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The Fourfold Accomplishment

Catuṣkanirhāra

འཕགས་པ་བཞི་པ་སྐྱབ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa bzhi pa sgrub pa zhes bya ba theg pa chen po'i mdo

Āryacatuṣkanirhāranāmamahāyānasūtra

· Toh 252 ·

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SUMMARY

- s.1 *The Fourfold Accomplishment* revolves around a dialogue between the god Śrībhadrā and the bodhisattva Mañjuśrī that takes place in Jeta's Grove at Śrāvastī. At Śrībhadrā's request, Mañjuśrī recalls a teaching that he previously gave to Brahmā Śikhin on the practices of a bodhisattva. The teaching takes the form of a sequence of topics, each of which has four components.

ac.

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ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Adam Krug, then checked against the Tibetan and edited by Andreas Doctor.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 Set in Śrāvastī in Jeta's Grove where the Buddha Śākyamuni is accompanied by a large retinue of monks, bodhisattvas, and gods of the desire and form realms, *The Fourfold Accomplishment* revolves around a dialogue between the bodhisattva Mañjuśrī and a god named Śrībhadrā. The text opens with the god Śrībhadrā asking Mañjuśrī why he is still making offerings to the Buddha given his advanced spiritual progress. Mañjuśrī's reply is that bodhisattvas should never be satisfied by the offerings they have made, and that as they make offerings they should focus on four purposes.

i.2 This initial part of the sūtra is closely paralleled in another, shorter sūtra, *Mañjuśrī's Teaching* (*Mañjuśrīnirdeśa*, Toh 177),¹ in which the setting and opening dialogue are the same but the god is called Susīma instead of Śrībhadrā, and the four purposes are phrased in a different way.

i.3 In the ensuing exchange (not included in the shorter sūtra), Mañjuśrī delivers a teaching that he had previously given to Brahmā Śikhin called *The Fourfold Accomplishment*. This teaching presents the path and practice of a bodhisattva in forty-three topics, each of which is divided into four subtopics. The text takes on a distinctly mnemonic character in which the fourfold rubric might allow anyone reading or reciting the text to memorize a broad range of topics related to the practice of a bodhisattva. In addition to this mnemonic application, each brief list of four particular accomplishments invites broader commentary, and in this sense the text provides a readily accessible framework for teaching the bodhisattva path.

i.4 After Mañjuśrī has delivered his teaching, Śrībhadrā and his retinue scatter celestial flowers on the assembly as an offering. The Buddha then uses his magical powers to reveal a sky full of bodhisattvas seated upon lotuses, and Mañjuśrī explains to Śrībhadrā that all of these bodhisattvas are a magical emanation, just like his celestial flower offering. This brings a smile to the Buddha's lips, and the text introduces its next topic: why, exactly, do buddhas smile? The question, a recurring motif in sūtra literature, echoes in

the refrains of a set of poetic verses that Śrībhadrā recites before the Buddha, who then answers it by predicting the imminent awakening of the bodhisattvas gathered in the sky to hear the teaching.

i.5 The sūtra then turns to a brief dialogue between the Buddha, the god Śrībhadrā, and Śāriputra, in which Śāriputra doubts whether there could in fact be innumerable buddhafiels and innumerable bodhisattvas who populate them. In his reply, the Buddha delivers a teaching on the vast cosmology of infinite buddhafiels. The sūtra then concludes with two additional teachings from Mañjuśrī on thirty-five qualities that ripen bodhisattvas for awakening and ten types of pride that bodhisattvas should avoid.

i.6 *The Fourfold Accomplishment* is listed in both the Denkarma² and Pangthangma³ royal Tibetan catalogs of translated works, indicating that the first Tibetan translation of the text was completed by the early ninth century. Unfortunately there is no colophon to the Tibetan translation, so the text does not contain any indication as to who produced the Tibetan translation. The single Chinese translation of the text, which we did not consult for the present translation, was translated by Śikṣānanda between 695–700 CE.⁴ No Sanskrit versions of the text appear to have survived.

i.7 This translation was completed based on the Tibetan translation of the text preserved in the Degé edition of the Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) of the Kangyur and the Stok Palace Kangyur. Any points at which the translation employs variants from editions of the Kangyur other than the Degé have been noted throughout the translation.

