Heaven of the Thirty-Three observe them as Śakra, Lord of the Devas. In a similar fashion, they display themselves⁷² as the Four World Guardians. In all realms of existence, they display themselves being born from wombs into all manner of existences, and sentient beings in all manner of existences observe these bodhisattvas as appearing in the same forms as themselves. Similarly, they display themselves as possessing all the natures of the twelve links of conditioned existence and as engaging in the conception of the realm of sentient beings. However, they do not abide in the realm of sentient beings but rather in the Dharma realm, and sentient beings observe them as constantly discoursing on the Dharma. [F.211.b]

38.198 “Therefore, Great Cloud Essence, bodhisattvas who abide in this samādhi of the tide of the deep, constant ocean are not bound to a single location as their basis of rebirth. They do not engage in the behavior belonging to the domains of the śrāvakas and pratyekabuddhas. To liberate all sentient beings, they carry out myriad activities that engage harmoniously with the world. Constantly engaging harmoniously with all worlds, they display themselves wherever there are beings to be tamed. Therefore, this is called *engaging in the conception of signlessness*. I say that whoever sees that the

conception of objects in terms of signs is inferior is one who sees correctly. Just as the goddess Stainless Light has demonstrated this signless gnosis, so do all the tathāgatas demonstrate it to bodhisattvas who abide in this samādhi.”

38.199 At this point, Great Cloud Essence said, “Ah, Bhagavān! This goddess Stainless Light is extremely skilled. With subtle cognition she meditates upon the inconceivable domain of signless gnosis, and she sees perfectly and correctly.”

38.200 At that time the Bhagavān, knowing all this, endowed with the powers of omniscience, smiled and emitted rays of blue, yellow, red, white, ocher, clear, and silver light from his mouth. The light spread without limit throughout the infinite world systems, reaching all the way up to the Brahmā world, and then returned to circle three times around the Bhagavān before disappearing into his crown. On that occasion, the earth shook, violently shook, quaked, and violently quaked with a sixfold earthquake.

38.201 “To give an analogy, noble child, just as the Uttarakuru continent has been permanently, completely adorned and thoroughly beautified in all directions, in the same fashion the goddess⁷³ sees this great trichiliocosm world-system as beautifully adorned.”

38.202 At that time, the bodhisattva mahāsattva Great Cloud Essence rose from his seat, arranged his robe over one shoulder, and prostrated, [F.212.a] touching his head to the Bhagavān’s feet, and then asked the Bhagavān, “Bhagavān, the tathāgatas do not smile without a reason. Why did you smile so? What are the cause and conditions? For what purpose did you produce these rays of light?”

38.203 The Bhagavān replied, “When you saw this great light that arose earlier when a bodhisattva from the western lands came down here, I knew that⁷⁴ you would be amazed and would ask, ‘Bhagavān, for whom is this omen intended?’ For this reason, and for the benefit of all sentient beings, I smiled so.”

38.204 “Bhagavān, I beseech you to cause that bodhisattva, that supreme being, to appear.”

38.205 “In the western direction there is a tathāgata, foe-destroyer, perfectly complete buddha named Amitābha, who presides over a world system called Blissful. This bodhisattva currently resides there happily. The tathāgata, foe-destroyer, complete and perfect buddha Amitābha, while teaching the Dharma, has sent him off, saying, ‘Presently, in the world system called Endurance, the Bhagavān Śākyamuni is going to teach the great Dharma of all the buddhas known as *The Great Cloud*, in order to benefit, delight, and

please the sentient beings of the Jambudvīpa continent who have little merit. You should go there and take up this samādhi.' Great Cloud Essence, do you see his essential body?"

38.206 "Bhagavān, I see well the nature of his essential body, which appears so great that it is nine million nine hundred thousand yojanas tall. Ah, Bhagavān! What is the name of this bodhisattva with such a great body? If his ordinary body is like this, then what sort of empowered manifestation body does he have? In what manner does he act as physician for all sentient beings? As a physician to all sentient beings, I beseech the Bhagavān to explain."

38.207 The Bhagavān replied, "This bodhisattva who is skilled in means is named Infinite Light. [F.212.b] He has come here in order to hear the prophecy concerning the goddess Stainless Light, to make sentient beings happy, to benefit, delight, and liberate sentient beings, and to pay homage to this samādhi."

38.208 "I beseech the Bhagavān Tathāgata to give a prophecy explaining when the goddess Stainless Light will leave behind her female form."

"Great Cloud Essence, you should not view this in terms of 'leaving behind the female form.' "

38.209 "How then, Bhagavān?"

"She is not a woman. The goddess Stainless Light has performed the activities of a bodhisattva over countless tens of millions of eons. She has taken up a woman's body through her power to tame sentient beings. Therefore, you should see hers as a body of skillful means. Since bodhisattva mahāsattvas who abide in this samādhi constantly engage in all manner of skillful means, they make the mental aspiration to engage in the conception of a desirable woman's body. Thus, thinking of attaining a woman's body they engage in doing so, and yet they are not sullied or contaminated by thoughts of desire."

38.210 "For the benefit of all sentient beings, I beseech the Bhagavān to give a prophecy here explaining in what family and town the goddess Stainless Light will perform her activities."

38.211 The Bhagavān replied, "Seven hundred years after I have passed into parinirvāṇa through skillful means, this goddess Stainless Light will be born in the southern region, into a country called Benighted. Within that great country there will be a river called Fine Blackness. On the southern banks of that river there will be a city called Definitely Possessing Noble Qualities, where there will arise a royal family named Enjoying Bliss. After three generations, within that family there will arise a king named Increasing Majesty. That king will have a beloved and cherished daughter, beautiful to behold, perfumed and beautifully adorned, who by nature upholds the

perfect conduct of the family of the Tathāgata. [F.213.a] As his daughter grows, so will the fortune of the capital increase, so that that royal city will become very prosperous and large, and similarly the entire country of Benighted will become larger and more prosperous. All the grains will produce abundant harvests. All the people will speak truthfully. Without sickness or fear, they will all become joyful.

38.212 “At that time, her father, the king Increasing Majesty, will see how, through his own merit, all the people are dwelling happily and all the crops are flourishing in his prosperous and large kingdom. He will give his daughter the name Abundant Harvest, to correspond with her virtuous qualities. Then, as the king Increasing Majesty’s merit is gradually exhausted, he will approach the time of his death. All the people from the city, its environs, and the entire land will gather, thinking, ‘Although the young prince is not capable of becoming king, this princess Abundant Harvest could herself be empowered as king, and the prince installed in the palace as king⁷⁵ in name only. It would be excellent if this were done.’”

38.213 Then, the princess and the prince will do so, becoming installed as rulers under the assumed names of Mr. and Mrs. Wudi,⁷⁶ and she herself will rule over her homeland, administering the great kingdom in her female form. She will tame all the evil factions of non-Buddhists, and after erecting monumental stūpas to the Tathāgata in all locations throughout the continent of Jambudvīpa, she will pay homage to them, exalt them, honor them, and make offerings to them. With great parasols, banners, and victory banners adorned with all kinds of jewels, and with sandalwood powder infused with all manner of scents, incense, all sorts of flowers, drums, gongs, kettledrums, lutes, flutes, and hundreds of cymbals, she will make offerings to them, circulating all throughout Jambudvīpa. For the monks who possess discipline and virtuous qualities, she will provide robes, alms, cushions, medicines for curing illness, and all manner of supplies. She will practice the ten perfections [F.213.b] and constantly uphold the five precepts. For all sentient beings who are poor or in servitude, she will give whatever to whomever in order to benefit them by any means, whoever and wherever they are. She will gradually tame many tens of millions of sentient beings, and once she has seen that those sentient beings’ virtuous roots have ripened, she will employ whichever of the infinite skillful means are available to her to proclaim the unparalleled sound of the sublime Dharma teachings of the peerless precious discourses spoken by all the tathāgatas, such as this *Great Cloud* discourse and others. She will copy these discourses⁷⁷ and place the unparalleled volumes in all places that have been blessed by the buddhas. After having planted the peerless seed of awakening⁷⁸ in this fashion, she will finally come to the end of her life. At

that time, the queen Abundant Harvest, the great wise woman, the goddess skilled in means and possessing profound knowledge, will leave behind her female form.”

38.214 Great Cloud Essence asked, “Bhagavān, in order to engender faith in all sentient beings, will this goddess perform the great miraculous display of passing into parinirvāṇa?”

38.215 The Bhagavān replied, “Great Cloud Essence, are you saying that this goddess is not capable of performing such a great miraculous display?”
“No, Bhagavān.”

38.216 The Bhagavān continued, “Great Cloud Essence, do not say that this goddess is not capable of exhibiting a great miraculous display. However, through her power to tame beings, she may choose not to. Why is that? After this goddess and others become monks and nuns who possess discipline, it is unfounded to think that here in Jambudvīpa there will be no sentient beings who do not pass into parinirvāṇa. Therefore, Great Cloud Essence, in order to engender faith in all future sentient beings with little merit, I give prophecies for the bodhisattvas in this discourse. At that time, Great Cloud Essence, when this goddess has left behind her female form, she will take birth in the buddhafiield of Amitābha, the world system Blissful. As she experiences bliss in that world system, she will gradually attain buddhahood.”

38.217 “Bhagavān, when will this goddess who possesses skill in means attain buddhahood? [F.214.a] By what name will she be known? What will that Bhagavān’s world system be like?”

38.218 “This goddess will attain unsurpassed, complete, and perfect awakening and realize buddhahood within this great trichiliocosm world-system after five hundred inconceivable eons have passed. She will become a tathāgata, endowed with knowledge and its supporting conduct, a well-gone one, knower of the world, unexcelled charioteer who tames beings, teacher of humans and gods, a bhagavān buddha by the name of Increasing Purity and Truth. This world system of Endurance will become the world system Refined Purity, and the eon will be known as Purity and Truth. The world system Refined Purity will prosper and flourish, and it will be filled with bliss, happiness, good harvests, and many beings and people. At that time, when this world system has become prosperous and flourishing, there will arise a city here in Jambudvīpa called Fragrant Purity populated by ninety-eight trillion people. Within that incomparable city, there will be many incomparable walls, mansions, canopies, and moats. The river Fine Blackness, purified and with all its afflictions pacified, will at that time be called Excellent Purity, and on its banks, near and far, will lie incomparable groves with delightful gardens.

- 38.219 “That world system of Refined Purity will be just like Tuṣita Heaven with all its divine enjoyments and wealth. There will be no mountains, boulders, dirt, pebbles, gravel, and the like. Even the name *non-Buddhist* will not exist, and the names *śrāvaka* and *pratyekabuddha* will not be heard. All men and women will join the bodhisattva saṅgha. There will be no mention or knowledge of the śrāvakas and pratyekabuddhas, but reports of the Great Vehicle discourses will spread far and wide. There will appear sentient beings who will triumph over Māra and all hostile forces. [F.214.b] There will appear many who will attain the discoveries of purity and great acceptance. The ground will be made from all variety of precious jewels, and the Jambu river will be lined with golden flowers and all kinds of lotus blossoms. The Tathāgata’s lifespan will be unfathomable, and similarly the lifespan of all humans will be incalculable. The Tathāgata will abide in the city Fragrant Purity. I say that through that bhagavān’s special aspiration, in the future the entire great throng of sentient beings who simply hear of that tathāgata’s characteristics will, after they pass away from their current body, be born directly within the city Fragrant Purity in the world system of Refined Purity. They will not be destined for the domains of the four unpleasant rebirths.
- 38.220 “Therefore, Great Cloud Essence, I say that you should bear in mind the virtuous qualities of that bhagavān’s world system called Refined Purity, the eon called Purity and Truth, and the tathāgata named Increasing Purity and Truth.”
- 38.221 At this point, an innumerable throng of gods and humans set forth from the great assembly and paid great homage to the Bhagavān, dancing and singing, and they all produced the aspiration to engage in the bodhisattva conduct of the Bhagavān.
- 38.222 “This is the continuum of explanations drawn from the hundred thousand chapters of eight-syllable verse of *The Great Cloud*, which contains prophecies for as many sentient beings of the future as there are grains of sand.”
- 38.223 After the Bhagavān made this statement, Great Cloud Essence and the rest of the gods, nāgas, yakṣas, garuḍas, kinnaras, mahoragas, humans, and nonhumans all rejoiced and praised the discourse spoken by the Bhagavān.
- 38.224 *This concludes the Noble Great Vehicle Sūtra “Great Cloud.”*

c.