**The Noble Mahāyāna Sūtra
The Fourfold Accomplishment**

1.

The Translation

[F.61.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was in Śrāvastī, in Jeta’s Grove, Anāthapiṇḍada’s park. He was residing there with a great saṅgha of five hundred monks, one hundred thousand bodhisattvas who had all donned the great armor, and the gods who inhabit the desire and form realms. There, the Blessed One, surrounded and revered by this retinue of hundreds of thousands of beings, taught the Dharma.

1.3 Mañjuśrīkumārabhūta raised a jeweled parasol measuring ten leagues in diameter as an offering to the Blessed One and held it above the Blessed One’s head. Within the retinue was a god from the Heaven of Joy named Śrībhadrā whose progress toward unsurpassed and perfect awakening had become irreversible. Together with his attendants, he had joined the retinue and taken his seat. Now he rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. Joining his palms, he bowed toward Mañjuśrīkumārabhūta and inquired of him, [F.61.b] “Mañjuśrī, have you still not had enough of making offerings to the Thus-Gone One?”

1.4 “Divine being, tell me,” Mañjuśrī asked in return, “is the ocean ever satiated by all of the water that it receives?”

“No, Mañjuśrī, it is not,” replied the god.

1.5 Mañjuśrī then said, “Divine being, bodhisattvas seek boundless and immeasurable omniscient wisdom that is as difficult to fathom as the depths of the great ocean,⁵ so they can never have enough of making offerings to the Thus-Gone One.”

1.6 “Mañjuśrī, what should bodhisattvas focus on when they make offerings to the Thus-Gone One?” asked the god.

- 1.7 Mañjuśrī replied, “Divine being, there are four things that bodhisattvas should focus on when they make offerings to the Thus-Gone One. These four are omniscience, liberating all beings, ensuring that the lineage of the Three Jewels is not broken, and attaining the array of qualities of the buddhafiield. Divine being, bodhisattvas should make offerings to the Thus-Gone One while focusing on those four things.”
- 1.8 “Mañjuśrī,” said the god, “when you were among the Brahmā realm gods you gave a Dharma teaching to Brahmā Śikhin called *The Fourfold Accomplishment of the Bodhisattva Path*. Mañjuśrī, would you please teach that? I and everyone in this assembly would like to hear it. Mañjuśrī, bodhisattvas are not stingy with the Dharma, nor are they tight-fisted with the Dharma as teachers.”
- 1.9 “Divine being,” Mañjuśrī replied, “in that case listen well, pay attention, and I will explain the Dharma teaching called *The Fourfold Accomplishment* to you.
- 1.10 “Divine being, these are the four altruistic intentions that bodhisattvas generate: [F.62.a] bodhisattvas generate the intention to gather together immeasurable beings, they generate the intention to ripen immeasurable beings, they generate the intention to accumulate immeasurable roots of virtue, and they generate the intention to perfectly realize the boundless buddha qualities. Divine being, those are the four altruistic intentions that bodhisattvas generate.
- 1.11 “Divine being, these are the four attitudes bodhisattvas generate that are like a rock: an attitude that has no hostility toward those who make requests, an attitude of compassion toward those who have gone astray, an attitude of not losing insight, and an attitude of bringing all undertakings to completion. Divine being, those are the four attitudes bodhisattvas generate that are like a rock.
- 1.12 “Divine being, these are the four attitudes bodhisattvas generate that are superior: superior discipline, superior learning, superior great love, and superior great compassion.
- 1.13 “Divine being, these are the four attitudes bodhisattvas generate that are stable, substantial, inseparable, and like a vajra: not being separated from the intention, not being separated from spiritual companions, not being separated from striving, and not being separated from the Great Vehicle.
- 1.14 “Divine being, these are the four attitudes bodhisattvas generate that are difficult to accomplish: not being involved with the afflictions; not being involved with gain, honor, and praise; not being involved with a lesser vehicle; and not being involved with crude people. [F.62.b]