Colophon

c.1 Revised and finalized by the Indian preceptor Surendrabodhi and the great editor-translator Bandé Yeshé Dé.

n.

NOTES

- n.1 Such views comprise one element of Buddha-nature theory associated with the Buddha's "third turning of the wheel of Dharma" (see below), but also stem from the theory of the emanation body (*nirmāṇakāya*, *sprul pa'i sku*) that may have first developed in non-Mahāyāna schools. They have been compared by scholars in the modern era to similar views about Jesus Christ in docetism, a second century belief rejected as heretical by the early Church councils. On "docetic Buddhism" see Anesaki (1911), Seyfort-Ruegg (2008) pp. 31–34, and Radich (2015).
- n.2 See Radich 2015, p. 19ff.
- n.3 See Brunnhölzl 2014, p. 4ff; however, in his paragraph on the sūtra on p. 46 he does not note the presence in it of the themes just mentioned.
- n.4 See Peter Alan Roberts, trans., *The Sūtra of the Sublime Golden Light (Svarṇa-prabhāsottamasūtra)*, Toh 555 (<https://read.84000.co/translation/toh555.html>), 556 (<https://read.84000.co/translation/toh556.html>), and 557 (<https://read.84000.co/translation/toh557.html>) (84000: Translating the Words of the Buddha, 2023–24).
- n.5 Suzuki (1996) has suggested that *The Great Cloud* may in fact be the source of the interpolated passage in the *Svarṇaprabhāsa*.
- n.6 See Robert A. F. Thurman, trans., *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>) (*Vimalakīrtinirdeśasūtra*), Toh 176 (84000: Translating the Words of the Buddha, 2017).
- n.7 See Forte 1976 and Radich 2017.
- n.8 Denkarma, 297.a.3. See also Yoshimura 1950, p. 127.
- n.9 Phangthangma, p. 7.

- n.10 See Radich 2017.
- n.11 For a brief description of this manuscript, see Ye 2023a and 2023b.
- n.12 Tib. *hin Di ma*.
- n.13 Tib. *bal bi sa*.
- n.14 Tib. *shu na la*.
- n.15 “Fiery intersection” is a tentative rendering of *me’i lam gyi gzhi mdo*, the sense of which is not clear in this context.
- n.16 Tib. *thog tog*, corresponding possibly to Skt. *aśani*, is translated here and throughout as “hail” following Ch. 雹.
- n.17 Tib. *rgya mtsho’i dus tshod*, literally the “seasons of the ocean,” which likely renders Skt. *samudra-velā*, has been translated as “ocean tide” following Ch. 海潮.
- n.18 Following the variant reading of *dag byed kyi klung* found in the Stok Palace edition.
- n.19 Following the variant reading of *mthar byed pa’i rtog* found in the Stok Palace edition.
- n.20 Both the Tib. and Ch. refer to ten Dharma gateways in this chapter, although in both versions the chapter contains only eight.
- n.21 “Nāga king” is added for clarification.
- n.22 The term “learning” is added for clarification.
- n.23 Tib. *slob dpon lung ston pa*, likely rendering Skt. *ācāryavyākaraṇa*. A grammarian named Kauṇḍinya is mentioned in the *Taittirīya Prātiśākhya*.
- n.24 Ch. provides a much more detailed explanation here: “[He claims that] for those who give to charity, there will be no fruition, and the virtue that one cultivates will also not bring accomplishment; thus [his views] are no different from the nirgranthas. The irgranthas say that there is no appropriation and no giving, and Devadatta is also like this.”
- n.25 Here and below “Devadatta” is added to clarify the direct object of certain sentences.
- n.26 Ch. says the opposite: “this question, which all śrāvakas and pratyekabuddhas would be incapable of asking.”

- n.27 “Of activity” is added here for clarification.
- n.28 Ch. says the opposite here: “Such followers, difficult to fathom, do not belong to the domain of śrāvakas or pratyekabuddhas.”
- n.29 “Schism within the saṅgha” is added here for clarification.
- n.30 Ch. provides more detail here: “Great brahmin, the mahāsattva Yellow Head (Kapila), who is often praised by the Bhagavān Tathāgata, is none other than the bhikṣu Devadatta. The group of six monks are also great bodhisattvas who accompany Devadatta. How could you say that they are people [destined for] the hell realms?”
- n.31 Ch. says the opposite: “Those monks ... who *are* capable of understanding the merit of Devadatta should undoubtedly be known as true disciples of the Buddha—they have attained one half of the Buddha’s merit; they have attained one eye of buddhahood; they have attained one half of the Buddha’s body.”
- n.32 “Such bodhisattvas” is added here for clarification.
- n.33 Again, “such bodhisattvas” is added for clarification.
- n.34 This entire exchange between Kauṇḍinya and the Licchavi youth also appears in *The Sūtra of the Sublime Golden Light (Suvarṇaprabhāsottamasūtra*, Toh 556), 2.42–2.63.
- n.35 Ch.: “If a water leech / Suddenly grew a white tooth / That was as large as an elephant’s tusk, / Then a relic could be obtained.”
- n.36 “Of future buddhahood” is added here for clarification.
- n.37 “Of those who teach this discourse” is added for clarification.
- n.38 “Monks, nuns, laymen, and laywomen” is added for clarification.
- n.39 Here and below are a number of references to *dge slong ’dod* or *dge slong ’dod pa*—the desiring monk. Further below, we find *dge slong dam pa’i chos ’dod pa*—the monk who desires the sacred Dharma. The corresponding Ch. terms are 持法比丘 (“the bhikṣu who upholds the Dharma”) and 持法者 (“the one who upholds the Dharma”).
- n.40 Michael Radich has suggested that Joyful Conduct (*bde spyod*) could be a rendition of Udayana. See Radich 2015, p. 72n164.
- n.41 “These discourses” is added for clarification.

- n.42 Radich has suggested that this is *Sarvalokapriyadarśana, a figure who appears in several related discourses. See Radich 2015, pp. 199–202.
- n.43 According to the Abhidharma, time passes differently in the different realms of existence. For example, for devaputras who reside in the desire realm, one day is the equivalent of fifty or a hundred human years.
- n.44 “For awakening” is added for clarification.
- n.45 The term “samādhi” is added here for clarification.
- n.46 The term “samādhi” is added here for clarification.
- n.47 The term “samādhi” is added here for clarification.
- n.48 The term “samādhi” is added here for clarification.
- n.49 Note that the term used here is *chos kyi lus* not *chos kyi sku*; the Tibetan honorific *sku* is reserved for realized beings (buddhas) and is not used for bodhisattvas who are still on the path to buddhahood.
- n.50 The term “bodhisattvas” is added to clarify the subjects of this passage.
- n.51 The term “samādhi” is added for clarification here and in parallel statements to follow that have only the demonstrative pronoun *’di* (“this”).
- n.52 The term “tree” is added here for clarification
- n.53 “Passing into” is added for clarification here and in the similar passages to follow.
- n.54 “Bodhisattvas who abide in this samādhi” is added to clarify the subject of this passage.
- n.55 “Belief in” is added here and in parallel passages below for clarification.
- n.56 Note that the translation says “are the real,” but the explanation to follow specifies that the analogies are only pointers to what is real.
- n.57 The clause “that is, permanent and impermanent” is added here for clarification.
- n.58 “A substantial entity” is added for clarification.
- n.59 This simile also appears in the *Mahāparinirvāṇasūtra* (Toh 120), except in that text, the jewel is beryl (*vaiḍūrya*).
- n.60 The term “bodhisattvas” is added here for clarification.

- n.61 Ch.: “Goddess! It is not that I do not see phenomena as dreamlike. However, I ask in order to cut off others’ grasping at signs.” The goddess’s response is the same.
- n.62 The previous question is not answered here. However, in Ch., the Buddha answers the previous question before moving on to the discussion of emanated bodies: “Excellent, excellent, noble son! Truly, it is as the goddess has said. Bodhisattva mahāsattvas who abide in this samādhi only see signlessness. Noble son, if men or women wish to see signlessness, they should be diligent in cultivating this samādhi.”
- n.63 The word “apparitions” is added here for clarification.
- n.64 The word “displays” is added here for clarification.
- n.65 “Jambudvīpa continents” is added here for clarification.
- n.66 The word “bodhisattvas” is added for clarification here and in parallel passages to follow.
- n.67 “And lions” is added here for clarification.
- n.68 “They display themselves” is added here for clarification.
- n.69 “Twelve” based on Lhasa, Peking, Lithang, Narthang, and Choné. Degé reads “thirteen.”
- n.70 “They display themselves” is added here for clarification.
- n.71 “Non-Buddhist renunciants” is added here for clarification.
- n.72 “They display themselves” is added here for clarification.
- n.73 “The goddess” is added here for clarification.
- n.74 “I knew that” is added here for clarification.
- n.75 “As king” is added here for clarification.
- n.76 This is the highly controversial passage that was alluded to in the introduction. The Ch. translation, which was made in the fifth century CE, contains this prophecy of the queen but does not specify her name. It is well known that in the seventh century, Empress Wu Zetian, the only female ruler during the imperial period of Chinese history, sponsored a new translation and commentary on the *Mahāmegha* that identified her as the prophesied queen (i.e., “Mrs. Wudi”—“Wudi” 武帝 is Chinese for “Emperor Wu,” and thus “Mr. and Mrs. Wudi” could be rendered as “Emperor and

Empress Wu"); on this see Forte 1976. J. W. de Jong and others have argued that this specific passage naming the rulers as *pho 'ud ti mo 'ud ti* may have been added to the Tibetan translation later; Michael Radich suggests that the Tib. translation may have been completely or partially based on a later Chinese version that contained this passage added by Empress Wu's partisans. See Radich 2017.

n.77 "These discourses" is added here for clarification.

n.78 "Of awakening" is added here for clarification.

b.

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GLOSSARY

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

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

g.1 Abides in the Certainty of the Hero's Steadfast Asceticism

dpa' brtan brtul zhugs nges pa la nye bar gnas pa

དཔའ་བརྟན་བརྟུལ་ཞུགས་ངེས་པ་ལ་ཉེ་བར་གནས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.2 Abiding Long as Indra
brgya byin lhar 'dzin yun ring gnas
བརྒྱ་བྱིན་ལྷ་ར་འཛིན་ཡུན་རིང་གནས།

—
A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.3 Abode of All Non-Buddhists
mu stegs thams cad kyi gnas
མུ་སྟེགས་ཐམས་ཅད་ཀྱི་གནས།

—
A world system in the southern direction.

g.4 Abode of Prosperity
dpal 'byor gnas
དཔལ་འབྱོར་གནས།

—
A nāga king present in the assembly of the Buddha Śākyamuni.

g.5 Abundant Beauty
mdzes 'byor
མངོས་འབྱོར།

—
A river in the town of Great Sands in the future.

g.6 Abundant Harvest
lo tog 'byor ma
ལོ་ཏོག་འབྱོར་མ།

—
The daughter of the king Increasing Majesty

g.7 Admired by All Worlds
'jig rten thams cad kyi mthong na dga' ba
འཛིག་རྟེན་ཐམས་ཅད་ཀྱིས་མཐོང་ན་དགའ་བ།

—
The name of a Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.8 Adorned with Cat's Gait

byi la 'gros mdzes

བྱི་ལ་འགྲོས་མཛེས།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.9 Adorned with Rākṣasa Earrings

srin phyis kyis rna cha gdub 'khor can

སྤྱིན་ཕྱིས་ཀྱིས་རྣ་ཆ་གདུབ་འཁོར་ཅན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.10 Adorned with Rat Teeth

byi so mdzes

བྱི་སོ་མཛེས།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.11 affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:

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

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

g.12 Agasti the Holder of Rāma's Bow

ri byi rangs byed gzhu can

རི་བྱི་རངས་བྱེད་གཞུ་ཅན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.13 aggregate

phung po

ཕུང་པོ།

skandha

The five psycho-physical constituents of an individual, which are collectively taken as a “self.”

g.14 Akṣobhya

mi g.yo ba

མི་གཡོ་བ།

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.15 All Conquering

kun tu rgyal

ཀུན་རྟེན་བྱེད།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.16 All Equal

thams cad mnyam pa

ཐམས་ཅད་མཉམ་པ།

—

A world system in the southern direction.

g.17 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvatī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.18 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.19 **Anavatapta**
ma dros pa
 མ་རྩོས་པ།
anavatapta
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.20 **Appearance of Beryl-Like Light**
bai dUr+ya ltar 'od snang ba
 བོད་རྩྱ་ལྷ་ར་འོད་སྒྲོང་བ།
 —
 A devaputra present in the assembly of the Buddha Śākyamuni.
- g.21 **apsaras**
lha'i bu mo
 ལྷ་འི་བུ་མོ།
apsaras
 A class of nonhuman beings, usually female, known for their beauty.
- g.22 **army in its four divisions**
dpung gi tshogs yan lag bzhi pa
 དཔུང་གི་ཚོགས་ཡན་ལག་བཞི་པ།
caturāṅgabala
 Definition from the 84000 Glossary of Terms:
 The ancient Indian army was composed of four branches (*caturāṅga*)—
 infantry, cavalry, chariots, and elephants.
- g.23 **Arousing Strength**
gyad la skul
 གྱལ་ལ་སྒུ།
 —
 A rākṣasa king present in the assembly of the Buddha Śākyamuni.
- g.24 **Ascetic**
dka' thub can
 དཀའ་ཐུབ་ཅན།
 —
 A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.25 Ashen Locks
thal ba'i gtsug phud can
ཐལ་བའི་གཙུག་ཕུད་ཅན།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.26 Aśoka
mya ngan med
མྱ་ངན་མེད།
aśoka

The historical Indian king of the Maurya dynasty who ruled over most of India c. 268–232 BCE. His name means “without sorrow.”

g.27 Aspiring to Leave Behind the Sanctuary
gnas 'jog sel brtson
གནས་འཛོག་སེལ་བརྩོན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.28 asura
lha ma yin
ལྷ་མ་ཡིན།
asura

A class or powerful nonhuman beings, sometimes called demigods, who are often portrayed as the enemies of the devas. One of the six classes of beings.

g.29 at peace, deeply at peace, fully at peace
zhi ba/ rab tu zhi ba/ nye bar zhi ba/
ཞི་བ། རབ་དུ་ཞི་བ། ཉེ་བར་ཞི་བ།
śānta praśānta upaśānta

This stock phrase refers to states of peace or absence of disturbing thoughts and emotions. In his commentary on the *Kāśyapaparivarta*, Sthiramati correlates these three states of peace with deepening stages of meditation on the Buddhist path.

g.30 Authentic Perception
yang dag par mthong ba

ཡང་དག་པར་མཐོང་བ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.31 Bald Ṛṣi

drang strong byi bo

དང་སྤྱི་བོ།

—

A land in the southern region in the future.

g.32 base

gnas

གནས།

—

g.33 Bearing the Cymbals of the Jewel of Knowledge

rig sngags kyi nor bu sil sil 'chang

རིག་སྒྲགས་ཀྱི་རོ་བུ་སིལ་སིལ་འཆང་།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.34 Beautiful and Charming

legs mthong yid 'phrog

ལེགས་མཐོང་ཡིད་འཕྲོག་

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.35 Beautiful Coral

byi ru bzang

བྱི་རུ་བཟང་།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.36 Beautiful Garland

phreng mdzes can

ཕྱོད་མཛེས་ཅན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.37 Bee-King Face

bud rgyal gdong

བུད་རྒྱལ་གདོང་།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.38 Benighted

mun pa can

མུན་པ་ཅན་།

—

A country in the southern region in the distant future.

g.39 Beryl Light

bai dUr+ya'i 'od

བེ་དུར་ཉི་འོད་།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.40 bhagavān

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

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

g.41 Bharadvaja-Tree Bark

b+ha ra dwa dza shing shun can

ལྷ་ར་དྲ་ཤིང་ཕུན་ཅན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.42 **bhikṣu**

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.43 **bhikṣuṇī**

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt,

together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun's order.

g.44 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.45 **Bird Throat**

bya mgrin

བྱ་མགྲིན།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.46 **Bird's Beak**

bya mchu can

བྱ་མཚུ་ཅན།

—

A preta king present in the assembly of the Buddha Śākyamuni.

g.47 **Black Mountains**

ri nag po rnams

རི་ནག་པོ་རྣམས།

kālaparvata

g.48 **Blissful**

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddhafield of the buddha Amitābha.

g.49 bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi, sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.50 Brahmā

tshangs pa

ཆངས་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 (*mahābrahman*).

g.51 Brahmā world

tshangs pa'i 'jig rten

ཆངས་པའི་འཛིན་རྟེན།

brahmāloka

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

g.52 Brahmā youth

tshangs pa gzhon nu

ཚངས་པ་གཞོན་ནུ།

—

g.53 Bṛhaspati's Science of Grammar

phur bu sgra rig

ཕུར་བུ་སྒྲ་རིག།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.54 Brilliant Lotus Storehouse

'od chags pad ma mdzod

འོད་ཆགས་པད་མ་མཛོད།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.55 buddha heritage

sangs rgyas kyi gdung

སངས་རྒྱས་ཀྱི་གདུང།

buddhagotra

The innate potential for realizing Buddhahood. Sometimes rendered as “buddha nature,” it is similar to the essence of the Tathāgata.

g.56 Buddha's Servant

sangs rgyas 'bangs

སངས་རྒྱས་འབངས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.57 cakravartin

khos los sgyur ba'i rgyal po

ཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

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

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

g.58 Candragupta

zla ba skyong

ཐཱ་བ་སྟྱང་།

candragupta

A prince of Pañcāla.

g.59 caraka

spyod pa pa

སྟོན་པ་པ།

caraka

In Buddhist usage, a general term for non-Buddhist religious mendicants, often occurring paired with Skt. *parivrājaka* (“wanderer”) in stock lists of followers of non-Buddhist traditions.

g.60 Chariot-Driving Glorious Lotus Essence

shing rta gtong ba'i pad ma'i snying po dpal

ཤིང་རྟ་གཏོང་བའི་པད་མའི་སྤྱིང་པོ་དཔལ།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.61 Charming Hands

lag sgeg

ལག་སྒྲེག

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.62 Charming Youth

gzhon nu yid du 'ong ba

གཞོན་ལྷ་ཡིད་དུ་འོང་བ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.63 Child's Play

byis pa rtse

བྱིས་པ་རྩེ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.64 Clear-Limbed Deer Eyes

yan lag 'char ri dags mi

ཡན་ལག་འཆར་རི་དགས་མི།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.65 Cleaved Head

mgo zed

མགོ་ཟེད།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.66 Cloud

sprin

སྤྲིན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.67 Cloud Protector

sprin gyi bsrungs

སྤྲིན་གྱི་བསྐྱུངས།

—

A buddha in the southern direction.

g.68 Complete Defeat of Affliction

nyon mongs pa rnam par 'joms pa

ཉོན་མོངས་པ་རྣམ་པར་འཇོམས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.69 conqueror

rgyal ba

རྒྱལ་བ།

jina

An epithet for a buddha.

g.70 Conqueror's Moon

rgyal ba'i zla ba

རྒྱལ་བའི་རྩེ་བ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.71 Conqueror's Servant

rgyal ba'i 'bangs

རྒྱལ་བའི་འབངས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.72 Correct Practice

yang dag sbyor

ཡང་དག་སྒྱུར།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.73 Courageous Intellect

dpa' ba'i blo gros

དཔའ་བའི་སྒྲོ་སྒྲོས།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.74 Crooked Teeth

so rad rod can

སོ་རད་རོད་ཅན།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.75 Crying Out

ma la 'bod

མ་ལ་འབོད།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.76 Deer Mother

ma ma ri dags

མ་མ་རི་དགས།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.77 Defeating the Haughty Powerful Nāgas

klu'i stobs dang dregs pa 'joms pa

ལྷུ་འི་སྒྲོ་བས་དང་རྩེགས་པ་འཛོམས་པ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.78 defilement

zag pa

ཟག་པ།

āsrava

A flaw or taint, often used synonymously with “affliction.”

g.79 Definitively Possessing Noble Qualities

yon can nges pa

ཡོན་ཅན་ངེས་པ།

—

The name of a royal capital in the southern region in the distant future.

g.80 Delight of All Beings

skye bo thams cad dga' ba

སྐྱེ་བོ་ཐམས་ཅད་དགའ་བ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.81 Delighting in the First Time

dus dang po la dga' ba

དུས་དང་པོ་ལ་དགའ་བ།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.82 Delights in Dharma

chos la mngon par dga' ba

ཆོས་ལ་མཛོན་པར་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.83 Delights in Gnosis

ye shes la dga' ba

ཡེ་ཤེས་ལ་དགའ་བ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.84 Delights in Subtle Gnosis

ye shes phra ba la dga' ba

ཡེ་ཤེས་ཐུ་བ་ལ་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.85 Deserving of Fear

'jigs su rung ba

འཇིགས་སུ་རུང་བ།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.86 Devadatta

lha sbyin

ལྷ་སྤྱིན།

devadatta

A cousin of the Buddha Śākyamuni, generally portrayed as a jealous rival who committed hostile acts against the Buddha in attempt to usurp his leadership.

g.87 devaputra

lha'i bu

ལྷ་འི་བུ།

devaputra

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.88 dhāraṇī

gzungs

གནུངས།

dhāraṇī

A type of incantation. Also used to refer to the mental capacity to retain teachings that one has heard and to mnemonic devices used to aid such retention.

g.89 Dharma body

chos sku

ཆོས་སྒྱུ།

dharmakāya

The Buddha as the embodiment of his teachings, the all-encompassing aspect of absolute reality.

g.90 Dharma Joy

chos dga'

ཆོས་དགའ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.91 Dharma Offering

chos byin

ཆོས་བྱིན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.92 Dharma Protector

chos skyong

ཆོས་སྐྱོང་།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.93 Dharma realm

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

The realm of the ultimate reality of the emptiness of all phenomena.

g.94 Dharma Teachings

chos sde

ཚས་སྡེ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.95 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Upholding ethical conduct of body, speech, and mind. Second of the six or ten perfections.

g.96 Donkey's Bray

bod skad can

བོད་སྐད་ཅན།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.97 Earring Adorned

rna 'phyang rna cha gdub kor can

རྒྱ་འཕྱང་རྒྱ་ཆག་དུབ་ཀོར་ཅན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.98 Earth Garland

sa steng phreng ba can

ས་སྟེང་ཕྱེང་བ་ཅན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.99 Earth Lord

sa'i dbang phyug

སའི་དབང་ཕྱུག

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.100 Earth Pacifier

sa steng zhi byed

ས་སྟེང་ཞི་བྱེད།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.101 Earth Quaker

sa sgul

ས་སྒུ།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.102 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

Eight stages in the pursuit of liberation. One common formulation of these stages is: (1) the liberation of viewing form while internally possessing the notion of form; (2) the liberation of viewing form while internally free from the notion of form; (3) the liberation of observing the sublime; (4) the liberation of the sensory sphere of infinite space; (5) the liberation of the sensory sphere of infinite consciousness; (6) the liberation of the sensory sphere of nothingness; (7) the liberation of the sensory sphere in which there are neither concepts nor the absence of concepts; (8) the liberation of the cessation of concepts and feelings.

g.103 eight unfree states

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣana

Eight types of external circumstances that hinders one's ability to practice Buddhism: being born in the realms of (1) the hells, (2) pretas, (3) animals, and (4) long-lived gods; in the human realm among (5) barbarians or (6) extremists, and (7) in places where the Buddhist teachings do not exist; and (8) without adequate faculties to understand the teachings where they do exist.

g.104 element

kham

ཁམས།

dhātu

The eighteen elements of sensory experience, comprising the six sense-organs, their six objects, and the six consciousnesses associated with them.

g.105 emanation body

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya

The aspect of the Buddha that appears to ordinary sentient beings.

g.106 empowered manifestation body

byin gyis brlabs pa'i lus

བྱིན་གྱིས་བརྒྱབས་པའི་ལུས།

adhiṣṭhānakāya

A body that a bodhisattva manifests for the sake of sentient beings.

g.107 empty, signless, and wishless

stong pa nyid dang mtshan ma med pa dang smon pa med pa

སྟོང་པ་ཉིད་དང་མཚན་མ་མེད་པ་དང་སྟོན་པ་མེད་པ།

śūnya-animitta-apraṇihita

The “three gateways to liberation”—absence of inherent existence, absence of mental constructs, and absence of hopes and fears.

g.108 Endurance

'jig rten gyi khams mi mjed

འཇིག་རྟེན་གྱི་ཁམས་མི་མཛེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.109 Engaging in Profound Conduct

zab mo tshul chen po la 'jug pa

ཟབ་མོ་ཚུལ་ཆེན་པོ་ལ་འཇུག་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.110 Enjoying Bliss

bde spyod

བདེ་སྟོན།

—

The name of a royal family in the distant future.