- 1.15 “Divine being, these are the four attitudes bodhisattvas generate that are unsurpassed: the wish to relinquish all manner of pleasing things,⁶ having no regret after giving them away, not wishing for any result, and the attitude of dedication to awakening.
- 1.16 “Divine being, these are the four qualities that crown bodhisattvas: the perfection of wisdom, skill in methods, understanding the true Dharma, and bringing beings to fruition.
- 1.17 “Divine being, these are the four that demonstrate the bodhisattvas’ path to awakening: exerting oneself in the perfections, acting in accord with the means for drawing beings to the path, accomplishing the abodes of Brahmā, and demonstrating playful mastery of the supernatural perceptions.
- 1.18 “Divine being, these four are excellent, holy, and supreme among the qualities of the bodhisattvas: having no hostility toward anyone, generating the wish to liberate those who oppose oneself, being conscientious regardless of one’s wealth or the vastness of one’s domain, and acting in accord with the Dharma, no matter how destitute and poor one may be.
- 1.19 “Divine being, these are the four inclinations of bodhisattvas: being satisfied with one’s own wealth as a householder, harboring no desire for another’s wealth, being satisfied with the family of the noble ones after one has gone forth, and adopting ascetic practices and reducing one’s material possessions.
- 1.20 “Divine being, these are the four gifts of bodhisattvas: the gift of Dharma; the gift of material wealth; the gift of paper, ink, pens, and books; [F.63.a] and the gift of wholeheartedly exclaiming ‘Well done!’ to those who teach the Dharma.⁷
- 1.21 “Divine being, these are the four essentials of bodhisattvas: essential perseverance rather than studying, essential relinquishment rather than having possessions, essential service to the teacher⁸ rather than to the body, and the essential development of roots of virtue rather than a livelihood.
- 1.22 “Divine being, these are the four things that bodhisattvas should not forsake: they should not forsake the thought of awakening, they should not forsake the holy Dharma, they should not forsake beings, and they should not forsake pursuing any qualities that are roots of virtue.
- 1.23 “Divine being, these are the four motives of bodhisattvas: dwelling in the deep forest, delighting in solitude, yearning for virtuous qualities, and skillfully ripening beings.
- 1.24 “Divine being, these are the four mansions of bodhisattvas: the abodes of Brahmā, being delighted when hearing the Dharma expounded, reflecting on emptiness, and gathering with beings of the same spiritual lineage.

- 1.25 “Divine being, these four are the bodhisattvas’ inexhaustible wealth: the wealth of learning, the wealth of teaching the Dharma, the wealth of assembling beings in need, and the wealth of dedication to awakening.
- 1.26 “Divine being, these are the four treasures of bodhisattvas: the treasure of retention, the treasure of eloquence, the treasure of the Dharma, and the treasure of dedication to inexhaustible enjoyment.
- 1.27 “Divine being, these are the bodhisattvas’ four types of departure: [F.63.b] departure from society, departure from all inhabited lands, departure from ignoble intentions, and departure from all the three realms.
- 1.28 “Divine being, these are the bodhisattvas’ four types of happiness: the happiness of being free from possessiveness and grasping due to a disregard for all material things, the happiness of solitude due to abandoning one’s homeland, the happiness of quiescence due to relinquishing the afflictions, and the happiness of attaining nirvāṇa by not forsaking beings.
- 1.29 “Divine being, these are the bodhisattvas’ four supreme joys: supreme joy due to seeing the Thus-Gone One, supreme joy due to hearing the Dharma, supreme joy due to giving without regret, and supreme joy due to engendering happiness in all beings.
- 1.30 “Divine being, these are the bodhisattvas’ four truths: not forsaking the thought of awakening, not breaking one’s commitments, not forsaking those who have taken refuge, and restraining one’s speech so that one always speaks the truth.
- 1.31 “Divine being, these are the bodhisattvas’ four virtuous qualities: applying oneself with good intentions to all virtuous qualities, not harboring contempt toward anyone who is untrained, becoming a friend to all beings without being asked, and not hoping for any reward because one has already accomplished all manner of good qualities and because one does not wish to be compensated.
- 1.32 “Divine being, these four are the pure practices of bodhisattvas: pure discipline because of the lack of self, pure absorption because of the non-existence of beings, pure insight because of the non-existence of the soul, and [F.64.a] pure liberation because of the non-existence of persons.
- 1.33 “Divine being, these are the four feet of bodhisattvas: the foot of the Dharma, the foot of purpose, the foot of engaging in the ascetic practices and having few possessions, and the foot of gathering⁹ the accumulations of the path of awakening.
- 1.34 “Divine being, these are the four hands of bodhisattvas: the hand of faith, the hand of discipline, the hand of learning, and the hand of insight.

- 1.35 “Divine being, these are the four eyes of bodhisattvas: the physical eye due to correct karmic action, the divine eye due to undiminished supernatural perception, the eye of insight due to possessing the power of extensive learning, and the Dharma eye due to reflection on all phenomena.
- 1.36 “Divine being, these are the four things that bodhisattvas never tire of: they never tire of generosity, they never tire of living in the deep forest, they never tire of hearing the Dharma, and they never tire of the entire collection of virtuous qualities.
- 1.37 “Divine being, these are the four hardships of bodhisattvas: the hardship of being patient and tolerant toward beings who are weak; the hardship of wanting to give all one’s possessions to the poor; the hardship of not being angry at those who ask for one’s head—that most important body part—but instead generating the thought that they are one’s spiritual teacher; and the hardship of taking birth at will due to not conceptualizing birth.
- 1.38 “Divine being, these are the bodhisattvas’ four types of good health: being healthy because the elements are in balance, being healthy because one is not tormented by the afflictions, [F.64.b] being healthy because one will establish all beings in happiness, and being healthy because one harbors no doubts regarding any phenomena.
- 1.39 “Divine being, these are the four personal perspectives of bodhisattvas: the perspective of the perfections, the perspective of the factors of awakening, the perspective of the authentic spiritual teacher, and the perspective of not committing any misdeeds.
- 1.40 “Divine being, these are the four unshakable qualities that bodhisattvas possess: the unshakable mind of awakening, unshakable commitments, the unshakable practice of what one preaches, and unshakable correct exertion.
- 1.41 “Divine being, these are the bodhisattvas’ four accumulations: the accumulation of tranquility, the accumulation of special insight, the accumulation of learning, and the accumulation of all roots of virtue.
- 1.42 “Divine being, these are the four ways that bodhisattvas integrate the teachings: integrating intention with application, integrating giving away with dedication, integrating love with compassion, and integrating method with wisdom.
- 1.43 “Divine being, these four dreams are consequences of the bodhisattvas’ Dharma¹⁰ obscurations: seeing a dirty well yet still seeing the moon at the bottom; seeing a muddy pond, pool, or well yet still seeing the moon at the bottom; seeing the moon although the sky is cloudy; and seeing the moon although the sky appears shrouded in wind, dust, and smoke.
- 1.44 “Divine being, these four dreams are consequences of the bodhisattvas’ karmic obscurations: [F.65.a] seeing oneself fall from a high cliff into an abyss; seeing a road with highs and lows; seeing oneself set out on a narrow