g.111 Enjoying Jewels

nor bu spyod

ནོར་བུ་སྟོན།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.112 Enjoys Māra’s Daughters

bdud kyi bu mo dga’ ba

བདུད་ཀྱི་བུ་མོ་དགའ་བ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.113 Enjoys Preparation

sta gon la dga’ ba

སྤ་གོན་ལ་དགའ་བ།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.114 Enjoys Seizing by Force

shugs kyis 'khyig par len pa la dga’ ba

ལྷགས་ཀྱིས་འབྲིག་པར་ལེན་པ་ལ་དགའ་བ།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.115 Enjoys Subjugating the Clan of the Nāga King Vast Wealth

nor rgyas kyi bu'i rigs rab tu 'joms par dga'

ནོར་རྒྱས་ཀྱི་བྱའི་རིགས་རབ་རྩ་འཛམས་པར་དགའ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.116 Enjoys the Stars

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.117 Enjoys Utterly Defeating the Clan of the Nāga King Vast Wealth

nor rgyas kyi bu'i rigs gzhiḡ par dga' ba

ནོར་རྒྱས་ཀྱི་བྱའི་རིགས་གཞིག་པར་དགའ་བ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.118 Entering into Ganges Stainlessness

gang gA dri ma med par 'jug pa

གང་གྲ་རྩི་མ་མེད་པར་འཇུག་པ།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.119 Entering Profound Stainlessness

dri ma med pa zab mo la 'jug pa

རྩི་མ་མེད་པ་བབ་མོ་ལ་འཇུག་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.120 eon

bskal pa

བསྐལ་པ།

kalpa

A cosmic period of time. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser or intermediate eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty it is in the process of destruction or contraction (*saṃvartakalpa*); and during the last quarter of the cycle it remains in a state of destruction (*saṃvartasthāyikalpa*).

g.121 Essence of Gentle Glory

'jam dpal snying po

འཇམ་དཔལ་སྙིང་པོ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.122 Essence of Gnosis

ye shes snying po

ཡེ་ཤེས་སྙིང་པོ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.123 Essence of Inexhaustible Intellect

blo gros mi zad pa'i snying po

བློ་གྲོས་མི་བཟད་པའི་སྙིང་པོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.124 Essence of Joy

dga' ba'i snying po

དགའ་བའི་སྙིང་པོ།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.125 Essence of Stainless Light

dri ma med pa'i snying po

དྲི་མ་མེད་པའི་སྙིང་པོ།

—

A buddha in the southern direction.

g.126 essence of the Tathāgata

de bzhin gshegs pa'i snying po

དེ་བཞིན་གསེགས་པའི་སྙིང་པོ།

tathāgatagarbha

The innate potential for becoming a tathāgata that all beings possess. Also refers to a class of discourses that proclaim this teaching.

g.127 essential body

rang bzhin gyi lus

རང་བཞིན་གྱི་ལུས།

—

g.128 excellent minor marks of the Tathāgata

de bzhin gshegs pa'i dpe byad bzang po

དེ་བཞིན་གསེགས་པའི་དཔེ་བྱད་བཟང་པོ།

—

The eighty-minor marks that distinguish a buddha.

g.129 Excellent Purity

gtsang ma bzang po

གཙང་མ་བཟང་པོ།

—

The name of the river Fine Blackness in a future eon.

g.130 Extraordinary Family

khyad par can gyi rigs

ཁྱད་པར་ཅན་གྱི་རིགས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.131 Extraordinary Joy

khyad par dga'

ཁྱད་པར་དགའ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.132 Extremely Great

shin tu che ba

ཤིན་དུ་ཆེ་བ།

—

A kumbhāṇḍa king present in the assembly of the Buddha Śākyamuni.

g.133 Far Seeing

ring mthong

རིང་མཐོང་།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.134 Fiercely Wrathful Ferocious One

gtum po drag tu khro ba

གཏུམ་པོ་དྲག་དུ་ཁྲོ་བ།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.135 Fine Blackness

nag po bzang

ནག་པོ་བཟང་།

—

A river in the country of Benighted in the distant future.

g.136 Fine Jewel

nor bu bzang

ནོར་བུ་བཟང་།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.137 five degeneracies

snyigs ma lnga

སྟིགས་མ་ལྔ།

pañcakaṣāya

Five aspects of life that indicate the degenerate nature of a given age. They are the impurities of views, of afflictions, of sentient beings, of lifespan, and of time.

g.138 five precepts

bslab pa'i gzhi lnga

བསྐྱེད་པའི་གཞི་ལྔ།

pañcaśikṣāpada

Definition from the 84000 Glossary of Terms:

Refers to the five fundamental precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.139 five superknowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

Five extrasensory powers that come at higher levels of meditative cultivation: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.

g.140 Flower Earrings

me tog gi rna cha can

མེ་ཏོག་གི་རྒྱ་ཆ་ཅན།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.141 Flower Victory Banner

me tog gi rgyal mtshan

མེ་ཏོག་གི་རྒྱལ་མཚན།

—

A world system in the southern direction.

g.142 Forceful

shugs ldan ma

ཤུགས་ལྡན་མ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.143 Forceful Wind That Equals the Strength of a Great Mighty Elephant

spos kyi glang po che rlung gi stobs dang mnyam pa'i shugs can

སྤྱོད་ཀྱི་གླང་པོ་ཆེ་རླུང་གི་སྟོབས་དང་མཉམ་པའི་ཤུགས་ཅན།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.144 Foremost of Gods

khyu mchog lha

ཁྱུ་མཆོག་ལྷ།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.145 Fortunate Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

The present eon, which is “fortunate” because a thousand buddhas will appear in succession during this time.

g.146 four aspects of sweetness

ro mngar ba rnam pa bzhi · ro mngar ba bzhi

རོ་མངར་བ་རྣམ་པ་བཞི། · རོ་མངར་བ་བཞི།

—

g.147 four elements

kham bzhi

ཁམས་བཞི།

caturdhātu

The four elements—earth, water, fire, and wind—that make up all physical objects, including the body.

g.148 four fruitions

'bras bu bzhi

འབྲས་བུ་བཞི།

catuḥphala

The four fruitions of the śrāvaka vehicle: stream entry, once-returning, non-returning, and worthy one.

g.149 Four Great Kings

rgyal chen bzhi

རྒྱལ་ཆེན་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.150 four means of gathering disciples

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

Four ways of attracting people to the Buddhist teachings: charity, kind words, beneficial conduct, and practicing what one preaches.

g.151 four unpleasant rebirths

ngan song bzhi

ངན་སྤང་བཞི།

caturapāya

Four undesirable states of rebirth: within the hells, as a preta, as an animal, and as an asura.

g.152 four wind kings

rlung gi rgyal po bzhi

རྒྱལ་གྱི་རྒྱལ་པོ་བཞི།

—

g.153 Four World Guardians

'jig rten skyong ba bzhi

འཇིག་རྟེན་སྐྱོང་བ་བཞི།

caturlokapāla

The powerful nonhuman guardian kings of the four quarters—Virūḍhaka, Virūpākṣa, Dhṛtarāṣṭra, and Vaiśravaṇa—who rule, respectively, over the kumbhāṇḍas in the south, nāgas in the west, gandharvas in the east, and yakṣas in the north. Also known as the Four Great Kings.

g.154 fourfold assembly

'khor bzhi

འཁོར་བཞི།

catuḥparśad · catuḥparīṣad

Monks, nuns, and male and female lay practitioners.

g.155 Fragrant Mountain

ri bo spos

རི་བོ་སྤྲེས།

gandhamādana

g.156 Fragrant Purity

gtsang ma bsung ldan

གཙང་མ་བསྟུང་ལྷན།

—

A city in a future eon, in the world system Refined Purity.

g.157 Frightening Form

skrag byed gzugs can

སྐྱཁ་བྱེད་གཟུགས་ཅན།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.158 Fully Absorbing

mngon par sdud pa

མངོན་པར་སྟུང་པ།

—

A daughter of Māra present in the assembly of the Buddha Śākyamuni.

g.159 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 ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.160 Gandharva King Delightful Appearance

mithong na dga' ba dri za'i rgyal po

མཐོང་ན་དགའ་བ་དྲི་ཟའི་རྒྱལ་པོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni

g.161 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.162 Ganges Offering

gang gAs byin

གང་གླས་བྱིན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.163 Ganges Protector

gang gAs skyong

གང་གས་སྐྱོང་།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.164 Garland of Pleasant Sounds

phreng sgra snyan

ཕྱེང་སྒྲ་སྟྱན།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.165 Garland of Stainless Light

dri ma med pa'i 'od kyi phreng ba can

དྷི་མ་མེད་པའི་འོད་ཀྱི་ཕྱེང་བ་ཅན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.166 garuḍa

mkha' lding

མཁའ་འཁྱིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.167 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

The family name of the Buddha Śākyamuni.

g.168 ghat

mu stegs

མུ་སྟེགས།

tīrtha

A set of stairs leading down to the banks of a river or pond, often used for bathing.

g.169 Gift of the Swamp

'dam bus byin

འདམ་བུས་བྱིན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.170 Glory of Complete Dedication to Joy

dga' ba la rnam par mos pa'i dpal

དགའ་བ་ལ་རྣམ་པར་མོས་པའི་དཔལ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.171 Glory of Completely Victorious Army

thab mo las rnam par rgyal ba'i g.yul gyi dpal

ཐབ་མོ་ལས་རྣམ་པར་རྒྱལ་བའི་གཡུལ་གྱི་དཔལ།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.172 Glory of Stainless Appearance

dri ma med par snang ba'i dpal

དྲིམ་མེད་པར་སྤང་བའི་དཔལ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.173 gnosis

ye shes

ཡེ་ཤེས།

jñāna

Direct knowledge of emptiness and ultimate reality.

g.174 Golden Face

gser mdog gdong

གསེར་མདོག་གདོང་།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.175 Golden Wing Offering

gser gyi gshog pa sbyin

གསེར་གྱི་གཤོག་པ་སྤྱིན།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.176 Golden-Haired Devourer of Ṛṣis

drang srong zas len skra ser

དྭང་སྟོང་ཟས་ལེན་སྐྱེ་སེར།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.177 Great Arms

lag chen

ལག་ཆེན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.178 Great Black One

nag po chen po

ནག་པོ་ཆེན་པོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.179 Great Brilliance

'od chen

འོད་ཆེན།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.180 Great Cloud Acting as a Guide

sprin chen 'dren spyod

སྤྲིན་ཆེན་འདྲེན་སྟོད།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.181 Great Cloud Attainment of Coolness

sprin chen bsil bar gyur

སྤྲིན་ཆེན་བསིལ་བར་གྱུར།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.182 Great Cloud Bathed in Precious Sandalwood

sprin chen rin chen tsan dan bsil ba'i lus

སྤྲིན་ཆེན་རིན་ཆེན་ཅན་དན་བསིལ་བའི་ལུས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.183 Great Cloud Bestowing All Medicines

sprin chen sman kun sbyin

སྤྲིན་ཆེན་སྐྱེན་ཀུན་སྤྱིན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.184 Great Cloud Bliss of Renown

sprin chen grags pa'i bde ba

སྤྲིན་ཆེན་གྲགས་པའི་བདེ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.185 Great Cloud Captain's Eye

sprin chen ded dpon mig

སྤྲིན་ཆེན་དེད་དོན་མིག

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.186 Great Cloud Coolness of Tamala Leaves

sprin chen ta ma la'i lo ma bsil ba

སྤྲིན་ཆེན་ཏ་མ་ལའི་ལོ་མ་བསིལ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.187 Great Cloud Correct View

sprin chen yang dag par lta ba

སྤྲིན་ཆེན་ཡང་དག་པར་ལྟ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.188 Great Cloud Delighting in the Eternal Nature

sprin chen rtag pa'i rang bzhin la dga' ba

སྤྲིན་ཆེན་རྟག་པའི་རང་བཞིན་ལ་དགའ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.189 Great Cloud Dispelling Darkness

sprin chen mun sel

སྤྲིན་ཆེན་མུན་སེལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.190 Great Cloud Dispelling Hail

sprin chen rim pa'i thog tog sel ba

སྤྲིན་ཆེན་རིམ་པའི་ཐོག་ཏོག་སེལ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.191 Great Cloud Dispelling Stains

sprin chen dri ma sel

སྤྲིན་ཆེན་དྲི་མ་སེལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.192 Great Cloud Entering into the Subtle Essence

sprin chen snying po phra ba la 'jug pa

སྤྲིན་ཆེན་སྙིང་པོ་ཤ་བ་ལ་འཇུག་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.193 Great Cloud Essence

sprin chen snying po

སྤྲིན་ཆེན་སྙིང་པོ།

—

The name of a bodhisattva in this discourse.