- roadway; being lost in the dream and seeing many terrifying things.
- 1.45 “Divine being, these four dreams are consequences of the bodhisattvas’ afflictive obscurations: seeing someone convulsing due to a strong poison, hearing the call of a large pack of vicious predators, seeing oneself living among rogues, and seeing one’s body and clothing covered with filth.
- 1.46 “Divine being, these four dreams are consequences of the bodhisattvas’ attaining dhāraṇī: seeing a great treasure chest filled with many jewels, seeing a pool filled with blooming lotus flowers, seeing oneself finding a bundle of white cloth, and seeing a god with a parasol being held over his head.
- 1.47 “Divine being, these four dreams are consequences of the bodhisattvas’ attaining absorption: seeing an attractive girl with beautiful jewelry who offers worship by scattering flowers, seeing a flock of pure white swans flying in the sky and calling out, seeing the hand of the luminous Thus-Gone One being placed on the top of one’s head, and seeing the Thus-Gone One seated on a lotus and engaged in concentration.
- 1.48 “Divine being, these four dreams are consequences of the bodhisattvas’ seeing the Thus-Gone One: seeing a moonrise, seeing a sunrise, seeing a lotus flower opening, and seeing the lord of the Brahmā realms in the posture of utter quiescence. Divine being, those four [F.65.b] dreams are consequences of the bodhisattvas’ seeing the Thus-Gone One.
- 1.49 “Divine being, these four dreams are consequences of the bodhisattvas’ particular characteristics: seeing a great sāla tree that is full of brilliantly colored leaves, flowers, and fruits; seeing a metal bowl filled with gold; seeing the sky filled with parasols, banners, and standards; and seeing a great universal emperor.
- 1.50 “Divine being, these four dreams are consequences of the bodhisattvas’ taming Māra: seeing a great champion overcome all of the enemy’s champions, raise a standard, and advance; seeing a great hero defeat an army and then advance; seeing a king being consecrated; and seeing oneself sitting at the seat of awakening and taming Māra.
- 1.51 “Divine being, these are the four corresponding dreams that are signs of the bodhisattvas’ non-regression: seeing a white diadem affixed on one’s head, seeing oneself making unstinting offerings, seeing oneself seated on a great Dharma seat, and seeing the Thus-Gone One sitting at the seat of awakening and teaching the Dharma.
- 1.52 “Divine being, these four dreams are consequences of the bodhisattvas’ attainment of the seat of awakening: seeing a vase; seeing oneself surrounded by blue roller birds; seeing that wherever one goes, all of the

trees first reach upward, then bow and pay homage; and seeing a bright golden light. Divine being, those four dreams are consequences of the bodhisattvas' attainment of the seat of awakening."

1.53 When Mañjuśrīkumārabhūta gave this Dharma teaching on *The Fourfold Accomplishment*, [F.66.a] the god Śrībhadrā was happy and rejoiced. Since he had become exceedingly happy, delighted, and joyful, he and his retinue showered the entire retinue with divine mandāra flowers as well as blue, pink, red, and white lotus flowers as an offering to Mañjuśrīkumārabhūta. As soon as they had scattered the flowers, through the power of the Buddha, beautiful, fragrant, and delightful lotus flowers the size of chariot wheels appeared in the sky above them. In the center of each of the flowers were bodhisattvas ornamented with the thirty-two marks of a great being.

1.54 Then the god Śrībhadrā asked Mañjuśrīkumārabhūta, "Mañjuśrī, where did these bodhisattvas come from?"

"Divine being, where did these flowers of yours come from?" Mañjuśrī asked in return.

1.55 "Mañjuśrī," replied the god, "these flowers are emanations—I scattered them to make an offering to you."

1.56 Mañjuśrī then said, "Divine being, you should view the bodies of those bodhisattvas just as you view these flowers—as emanations."

1.57 At that moment the Blessed One smiled. As happens when the blessed buddhas smile, a multitude of light rays of various colors—blue, yellow, red, white, violet, and crystalline—emanated from the mouth of the Blessed One. These light rays pervaded infinite and limitless world systems and reached all the way up to the realm of Brahmā above. Their splendor outshone the radiance of the sun and the moon. Then the light rays returned and dissolved into the Blessed One's crown. [F.66.b]

1.58 At that point the god Śrībhadrā rose from his seat, arranged his shawl over one shoulder, and knelt on his right knee. Joining his palms, he bowed toward the Blessed One and praised the Blessed One with these verses:

1.59 "You shine with light rays of the purest gold,
You possess the thirty-two supreme marks of a great being,
You are resplendent with innumerable billions of good qualities—
Protector, please explain why you are smiling.

1.60 "Your voice is pleasant, and your speech exalted;
You speak with the voice of Brahmā, using tender words.
Wise Sugata, you shine brightly with the seven riches
And your voice is like a cuckoo—please explain why you are smiling.

- 1.61 “Supreme human, holy being who subdued the one with a wicked horde,
You have permanently and decisively eradicated Māra’s power.
The gods, asuras, and garuḍas continually worship you—
Wielder of the ten powers, please explain why you are smiling.
- 1.62 “Stainless, uncontaminated, and free from the three defilements,
Your broad face is like the full moon.
You cut through faults that, like dust, shroud our vision in darkness,
And you bring joy and happiness—please explain why you are smiling.
- 1.63 “Well-Gone One, supreme benefactor of the earth and the god realms
Who brings joy and happiness, whose qualities are limitless,
Whose clear speech perfectly teaches in a way that is appropriate and
relevant—
Please make us understand the reason that you smile.
- 1.64 “You remove the thick film that shrouds our eyes in darkness,
You wield the brilliant radiance of the torch of insight,
You have the power of the leader of a herd of elephants and the majestic gait
of a lion,
And you benefit beings—please explain why you are smiling.
- 1.65 “Supreme human, you tame hordes of wicked people.
Incomparable one, you dry up the waters of existence,
Which are so deep, hard to fathom, and difficult to measure.
You are undeceiving and possess the ten powers—please explain why you
are smiling.
- 1.66 “You grant the goal of immortality that pacifies old age and death. [F.67.a]
Your feet are supple, webbed, and marked with wheels.
You dispel stupidity and are unequaled in the threefold world.
Master of sublime gnosis, please explain why you are smiling.”
- 1.67 “Divine being,” the Blessed One replied to Śrībhadrā, “do you see these
bodhisattvas in the sky above who are seated in the center of lotuses on lion
thrones?”
“Yes, Blessed One, I see them.”
- 1.68 “Divine being,” the Blessed One then explained, “all these bodhisattvas
have gathered from the ten directions to hear the Dharma in the presence of
Mañjuśrīkumārabhūta. They have come to hear this Dharma teaching on *The
Fourfold Accomplishment*. Mañjuśrīkumārabhūta ripened all these
bodhisattvas. All these bodhisattvas are now only one birth away from
unsurpassed and perfect awakening. They will fully awaken to unsurpassed
and perfect buddhahood in one buddhahood field or another, each with their

- various names, throughout the worlds in the ten directions.”
- 1.69 “Blessed One,” the god replied, “I cannot comprehend the number of bodhisattvas here—how many are there?”
- 1.70 The Blessed One then asked Venerable Śāriputra, “Śāriputra, can you comprehend how many bodhisattvas there are here?”
- 1.71 “Blessed One,” said Śāriputra, “in one instant, one moment, or one second, I can count all the stars in an entire three-thousandfold universe. However, Blessed One, I would be unable to count these bodhisattvas even in a hundred years.” [F.67.b]
- 1.72 “Śāriputra,” the Blessed One replied, “even if this continent of Jambūdvīpa were filled with minute particles, it would be possible to determine their number by counting them. However, it would be impossible to determine the number of these bodhisattvas by counting them, because the bodhisattvas that have gathered here are that innumerable.”
- 1.73 “Blessed One, how can there be that many buddhafiels in which these bodhisattvas will fully awaken to buddhahood?” asked Śāriputra.
- 1.74 “Silence, Śāriputra, do not say that,” replied the Blessed One. “Śāriputra, the thus-gone ones empty countless buddhafiels. Consider this, Śāriputra: The lifespan of the thus-gone ones lasts for as many eons as there are grains of sand in the Ganges. Each and every day each one delivers as many Dharma teachings as there are grains of sand in the Ganges, and in all of those Dharma teachings he prophesies as many bodhisattvas as there are grains of sand in the Ganges. Even if one were to identify a single bodhisattva to the east, beyond as many buddhafiels as there are grains of sand in the Ganges, the thus-gone one will empty that many buddhafiels.¹¹ Therefore, it goes without saying that the thus-gone ones, who know the minds of all beings born into the buddhafiels of the ten directions, whom they perceive with the ordinary, corporeal eye of a thus-gone one, will empty all those buddhafiels.”
- 1.75 At that point the great hearers and the entire retinue were amazed and exclaimed, “Our teachers have such vast magical powers, are so mighty, and have such great supreme knowledge! We are so fortunate!”
- 1.76 The bodhisattvas who had assembled from the worlds in the ten directions [F.68.a] and hovered in the air now descended from the sky and bowed their heads at the feet of the Blessed One and Mañjuśrīkumārabhūta, circumambulated them, and then departed into the ten directions.
- 1.77 At that point the god Śrībhadrā said to Mañjuśrīkumārabhūta, “Mañjuśrī, you performed these deeds and ripened countless beings for awakening—well done! Mañjuśrī, please grace us with your eloquence, beginning with the teachings that ripen the awakening of bodhisattvas.”