g.194 Great Cloud Ever Watchful

sprin chen rtag tu lta ba

སྤྲིན་ཆེན་རྟག་ཏུ་ལྟ་བ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.195 Great Cloud Excellence

sprin chen dam pa

སྤྲིན་ཆེན་དམ་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.196 Great Cloud Fame

sprin chen grags

སྤྲིན་ཆེན་གྲགས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.197 Great Cloud Fearless Roar

sprin chen mi 'jigs sgra

སྤྲིན་ཆེན་མི་འཇིགས་སྒྲ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.198 Great Cloud Field of Merit

sprin chen bsod nams zhing

སྤྲིན་ཆེན་བསོད་ནམས་ཞིང་།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.199 Great Cloud Fire-Like Lotus of Gnosis

sprin chen me lta bu'i ye shes kyi pad ma

སྤྲིན་ཆེན་མེ་ལྷ་བྱའི་ཡེ་ཤེས་གྱི་པད་མ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.200 Great Cloud Fragrance of Perfume-Infused Utpala Flower

sprin chen bsgo bas bsgos pa'i ud pa la'i dri ldan

སྤྲིན་ཆེན་བསྐྱོ་བས་བསྐྱོས་པའི་ལྷ་དཔ་ལའི་དྲི་ལྷན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.201 Great Cloud Fully Exalted within Space

sprin chen mkha' la mngon par 'phags

སྤྲིན་ཆེན་མཁའ་ལ་མངོན་པར་འཕགས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.202 Great Cloud Glorious Golden Mountain King

sprin chen gser gyi ri bo'i rgyal po'i dpal

སྤྲིན་ཆེན་གསེར་གྱི་རི་བོའི་རྒྱལ་པོའི་དཔལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.203 Great Cloud Glorious Lotus Lamp

sprin chen sgron ma pad ma'i dpal

སྤྲིན་ཆེན་སྤྲོན་མ་པད་མའི་དཔལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.204 Great Cloud Glory of Living Joyously

sprin chen dga' bas 'tsho ba'i dpal

སྤྲིན་ཆེན་དགའ་བས་འཚོ་བའི་དཔལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.205 Great Cloud Great Body

sprin chen lus chen

སྤྱིན་ཆེན་ལུས་ཆེན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.206 Great Cloud Heap

sprin chen brtsegs

སྤྱིན་ཆེན་བརྩེགས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.207 Great Cloud Heaped Crowns

sprin chen cod pan gyis spungs skyes pa

སྤྱིན་ཆེན་ཙོད་པན་གྱིས་སྤྲངས་སྒྱེས་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.208 Great Cloud Infinitely Renowned as Exalted

sprin chen mngon par 'phags pa'i grags pa mtha' yas

སྤྱིན་ཆེན་མངོན་པར་འཕགས་པའི་གྲགས་པ་མཐའ་ཡས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.209 Great Cloud Joyful Child without Craving

sprin chen dga' ba sred med kyi bu

སྤྱིན་ཆེན་དགའ་བ་སྤོད་མེད་ཀྱི་བུ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.210 Great Cloud King of Magical Manifestation

sprin chen rnam par 'phrul pa'i rgyal po

སྤྱིན་ཆེན་རྣམ་པར་འཕྲུལ་པའི་རྒྱལ་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.211 Great Cloud King of Skillful Analysis

sprin chen dpyod pa la mkhas pa'i rgyal po

སྤྲིན་ཆེན་དབྱོད་པ་ལ་མཁས་པའི་རྒྱལ་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.212 Great Cloud King of the Lion's Roar

sprin chen seng ge sgra sgrogs rgyal po

སྤྲིན་ཆེན་སང་གེ་སྒྲ་སྒྲོགས་རྒྱལ་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.213 Great Cloud King of the Seeing Eye

sprin chen lta ba'i dus tshod rgyal po

སྤྲིན་ཆེན་ལྷ་བའི་དུས་ཚོད་རྒྱལ་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.214 Great Cloud Light Protector

sprin chen 'od srung

སྤྲིན་ཆེན་འོད་སྤྲུང་།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.215 Great Cloud Lightning Flash

sprin chen glog gi 'od

སྤྲིན་ཆེན་གློག་གི་འོད།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.216 Great Cloud Lightning Net

sprin chen glog gi 'od kyi dra ba can

སྤྲིན་ཆེན་གློག་གི་འོད་ཀྱི་བྱ་བ་ཅན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.217 Great Cloud Lightning Offering

sprin chen glog sbyin

སྤྲིན་ཆེན་སྟོག་སྤྲིན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.218 Great Cloud Lord of Non-Buddhists

sprin chen mu stegs su gyur pa'i dbang phyug

སྤྲིན་ཆེན་སུ་སྟེགས་སུ་གྱུར་པའི་དབང་ཕུག

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.219 Great Cloud Lunar Brilliance

sprin chen zla ba'i gzi brjid

སྤྲིན་ཆེན་ཟླ་བའི་གཟི་བརྟི།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.220 Great Cloud Lush Face of the White Lotus of the Supreme Dharma

sprin chen dam pa'i chos mchog pad ma dkar po rgyas pa'i gdong

སྤྲིན་ཆེན་དམ་པའི་ཚོས་མཚོག་པད་མ་དཀར་པོ་རྒྱས་པའི་གདོང་།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.221 Great Cloud Medicine King

sprin chen sman pa'i rgyal po

སྤྲིན་ཆེན་སྨྲན་པའི་རྒྱལ་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.222 Great Cloud Most Skilled in Poetry

sprin chen snyan dngags mkhan gyi khyu mchog

སྤྲིན་ཆེན་སྟན་དངགས་མཁན་གྱི་ཁྱུ་མཚོག

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.223 Great Cloud Ocean of Intelligence

sprin chen blo gros rgya mtsho

སྤྲིན་ཆེན་སྒོ་གྲོས་གྱུ་མཚོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.224 Great Cloud Playful Gait

sprin chen rtsal gyis 'gro

སྤྲིན་ཆེན་རྩལ་གྱིས་འགོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.225 Great Cloud Priceless Beryl

sprin chen rin thang med pa'i bai dUr+ya

སྤྲིན་ཆེན་རིན་ཐང་མེད་པའི་བེ་རྩུ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.226 Great Cloud Proclaimer of Certainty

sprin chen nges par sgra sgrogs

སྤྲིན་ཆེན་ངེས་པར་སྒྲ་སྒྲོགས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.227 Great Cloud Producer of Joy

sprin chen dga' byed can

སྤྲིན་ཆེན་དགའ་བྱེད་ཅན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.228 Great Cloud Protector of Diligence

sprin chen brtson 'grus srung

སྤྲིན་ཆེན་བརྩོན་འགྱུས་སྤྱང་།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.229 Great Cloud Realization of the Continuity of the Excellent Dharma

sprin chen dam pa'i chos kyi rgyun rtogs

སྤྲིན་ཆེན་དམ་པའི་ཆོས་ཀྱི་རྒྱུན་རྟོགས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.230 Great Cloud Seed Protector

sprin chen sa bon srung

སྤྲིན་ཆེན་ས་བོན་སྤྲུང་།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.231 Great Cloud Skilled in Marvels

sprin chen ya mtshan la mkhas pa

སྤྲིན་ཆེན་ཡ་མཚན་ལ་མཁས་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.232 Great Cloud Solar Essence

sprin chen nyi ma'i snying po

སྤྲིན་ཆེན་ཉི་མའི་སྙིང་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.233 Great Cloud Sustained by Diligence

sprin chen brtson 'grus lto

སྤྲིན་ཆེན་བརྩོན་འགྲུས་ལྟོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.234 Great Cloud Teacher

sprin chen ston par gyur pa

སྤྲིན་ཆེན་སྟོན་པར་གྱུར་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.235 Great Cloud Thunderclap

sprin chen 'brug bsgrags dbyangs

སྤྲིན་ཆེན་འབྲུག་བསྐྱགས་དབྱངས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.236 Great Cloud Thundering

sprin chen sgra ldan

སྤྲིན་ཆེན་སྒྲ་ལྷན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.237 Great Cloud Tiger

sprin chen stag

སྤྲིན་ཆེན་སྟག།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.238 Great Cloud Unmixed Conception That Does Not Apprehend Resounding

sprin chen rnam par sgrogs pa len pa med pa'i rtoḡ pa ma 'dres pa

སྤྲིན་ཆེན་རྣམ་པར་སྒྲོགས་པ་ལེན་པ་མེད་པའི་རྟོག་པ་མ་འདྲེས་པ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.239 Great Cloud Utter Joy

sprin chen rab dga'

སྤྲིན་ཆེན་རབ་དགའ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.240 Great Cloud Vajra Glory

sprin chen rdo rje dpal

སྤྲིན་ཆེན་རྡོ་རྗེ་དཔལ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.241 Great Cloud Vast Intellect

sprin chen chu rgyas blo gros

སྤྲིན་ཆེན་ཚུ་རྒྱས་བློ་གྲོས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.242 Great Cloud Vast Light

sprin chen 'od rgyas

སྤྲིན་ཆེན་འོད་གླུ་ས།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.243 Great Cloud Victorious Army

sprin chen rnam par rgyal ba'i sde

སྤྲིན་ཆེན་རྣམ་པར་རྒྱལ་བའི་སྡེ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.244 Great Cloud Victorious Nāga Offering

sprin chen rnam par rgyal ba'i klus byin

སྤྲིན་ཆེན་རྣམ་པར་རྒྱལ་བའི་ལྷུས་བྱིན།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.245 Great Cloud Victorious White Lotus

sprin chen rnam par rgyal ba'i pad ma dkar po

སྤྲིན་ཆེན་རྣམ་པར་རྒྱལ་བའི་པད་མ་དཀར་པོ།

—

A bodhisattva present in the assembly of the Buddha Śākyamuni.

g.246 Great Diligent Nāga

brtson 'grus chen po'i klu

བརྩོན་འགྲུས་ཆེན་པོའི་ལྷ།

—

A Dharma king during the time of the buddha Lamp of the Nāga Family.

g.247 Great Elephant Face

glang po che'i gdong can

གླང་པོ་ཆེའི་གདོང་ཅན།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.248 Great Elephant's Trunk

glang po che'i rna ba can

གླང་པོ་ཆེ་འི་རྩ་བ་ཅན།

—

A kumbhāṇḍa king present in the assembly of the Buddha Śākyamuni.

g.249 Great Fearsome Terrifier

'jigs chen 'jigs byed

འཇིགས་ཆེན་འཇིགས་བྱེད།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.250 Great Glory

dpal chen

དཔལ་ཆེན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.251 Great Glory

dpal chen

དཔལ་ཆེན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.252 Great Light

'od chen

འོད་ཆེན།

—

A devaputra.

g.253 Great Mount Mucilinda

btang bzung chen po

བཏང་བརྩུང་ཆེན་པོ།

mahāmucilinda

g.254 Great Name

ming chen

མིང་ཆེན།

—

A disciple of the tathāgata Lamp of the Nāga Family.

g.255 Great Roar

sgra bo che

སྒྲ་བོ་ཆེ།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.256 Great Sands

bye ma chen po

བྱེ་མ་ཆེན་པོ།

—

A town in the land of Bald Ṛṣi in the future.

g.257 Great Scattering Wind

rnam par 'thor rlung chen po

རྣམ་པར་འཐོར་རླུང་ཆེན་པོ།

—

A great wind king present in the assembly of the Buddha Śākyamuni.

g.258 Great Terrifier

'jigs byed chen po

འཇིགས་བྱེད་ཆེན་པོ།

—

A great wind king present in the assembly of the Buddha Śākyamuni.

g.259 great trichiliocosm world-system

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

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

trisāhasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in

Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000

“dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-*

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

g.260 great wind king

rlung gi rgyal po chen po

རླུང་གི་རྒྱལ་པོ་ཆེན་པོ།

—

g.261 group of six monks

drug sde

དྲུག་སྡེ།

ṣaḍvargika

A group of six monks who are portrayed in Vinaya texts as constantly pushing the limits of the disciplinary rules established for the monastic community.

g.262 Guards the Senses

dbang po bsrungs

དབང་པོ་བསྟན་སྟེ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.263 Half-cakravartin

phyed kyi 'khor los sgyur ba'i rgyal po

ཕྱེད་ཀྱི་འཁོར་ལོས་སྟུར་བའི་རྒྱལ་པོ།

ardhacakravartin

A king who rules over only half the area of a full cakravartin.