1.78 “Divine being,” replied Mañjuśrī, “there are thirty-five teachings that ripen the awakening of bodhisattvas. The thirty-five teachings are these: urging them toward timeliness; urging them toward moderation; urging them toward proportion; urging them toward capacity; urging them toward stability; urging them toward the perfections; urging them toward method; urging them toward the altruistic intention; urging them toward great love; urging them toward great compassion; urging them toward the Great Vehicle; urging them toward the Lesser Vehicle; urging them toward the truth; urging them to act on it; urging them to protect the Dharma; urging them to teach what they have studied; urging them to not discriminate among various types of beings; urging them to be equally generous to those who have faulty discipline and those who observe discipline; urging them to declare the work of Māra; urging them to fulfill their promises; urging them to not grow weary of cyclic existence; urging them to subdue Māra; urging them to be grateful and appreciative; urging them to eliminate the cause; urging them to not be afraid of the gateways to liberation; urging them to worship and serve the Thus-Gone One; urging them to joyfully consider ways to help beings; [F.68.b] urging them to not mix that with worldly Dharma; urging them to delight in the deep forest; urging them to have few desires and be content; urging them toward the past as well as the future;¹² urging them to liberate those who are not liberated; urging them to comfort those who are not comforted; urging those who have not passed into parinirvāṇa to pass into parinirvāṇa;¹³ urging them to not interrupt the lineage of the Three Jewels; and urging them to accept the array of good qualities of the buddhafiield as completely pure. Divine being, those are the thirty-five teachings that ripen the awakening of bodhisattvas.

1.79 “Divine being, bodhisattvas who have been ripened do not waver from unsurpassed and perfect awakening. No opponent whatsoever can overpower them. From then on, they no longer fear¹⁴ a bodhisattva’s ten types of pride. The ten types of pride are these: pride due to being disciplined; pride due to being learned; pride due to being eloquent; pride due to being successful, revered, and praised; pride due to living in the deep forest; pride due to one’s ascetic practices and having few belongings; pride due to being attractive, wealthy, powerful, and having attendants; pride due to Śakra, Brahmā, and the world protectors offering service; pride due to one’s absorption and supernatural perception; and being free from any arrogance due to the fact that the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who have faith in the Buddha, Dharma, and Saṅgha are fond of, praise, and glorify them. Divine being, they are not at all arrogant due to those ten types of a bodhisattva’s pride.”

- 1.80 The god Śrībhadrā then said to Mañjuśrīkumārabhūta, “Mañjuśrī, [F.69.a] wherever you are and wherever this Dharma teaching is practiced, the Buddha will be seen there, turning the wheel of Dharma.”
- 1.81 The Blessed One replied, “Yes, divine being, that is correct. What you say is true. Wherever Mañjuśrīkumārabhūta is, that place will not seem empty.¹⁵ Wherever this Dharma teaching is performed, that is the endeavor of the Thus-Gone One, the lord of Dharma. Those beings who hear this Dharma teaching and develop interest in it become my followers. The beings who hear this Dharma teaching and develop interest in it should be regarded as having been trained by the Thus-Gone One. Those who understand this Dharma teaching and persist in their pursuit of suchness will not regress from unsurpassed and perfect awakening.”
- 1.82 The Blessed One then said to the bodhisattva Maitreya, the elder Mahākāśyapa, and Venerable Ānanda, “Holy beings, I entrust this Dharma teaching to you so that you may adopt, uphold, teach, and master it. Soon I will pass into parinirvāṇa, so rely on this Dharma teaching that carries out the buddhas’ work for all beings.”
- 1.83 Then Maitreya inquired, “Blessed One, since we will uphold this Dharma teaching, what is its name? How should it be remembered?”
- 1.84 “Maitreya,” the Blessed One replied, “you should remember this Dharma teaching as *The Fourfold Accomplishment*, *The Path of the Bodhisattvas*, or *Ripening the Bodhisattvas*.”
- 1.85 After the Blessed One had said this, the bodhisattva Maitreya, [F.69.b] Venerable Mahākāśyapa, Venerable Ānanda, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the Blessed One’s words.
- 1.86 *This concludes The Noble Mahāyāna Sūtra “The Fourfold Accomplishment.”*