g.264 Half-Moon Forehead

'phral ba zla gam ltar 'dug pa

འཕྲལ་བ་རྩ་གམ་ལྟར་འདུག་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.265 Heaven of the Thirty-Three

sum cu rtsa gsum pa

སུམ་བུ་གསུམ་པ།

trāyastriṃśa

The second of the six heavens in the desire realm, it is ruled by Indra and thirty-two other gods.

g.266 hell realms

sems can dmyal ba

སེམས་ཅན་དམྱལ་བ།

naraka · nāraka

A set of subterranean prisons whose denizens undergo various tortures as retribution for their misdeeds. Also, a denizen of those realms, one of the six classes of beings.

g.267 Holder of Amazing Glory

ma la dpal du 'dzin pa

མ་ལ་དཔལ་དུ་འཛིན་པ།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.268 Holder of Excellent Dharma

dam pa'i chos 'dzin

དམ་པའི་ཚོས་འཛིན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.269 Holder of Great Jewels

rin chen 'chang

རིན་ཆེན་འཆང།

—

A vidyādhara king present in the assembly of the Buddha Śākyamuni.

g.270 Holder of Inexhaustible Enjoyments

longs spyod mi zad 'chang

ལོངས་སྤྱོད་མི་བཟད་འཆང།

—

A vidyādhara king present in the assembly of the Buddha Śākyamuni.

g.271 Holder of Sacred Nāga Water

klu'i ril pa can

ལྷུ་འི་རིལ་པ་ཅན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.272 Holder of Sacred Water Who Accepted the Five Kauravas

sgra mi snyan lnga len ril pa can

སྒྲུ་མི་སྙན་ལྷ་ལེན་རིལ་པ་ཅན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.273 Holder of Water Power

chu'i shugs 'dzin

ཆུ་འི་ཤུགས་འཛིན།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.274 Holding a Wish-Fulfilling Vine by the Head

mgo la 'khri shing thogs pa

མགོ་ལ་འཁྲི་ཤིང་ཐོགས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.275 Holds the Rains in Her Hands

lag na sbrang chang thogs pa

ལག་ན་སྒྲུང་ཆང་ཐོགས་པ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.276 House-Tunneling Robber

khyim 'bigs rkun po

ཁྱིམ་འབྲིགས་རྒྱན་པོ།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.277 householder

khyim bdag

ཁྱིམ་བདག

gr̥hapati

Definition from the 84000 Glossary of Terms:

The term is usually used for wealthy lay patrons of the Buddhist community. It also refers to a subdivision of the vaiśya (mercantile) class of traditional Indian society, comprising businessmen, merchants, landowners, and so on.

g.278 Increasing Majesty

dpal 'phel

དཔལ་འཕེལ།

—

The name of a king in the southern region in the distant future.

g.279 Increasing Purity and Truth

gtsang zhing bden pa'i mtshams 'phel bar mdzad pa

གཙང་ཞིང་བདེན་པའི་མཚམས་འཕེལ་བར་མཛད་པ།

—

The name of a tathāgata in a future eon in the world system Refined Purity.

g.280 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.281 Indra's Offering

dbang pos byin

དབང་པོས་བྱིན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.282 Indra's Standard

dbang po'i tog

དབང་པོའི་རྟོག།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.283 Inescapable Wrathful Brow

khro gnyer mig zur can

ཁྲོ་གཉེར་མིག་བྱུར་ཅན།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.284 Inexhaustible Intellect

blo gros mi zad pa

བློ་གྲོས་མི་བད་པ།

—

A buddha in the southern direction.

g.285 Infinite Light

'od mtha' yas

འོད་མཐའ་ཡས།

—

The name of a bodhisattva in this discourse.

g.286 Intellect That Removes All Locks

bur ma sel ba'i blo gros

བུར་མ་སེལ་བའི་བློ་གྲོས།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.287 Intelligence Resounding as a Lion's Roar

seng ge'i sgra sgrogs blo gros

སེང་གེའི་སྒྲ་སྒྲགས་བློ་གྲོས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.288 irreversibility

phyir mi ldog pa

ཕྱིར་མི་ལྷོག་པ།

avinivartanīya

A stage in the gradual progression toward buddhahood, from which one will no longer regress to lower states.

g.289 Jambu river

'dzam bu'i chu bo

འཛམ་བུའི་ཕུ་བོ།

jambunadī

Legendary river carrying the golden fruit fallen from the legendary jambu (“rose apple”) tree.

g.290 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.291 Jewel Garland-Bearing Brahmā

tshangs pa rin chen phreng ba 'chang

ཚངས་པ་རིན་ཆེན་ཕྱེང་བ་འཆང་།

—

A Brahmā youth present in the assembly of the Buddha Śākyamuni.

g.292 Jewel Protector

rin chen skyong

རིན་ཆེན་སྐྱོང་།

—

A world system in the southern direction.

g.293 jīvañjīva

shang shang te'u

ཤང་ཤང་ཏེ་འུ།

jīvañjīva

g.294 Jīvañjīva's Cry

shang shang te'u yi skad 'byin

ཤང་ཤང་ཏེ་འུ་ཡི་སྐད་འབྱིན།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.295 Joy Garland King

phreng rgyal po

ཕྱེང་རྒྱལ་པོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.296 Joy of Indra

brgya byin dga' ba

བརྒྱ་བྱིན་དགའ་བ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.297 Joyful Conduct

bde spyod

བདེ་སྟོན།

—

A ruler of a stronghold in the future.

g.298 Joyful Face

bzhin dga'

བཞིན་དགའ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.299 Joyful Faith in the Sacred Dharma

dam pa'i chos la dga' mos

དམ་པའི་ཆོས་ལ་དགའ་མོས།

—

A world system in the southern direction.

g.300 Joyful Mind

yid bde ba

ཡིད་བདེ་བ།

—

A world system in the southern direction.

g.301 Kalandakanivāpa in the Veṇuvana

'od ma'i tshal bya ka lan da ka gnas pa

འོད་མའི་ཚལ་བྱ་ཀ་ལན་ད་ཀ་གནས་པ།

veṇuvana kalandakanivāpa

Kalandakanivāpa means “feeding place of the kalandakas,” and kalandaka may refer either to a flying squirrel or to a bird, as explained by differing sources. The Kalandakanivāpa was a place within the bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Śreṇya Bimbisāra of Magadha and, as such, was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.302 kalaviṅka

bya ka la ping ka

བྱ་ཀ་ལ་ཕིང་ཀ།

kalaviṅka

A mythical bird with the most beautiful call.

g.303 Kātyāyanī

kA t+yA

ཀ་ཏྲ།

kātyāyanī

Another name for the goddess Durga.

g.304 Kātyāyanīputra

kA t+yA'i bu

ཀཱ་ཏྲཱི་ཡ།

kātyāyanīputra

See “Kātyāyanī.”

g.305 Kaunḍinya

kauN+Di n+ya

ཀོའྲི་ཏྲཱི་

kaunḍinya

A brahmin described as a master grammarian.

g.306 Kharjūrikā

'bra go can

འབྲ་གོ་ཅན།

kharjūrikā

A village.

g.307 Killer of Haughty Obstructors

dgra rig dregs 'joms gsod

དགྲ་རིག་རྟེགས་འཛོམས་གསོད།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.308 King of Lion's Play

seng ge rnam par rol pa'i rgyal po

སེང་གེ་རྣམ་པར་རོལ་པའི་རྒྱལ་པོ།

—

A buddha in the southern direction.

g.309 King of Pleasant Music

rangs byed kyi rol mo'i sa 'dzin

རངས་བྱེད་གྱི་རོལ་མོའི་ས་འཛིན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.310 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.311 knowledge mantra

rig sngags

རིག་སྒྲགས།

vidyā

A type of incantation used in meditative and ritual contexts.

g.312 Kośala

ko sa la

ཀོ་ས་ལ།

kośala

An ancient Indian kingdom located in present-day Uttar Pradesh that was ruled by King Prasenajit during the time of the Buddha Śākyamuni.

g.313 Kṛṣṇa’s Offering

gling bu can

ཀྲིཿས་བུ་ཅན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.314 Kumāra

gzhon nu

གཙོན་ལྷ།

kumāra

Another name for Kārttikeya, the son of Śiva, also known as Skanda.

g.315 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of nonhuman beings.

g.316 Lamp of the Nāga Family

klu rigs sgron ma

ལྷ་རིགས་སྒྲོན་མ།

—

A tathāgata in Jambudvīpa in a past eon.

g.317 Langur-Like Moon Face

spra bzhin zla ba gdong

སྤྲ་བཞིན་ཟླ་བ་གདོང་།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.318 latent karmic tendencies

bag chags

བག་ཆགས།

vāsanā

Subconscious tendencies, reinforced by karmic patterns, that predispose individuals to particular patterns of behavior.

g.319 Leader

sde bdag

སྡེ་བདག་

—

A cuckoo king present in the assembly of the Buddha Śākyamuni.

g.320 Leaving Behind Desire

'dod pa la rgyab kyis phyogs pa

འདོད་པ་ལ་རྒྱབ་ཀྱིས་ཕྱོགས་པ།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.321 Licchavi

lid tsha bI

ལིད་ཚ་བླ།

licchavi

The name of a city-state, whose capital was Vaiśālī, and the ruling clan that dwelt there.

g.322 Light of Indra's Banner

dbang po'i rgyal mtshan 'od

དབང་པོའི་རྒྱལ་མཚན་འོད།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.323 Light of Precious Family

rin po che'i rigs kyi 'od

རིན་པོ་ཆེའི་རིགས་ཀྱི་འོད།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.324 Lightning Garland

glog phreng can

གློག་ཕྲང་ཅན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.325 Lightning-Pacifying Venerable

glog zhi byed btsun

གློག་ཞི་བྱེད་བཙུན།

—

A preta king present in the assembly of the Buddha Śākyamuni.

g.326 Like a Plantain Tree

me tog sil ma

མེ་ཏོག་སིལ་མ།

—

An apsaras present in the assembly of the Buddha Śākyamuni.

g.327 links of conditioned existence

srid pa'i yan lag

སྲིད་པའི་ཡན་ལག

bhavāṅga

See “twelve links of conditioned existence.”

g.328 Lion Hero

seng ge dpa' bo

སང་གེ་དཔའ་བོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.329 Lion Lamp

seng ge sgron ma

སང་གེ་སྒྲོན་མ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.330 Lion-Like Hero

seng ge tar dpa'

སང་གེ་ཏར་དཔའ།

—

A goose king present in the assembly of the Buddha Śākyamuni.

g.331 Lord of the Devas

lha'i dbang po

ལྷ་འི་དབང་པོ།

devānām indrah

Epithet of the chief of the gods who reside in the Heaven of the Thirty-Three. Also known as Indra.

g.332 Lotus-Like Eyes

pad ma'i 'dab ma 'dra ba'i mig

པད་མ་འི་འདབ་མ་འདྲ་བའི་མིག།

—

A kalaviṅka king present in the assembly of the Buddha Śākyamuni.

g.333 Luminous Renown

'od grags

འོད་གྲགས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.334 Luminous Renown of Joy

dga' bar grags pa'i 'od

དགའ་བར་གྲགས་པའི་འོད།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.335 Lustrous

sang sang

སང་སང།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.336 Lusts after Goddesses

lha'i bu mo la 'bod pa

ལྷའི་བུ་མོ་ལ་འབོད་པ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.337 Mahākapila

ser po chen po

ཤེར་པོ་ཆེན་པོ།

mahākapila

The name of a bodhisattva present in the assembly of the Buddha Śākyamuni.

g.338 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the Buddha Śākyamuni's foremost disciples. Known for his prowess in ascetic discipline, he became the head of the monastic community after the Buddha Śākyamuni passed into parinirvāṇa.

g.339 Mahāprajāpatī Gautamī

skye dgu'i bdag mo chen mo gau ta mI

སྐྱེ་དགུའི་བདག་མོ་ཆེན་མོ་གོ་ཏ་མྲི།

mahāprajāpatī gautamī

The Buddha Śākyamuni's maternal aunt who became the first female renunciant in the Buddhist monastic order.

g.340 Maheśvara

dbang phyug chen po

དབང་ཕུག་ཆེན་པོ།

maheśvara

Epithet of Śiva.

g.341 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.342 makara

chu srin

ཚུ་སྲིན།

makara

A mythical sea monster.

g.343 Mallikā

phreng ldan ma

ཕྱེང་ལྷན་མ།

mallikā

Queen of King Prasenajit.

g.344 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.345 Māndārava Heap

man dAr ba brtsegs pa

མན་རྒྱ་བ་བརྟེན་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.346 Manifest Beauty

mngon par sgeg ma

མངོན་པར་སྒྲེག་མ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.347 Manifest Clarity

mngon par dang ba

མངོན་པར་དང་བ།

—

A world system in the southern direction.

g.348 Manifest Clarity

mngon par dang ba

མངོན་པར་དང་བ།

—

A world system in the distant future.

g.349 Manifest Delight in the Nutmeg Flower

sna ma'i me tog la mngon par dga' ba

སྒྲ་མའི་མེ་ཏོག་ལ་མངོན་པར་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.350 Manifest Sustenance

mngon par 'tsho bar byed pa

མངོན་པར་འཛོ་བར་བྱེད་པ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.351 Many Households

mang khyer

མང་ཁྱེར།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.352 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 Sārhavāha; 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.353 marks of the Tathāgata

de bzhin gshegs pa’i mtshan

དེ་བཞིན་གཤེགས་པའི་མཚན།

—

The thirty-two major marks that distinguish a buddha.

g.354 Maurya

mo'u r+ya

མོ་ལུ་རྩེ།

maurya

Ancient Indian dynasty, c. 321–185 BCE, whose empire covered most of India.

g.355 Meatless Food Offering

sha med zas sbyin

ཤ་མེད་ཟས་སྦྱིན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.356 meditative absorption

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

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

g.357 Melody

gdangs snyan

གདངས་སྟན།

—

A gandharva king present in the assembly of the Buddha Śākyamuni.

g.358 Mind Enchanting

yid 'phrog

ཡིད་འཕྲོག།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.359 Moon Crested

zla ba'i gtsug phud can

ཐཱ་བའི་གཙུག་ཕུད་ཅན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.360 Mount Kailāśa

ti se'i gangs · ti se'i gangs can

ཏི་སེ་འི་གངས། · ཏི་སེ་འི་གངས་ཅན།

kailāśa

g.361 Mount Malaya

ri ma la ya

རི་མ་ལ་ཡ།

—

g.362 Mount Meru

ri rab

རི་རབ།

meru · sumeru

Definition from the 84000 Glossary of Terms:

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

g.363 Mount Mucilinda

ri btang bzung

རི་བླང་བཟུང།

mucilinda

g.364 Mountaintop Cloud

ri bo dang sprin lta bu

རི་བོ་དང་སྒྲིན་ལྗེ་བུ།

—

An elephant king present in the assembly of the Buddha Śākyamuni.

g.365 muni

thub pa

ཐུབ་པ།

muni

“Sage.” An epithet for a buddha. *Muni* is an ancient title, derived from the verb *man* (“to contemplate”), given to someone who has attained the realization of a truth through their own contemplation and not by divine revelation.

g.366 nāga

klu

ལྷ།

nāga

A class of nonhuman serpentine beings. They can change their shape and are usually said to reside in water.

g.367 Nāga City

klu khyer

ལྷ་ཁྱེར།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.368 Nāga Glory

klu dpal

ལྷ་དཔལ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.369 Nāga Head

klu mgo

ལྷ་མགོ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.370 nāga king

klu'i rgyal po

ལྷ་ཁོང་ལོ་

nāgarāja

A king among the nāga.

g.371 Nāga Protector

klus skyong

ལྷ་སྟོང་།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.372 nine categories of discourses

yan lag dgu'i mdo

ཡན་ལག་དགུ་མཛོད་།

navāṅgaśāsana

Nine divisions of the Buddhist scriptures.

g.373 nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

Followers of the teacher Nirgrantha Jñātiputra, a contemporary of the Buddha Śākyamuni. Usually understood to refer to Jains.

g.374 non-Buddhist

mu stegs

མུ་སྟེགས།

tīrthika

Originally used to refer to other renunciant orders that were contemporary with that of the Buddha Śākyamuni, generally used to refer to any proponent of non-Buddhist teachings.

g.375 non-returning

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who will not be reborn again. Third of the four fruitions.

g.376 Obsidian Hair

stang zil gtsug phud

སྤང་ཟིལ་གཏུག་ཕུད།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.377 Ocean Stirrer

rgya mtsho 'khrug byed

རྒྱ་མཚོ་འཁྲུག་བྱེད།

—

A preta king present in the assembly of the Buddha Śākyamuni.

g.378 Oceanic Intellect

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.379 once-returning

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

One who is bound for only one further rebirth. Second of the four fruitions.

g.380 Padma

pad ma

པད་མ།

padma

A nāga king present in the assembly of the Buddha Śākyamuni.

g.381 Pañcāla

ban tsa

བན་ཅཱ།

pañcāla

An ancient North Indian kingdom located in present-day Uttar Pradesh.

g.382 parinirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྤྲོད་ལས་འདས་པ།

parinirvāṇa

The final attainment of release from cyclic existence.

g.383 Pinnacle of Guarding All Sacred Dharmas

dam pa'i chos kun tu srung ba'i tog tu gyur pa

དམ་པའི་ཚོས་ཀྱན་དུ་སྤྲོད་བའི་རྟག་དུ་གྱུར་པ།

—

A buddha in the southern direction.

g.384 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from *√piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.385 Played by Five

lngas rtsen

ལྷས་ཕྱོད།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.386 Pleasant Glory

rangs byed dpal

རངས་བྱེད་དཔལ།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.387 Pleasing Proclamation of Great Loving-Kindness

byams pa chen po'i tshig snyan par sgrogs pa

བྱམས་པ་ཆེན་པོའི་ཚིག་སྟན་པར་སྒོགས་པ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.388 Pleasing to Women's Hearts

bud med kyi snying du sdug pa

བུད་མེད་ཀྱི་སྟིང་དུ་སྤུག་པ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.389 Poisonless

dug med

དུག་མེད།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.390 Possessing Various Garlands

phreng ba sna tshogs can

ཕྱེང་བ་སྣ་ཚོགས་ཅན།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.391 Power of Blazing Fire

me'i gzi brjid kyi shugs can

མེའི་གཟི་བརྗིད་ཀྱི་ཤུགས་ཅན།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.392 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

King of Kośala.

g.393 pratimokṣa vows

so sor thar pa'i sdom pa

སྤྲུལ་པའི་སྤྱི་སྡེ།

prātimokśasaṃvara

The vows or rules of conduct for those who pursue liberation, sometimes contrasted with the bodhisattva vows.

g.394 **pratyekabuddha**

rang sangs rgyas

རང་སངས་རྒྱས།

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” (*khadgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.395 **Precious Flower**

rin chen me tog

རིན་ཆེན་མེ་ཏོག།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.396 **Precious Glory**

rin chen dpal

རིན་ཆེན་དཔལ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.397 **Precious Lotus**

rin chen pad ma

རིན་ཆེན་པད་མ།

—

A lion king present in the assembly of the Buddha Śākyamuni.

g.398 Precious Victory Banner

rin chen rgyal mtshan

རིན་ཆེན་རྒྱལ་མཚན།

—

A buddha in the southern direction.

g.399 Precious Voice

rin chen mgrin dbyangs

རིན་ཆེན་མགིན་དབྱངས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.400 preta

gcod byed

གཙོད་བྱེད།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.401 Profound Definitive Proclamation

nges par sgra sgrogs zab mo

ངེས་པར་སྒྲ་སྒྲོགས་བཟ་མོ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.402 **Profound Instruction**

zab mo'i tshul bsgos

ཟབ་མོའི་ཚུལ་བསྟོན།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.403 **Protector of Excellence**

bzang skyong

བཟང་སྟོང་།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.404 **Pure Venerable Family**

rigs btsun pa rnam par dag pa

རིགས་བཙུན་པ་རྣམ་པར་དག་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.405 **Purity and Truth**

gtsang zhing bden pa'i mtshams

གཙང་ཞིང་བདེན་པའི་མཚམས།

—

The name of a future eon.

g.406 **Radiant Appearance**

blta na 'od chags

བཟླ་ན་འོད་ཆགས།

—

A peacock king present in the assembly of the Buddha Śākyamuni.

g.407 **Radiant Source of Gnosis**

ye shes 'byung gnas 'od

ཡེ་ཤེས་འབྱུང་གནས་འོད།

—

The name of a tathāgata in this discourse.

g.408 Rāhu

sgra gcan

རྣ་གཅན།

rāhu

An asura who is said to cause eclipses.

g.409 Rāhula

sgra gcan · *sgra gcan zin*

རྣ་གཅན། · རྣ་གཅན་ཟིན།

rāhula

The son of the Buddha Śākyamuni.

g.410 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.411 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-

natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.412 Ravishing Women's Minds

bud med sems 'phrog

བུད་མེད་སེམས་འཕྲོག་

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.413 Refined Purity

gtsang ma sbyong ba

གཙང་མ་སྟོང་བ།

—

A world system Endurance in a future eon.

g.414 Rejoices in the Dhāraṇī of the Precious Garland

rin po che'i phreng ba'i gzungs la dga' ba

རིན་པོ་ཆེའི་ཐེང་བའི་གཟུངས་ལ་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.415 Renowned for Delightful Magical Manifestations

rnam par 'phrul pas dang bar byed pa'i grags pa

རྣམ་པར་འཕྲུལ་པས་དང་བར་བྱེད་པའི་གྲགས་པ།

—

A buddha in the southern direction.

g.416 Renowned for Joyous Faith

dga' zhing dang ba'i grags pa

དགའ་ཞིང་དང་བའི་གྲགས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.417 Reviled by the Land

yul gyis g.yon spyo ba

ཡུལ་གྱིས་གཡོན་སྟོབ།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.418 Rib Roaster

rtsib ma sreg

རྩིབ་མ་སྟེག

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.419 Roaring in Front of King Splendid Robe

thag zangs ris kyi mdun na sgra sgrogs

ཐག་བླངས་རིས་ཀྱི་མདུན་ན་སྒྲ་སྟོགས།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.420 Roaring Wind

'ur 'ur

ཁུར་ཁུར།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.421 ṛṣi

drang srong

རྩང་སྟོང།

ṛṣi

A class of superhuman beings who live extremely long lives.

g.422 Rumbling Like Drums

rnga bo che dang cang te'u yi sgra ltar dir dir

རྩ་བོ་ཆེ་དང་ཅང་ཉེ་ལྷི་སྒྲ་ལྟར་དིར་དིར།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.423 Sacred

dam pa

དམ་པ།

—

See “Sacred Goddess Who Upholds the Teachings and Delights in the Great Vehicle.”

g.424 Sacred Goddess

dam pa lha mo

དམ་པ་ལྷ་མོ།

—

See “Sacred Goddess Who Upholds the Teachings and Delights in the Great Vehicle.”

g.425 Sacred Goddess Who Upholds the Teachings and Delights in the Great Vehicle

dam pa lha mo theg pa chen po la rab tu dga' bar sems pa bstan pa 'dzin pa

དམ་པ་ལྷ་མོ་ཐེག་པ་ཆེན་པོ་ལ་རབ་དུ་དགའ་བར་སེམས་པ་བསྟན་པ་འཛིན་པ།

—

A queen of the Dharma king Great Diligent Nāga.

g.426 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.427 Sage of Mount Kailāśa

ti se'i gangs thub

ཏི་སེ་འི་གངས་ཐུབ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.428 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.429 Śākya

shAkya

ཤཱཀུ།

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.430 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* 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.431 Scattering Wind

rnam par 'thor rlung

རྣམ་པར་འཐོར་རླུང་།

—

A great wind king present in the assembly of the Buddha Śākyamuni.

g.432 sense base

skye mched

སྒྱེ་མཆོད།

āyatana

Definition from the 84000 Glossary of Terms:

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

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

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

g.433 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

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

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

g.434 Sharpest Teeth

mche ba mchog tu rno

མཆོེ་བ་མཚོག་རུ་རྣོ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.435 Sheep Face

lug gdong

ལུག་གཞོན་།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.436 Shining Like Gold

gser ltar gsal ba

གསེར་ལྷ་ར་གསལ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.437 Shower of Jewels

rin chen char 'bebs

རིན་ཆེན་ཆར་འབེབས།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.438 sixteen great inexpressible occupations

las mi zad pa chen po bcu drug

ལས་མི་བློན་ཆེན་པོ་བཅུ་དྲུག་།

—

These are described in the *Nirvāṇa Sūtra* as (1) raising and fattening sheep for market, (2) butchering sheep for profit, (3) raising and fattening pigs for market, (4) butchering pigs for profit, (5) raising and fattening cattle for market, (6) butchering cattle for profit, (7) raising and fattening fowl for market, (8) butchering fowl for profit, (9) fishing, (10) hunting, being a (11) brigand, (12) executioner, (13) bird catcher, (14) liar, (15) or jailer, and (16) casting incantations on nāgas.

g.439 sixteen great occupations

las chen po bcu drug

ལས་ཆེན་པོ་བཅུ་དྲུག་།

—

See “sixteen great inexpressible occupations.”

g.440 Skilled at Proclaiming the Abodes

gnas sgrogs mkhas

གནས་སྤྲོགས་མཁས།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.441 Skillful Manner

tshul la mkhas pa

ཚུལ་ལ་མཁས་པ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.442 Skull Cup with Ears

rna bcas thod pa can

རྣ་བཅས་ཐོད་པ་ཅན།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.443 Sky Treasury

nam mkha' mdzod

ནམ་མཁའ་མཛོད།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.444 Son of Infinitely Vast Wealth

mtha' yas nor rgyas kyi bu

མཐའ་ཡས་ནོར་རྒྱས་ཀྱི་བུ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.445 Son of Nārada

mis byin gyi bu

མིས་བྱིན་གྱི་བུ།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.446 Source of Jewels

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

—

The name of the city of Rājagṛha in a past eon.

g.447 Spreading Spotted Wings

gshog zegs bkram

གཤོག་ཟེགས་བརྒྱམ།

—

A garuḍa king present in the assembly of the Buddha Śākyamuni.

g.448 śrāvaka

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.449 Śrāvastī

mnyan yod

མཉན་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.450 Stainless Light

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhā

The name of a goddess in this text.

g.451 Stainless Light Renown

dri med 'od grags

དྲི་མེད་འོད་གྲགས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.452 Stainless Space-Like Eyes

mkha' ltar mig dri ma med pa

མཁའ་ལྷར་མིག་དྲི་མ་མེད་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.453 Starlight

skar 'od

སྐར་འོད།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.454 Stopper

te ma bu ka

ཏེ་མ་བུ་ཀ།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.455 Storehouse of the Domain of the Sacred Dharma

dam pa'i chos kyi dkyil 'khor gyi mdzod

དམ་པའི་ཚོས་གྱི་དཀྱིལ་འཁོར་གྱི་མཛོད།

—

A minister of the Dharma king Great Diligent Nāga.

g.456 stream entry

rgyun du zhugs pa

རྒྱུན་དུ་ཐྱུགས་པ།

srota-āpanna

One who has entered the stream that leads to liberation. The first of the four fruitions.

g.457 Strength of Nāga Joy

klu dga' stobs

ཀླུ་དགའ་སྟོབས།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.458 Strong Moving

stobs kyi rgyu

སྟོབས་ཀྱི་རྒྱ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.459 Strong Throat

mgul ngar

མགུལ་ངར།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.460 stronghold

mkhar

མཁར།

—

g.461 Strung-Frog Rings

sbal phreng sor rdub can

སྒྲལ་ཐྱང་སྟོར་རྩུབ་ཅན།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.462 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

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

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

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

g.463 Subduer of Māra’s Armies

bdud kyi sde 'joms

བདུད་ཀྱི་སྡེ་འཛོམས།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.464 Sudatta

rab sbyin

རབ་སྒྱེན།

sudatta

A wealthy lay patron of the Buddha Śākyamuni. Also known as Anāthapiṇḍada.

g.465 Sun Colored

nyi ma'i mdog

ཉིམ་འི་མདོག།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.466 Sun Paralyzer

nyi ma rengs byed

ཉིམ་རེངས་བྱེད།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.467 Superior King of Sumeru

lhun po'i rgyal po mngon par 'phags

ལྷན་པོའི་རྒྱལ་པོ་མཛོན་པར་འཕགས།

—

A buddha in the southern direction.

g.468 superknowledge

mngon par shes pa

མཛོན་པར་ཤེས་པ།

abhijñā

Extrasensory powers that come at higher levels of meditative cultivation.

Usually said to number five (see “five superknowledges”).

g.469 Supreme Club

dbyug mchog

དབྱུག་མཚོག

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.470 Sweet Voice

mgrin dbyangs snyan pa

མགིན་དབྱངས་སྟོན་པ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.471 Swift Intellect

blo gros myur ldan

བློ་གྲོས་ལྷུང་ལྷན།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.472 Takṣaka

'jog po

འཛིག་པོ།

takṣaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.473 ten perfections

pha rol tu phyin pa bcu · pha rol tu phyin pa bcu po

པ་རོལ་དུ་ཕྱིན་པ་བརྒྱ་པོ།

daśapāramitā

The six perfections of generosity, discipline, patience, effort, meditative absorption, and wisdom; plus an additional four: skillful means, prayer, strength, and gnosis.

g.474 Thief of Afflictions

nyon mongs pa rku ba

ཉོན་མོངས་པ་རུ་བ།

—

A kinnara king present in the assembly of the Buddha Śākyamuni.

g.475 three unpleasant rebirths

ngan song gsum

ངན་སོང་གསུམ།

tryapāya

The animal, preta, and hell realms.

g.476 Thunders throughout Space

nam mkha' la bsgrags pa

ནམ་མཁའ་ལ་བསྒྲགས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.477 Tiger-Like Haughtiness

stag ltar dregs pa

སྐག་ལྷ་ར་རྩེགས་པ།

—

A kumbhāṇḍa king present in the assembly of the Buddha Śākyamuni.

g.478 Topknot-Bearing Brahmā

tshangs pa thor tshugs 'chang

ཚངས་པ་ཐོར་ཚུགས་འཆང་།

—

A Brahmā youth present in the assembly of the Buddha Śākyamuni.

g.479 Treasury-Possessing Kaurava

mdzod ldan sgra mi snyan

མཛོད་ལྡན་སྒྲི་མི་སྟག་།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.480 Tree Bark

shing shun can

ཤིང་ཤུན་ཅན་།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.481 Trident Holder

mdung rtse gsum pa 'chang

མདུང་རྩེ་གསུམ་པ་འཆང་།

—

An asura king present in the assembly of the Buddha Śākyamuni.

g.482 Tumor

myu gu

མུ་གུ་

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.483 Tuṣita Heaven

dga' ldan

དགའ་ལྡན་།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.484 twelve austerities

sbyangs pa'i yon tan bcu gnyis

ཐུངས་པའི་ཡན་ཏན་བརྒྱུན་ཉིས།

dvādaśadhūtaguṇa

Twelve ascetic practices that renunciants may choose to engage in, they are wearing clothing from a dust heap, owning only three robes, wearing felt or woolen clothes, begging for food, eating one’s meal in a single sitting, restricting the quantity of food, staying in solitude, sitting under trees, sitting in exposed places, sitting in charnel grounds, sitting even during sleep, and staying wherever one happens to be.

g.485 twelve links of conditioned existence

srid pa'i yan lag bcu gnyis

སྤིན་པའི་ཡན་ལག་བརྒྱུན་ཉིས།

dvādaśabhavāṅga

The twelve links of dependent arising: ignorance, formations, consciousness, name and form, six entrances, contact, feeling, craving, clinging, becoming, birth, old age, and death.

g.486 Understands the Renunciation of Negativity

ngan spong shes ldan

ངན་སྦོང་ཤེས་ལྷན།

—

A ṛṣi present in the assembly of the Buddha Śākyamuni.

g.487 Unflagging Force

shugs ma nyams pa

ཤུགས་མ་ཉམས་པ།

—

A great wind king present in the assembly of the Buddha Śākyamuni.

g.488 unforgivable offenses

pham pa'i 'gal ba

ཕམ་པའི་འགལ་བ།

pārājikā

Disciplinary transgressions that must result in the offender's disrobing and expulsion from the community of renunciants.

g.489 unfree states of existence

mi khom pa

མི་ཁོམ་པ།

akṣaṇa

See “eight unfree states.”

g.490 Ungrasping

ma 'dzin

མ་འཛིན།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.491 Unparalleled Vajra Servant

mtshungs pa med pa'i rdo rje'i bran

མཚུངས་པ་མེད་པའི་རྩོམ་བློན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.492 Uttarakuru

sgra mi snyan

སྤྲ་མི་སྟག།

uttarakuru

The northern continent of the human realm according to Buddhist cosmology.

g.493 Utter Joy
rab tu dga' ba
རབ་ཏུ་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.494 Utter Joy
rab tu dga' ba
རབ་ཏུ་དགའ་བ།

—

A world system in the southern direction.

g.495 Utterly Tamed
rab tu dul ba
རབ་ཏུ་དུལ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.496 Vaipulya
shin tu rgyas pa
ཤིན་ཏུ་རྒྱས་པ།
vaipulya

Meaning “extremely extensive,” this is one of the twelve branches of Buddhist scriptures and also a common term for the Great Vehicle discourses.

g.497 Vaiśravaṇa
rnam thos kyi bu
རྣམ་ཐོས་ཀྱི་བུ།
vaiśravaṇa

A yakṣa, one of the Four Great Kings (See “Four World Guardians”).

g.498 vajra
rdo rje
རྡོ་རྗེ།
vajra

A substance that is immutable and indestructible. The thunderbolt, weapon of the god Indra.

g.499 vajra body

rdo rje'i sku

དོ་རྟེ་ཀླུ།

vajrakāya

The aspect of the Buddha that is changeless and indestructible, like a vajra.

g.500 Vajra Garland

rdo rje phreng ldan

དོ་རྟེ་ཕྱེང་ལྷན།

—

A Licchavi youth present in the assembly of the Buddha Śākyamuni.

g.501 Various Herbs Venerable

sna tshogs sngo btsun

སྒྲ་ཚོགས་སྟོ་བཙུན།

—

A preta king present in the assembly of the Buddha Śākyamuni.

g.502 Vast Delight

rgya cher dga' ba

རྒྱ་ཆེར་དགའ་བ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.503 Vast with Knowledge

shes pas rgyas pa

ཤེས་པས་རྒྱས་པ།

—

A devaputra present in the assembly of the Buddha Śākyamuni.

g.504 Vāsuki

nor rgyas kyi bu

ནོར་རྒྱས་ཀྱི་བུ།

vāsuki

A nāga king present in the assembly of the Buddha Śākyamuni.

g.505 Veyi

be yi

བེ་ཡི།

veyi

A city in the future.

g.506 vidyādhara

rig sngags 'chang

རིག་སྒྲགས་འཆང་།

vidyādhara

A type of semi-divine being whose identity has shifted over time and genre. In their most popular form they are spell (vidyā) wielding (dhara) beings capable of granting magical abilities to those they favor. The Buddhist tradition associated them more closely with soteriological aims, identifying them as realized beings who possess (dhara) knowledge or awareness (vidyā).

g.507 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭa-parvata

Definition from the 84000 Glossary of Terms:

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

g.508 wanderer

kun tu rgyu ba

ཀུན་ཏུ་རྒྱུ་བ།

parivrājaka

Pali *paribbājaka*. Refers to a class of Indian religious mendicants holding a variety of beliefs who wandered in India from ancient times, including during the time of the Buddha. These peripatetic ascetics, who included

women in their number, engaged with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon.

g.509 Weasel Jaws

sre mo 'gram

སྲེ་མོ་འགྲམ།

—

A bhūta king present in the assembly of the Buddha Śākyamuni.

g.510 Wife of Clouds

sprin gyi chung ma

སྤྲིན་གྱི་ཚུང་མ།

—

A goddess present in the assembly of the Buddha Śākyamuni.

g.511 wisdom

shes rab

ཤེས་རབ།

prajñā

The wisdom that comes from understanding emptiness and realizing ultimate reality. Sixth of the six or ten perfections.

g.512 Wise Conduct

shes ldan ngang tshul can

ཤེས་ལྷན་ངང་ཚུལ་ཅན།

—

A yakṣa king present in the assembly of the Buddha Śākyamuni.

g.513 world guardian

'jig rten skyong · 'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་། · འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

A class of guardian deities. Sometimes used to refer to the Four Great Kings (see “Four World Guardians”).

g.514 worthy one

dgra bcom pa

དག་བཅོམ་པ།

arhat

Fourth of the four fruits. An individual who has achieved liberation with the cessation of all mental afflictions.

g.515 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of semidivine 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. They are often depicted as holding choppers, cleavers, and swords, and are said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa.

g.516 Yellow Honey-Color

ser po sbrang rtsi'i mdog

ཤེར་པོ་སྤང་རྩི་འཁྱེད་གོ།

—

A rākṣasa king present in the assembly of the Buddha Śākyamuni.

g.517 yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore, it can mean between four and ten miles.