n.

NOTES

- n.1 See Kīrtimukha Translation Group, *Mañjuśrī's Teaching* (<https://read.84000.co/translation/toh177.html>), 84000: Translating the Words of the Buddha (2021).
- n.2 Denkarma, 299.a.2. See also Herrmann-Pfandt 2008, 95–96, n. 177.
- n.3 *dkar chag 'phang thang ma*, p. 14.
- n.4 *Dasheng si fa jing* 大乘四法經. Taishō 774. For more information on this version of the sūtra, see Lewis R. Lancaster, “K 485 (http://www.acmuller.net/descriptive_catalogue/files/k0485.html#note-ko485-1),” *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed October 18, 2018.
- n.5 Degé: *rgya mtsho chen po mtsho gting*; Yongle, Kangxi: *rgya mtsho chen po'i mtsho gting*. Without the Sanskrit text, it is difficult to say why the text reads *rgya mtsho chen po mtsho gting* here. Following the grammar in the Degé, the phrase might translate as “the depths of an ocean *or* a great ocean.”
- n.6 Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa: *phangs pa'i dngos po thams cad*; Degé: *phongs pa'i dngos po thams cad*.
- n.7 Degé: *chos smra ba la bsam pa thag pa nas legs so zhes bya ba sbyin pa ste*.
- n.8 Degé: *bla ma las bsnyen bkur bya ba*; Stok, Choné, Lhasa: *bla ma la bsnyen bkur bya ba*; Yongle, Kangxi: *bla ma la snyen bkur bya ba*. The translation deviates from the Degé here and follows the variants that have a *la bdun* particle after the term *bla ma*.
- n.9 Lhasa: *tshogs gsog pa'i rkang pa*; Degé, Stok: *tshogs sogs pa'i rkang pa*; Choné: *tshogs sog pa'i rkang pa*.

- n.10 Translated based on Stok: *chos kyi*. Degé: *kyi*.
- n.11 The translation here is tentative.
- n.12 In the Tibetan, this and the following two qualities are presented as one. However, since the list of qualities presented otherwise consists of only thirty-two qualities, we have split this item into three. This way the list now contains thirty-four items, but is still one short of thirty-five.
- n.13 Lhasa: *yongs su mya ngan las 'da ' bar skul ba dang*; Degé: *yongs su mya ngan las bzla bar skul ba dang*.
- n.14 Narthang: *dogs par mi 'gyur ro*; Degé: *dregs par mi 'gyur ro*.
- n.15 Degé: *stong pa ma yin par mngon no*. Here the implication is that wherever Mañjuśrī is, that place is not devoid of a buddha.

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 Abodes of Brahmā

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmāvihāra

The name of a meditation practice focusing on the cultivation of compassion (*karuṇā*), love (*maitri*), empathetic joy (*muditā*) and equanimity (*upekṣā*).

g.2 affliction

nyon mongs

ཉོན་མོངས།

kleśa

A type of mental imperfection; the most basic afflictions are attachment, aversion, and confusion.

g.3 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.4 ascetic practices

sbyangs pa'i yon tan

སྤྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of thirteen practices that monastics can adopt in order to cultivate greater detachment. They consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating

only food received in the alms bowl, rather than more elaborate meals presented to the saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) satisfaction with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.5 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.6 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān · bhagavat

In the Buddhist context, it is an epithet of the buddhas. In Sanskrit, it literally means "One who has bhaga," which has many diverse meanings, including good fortune, happiness, and majesty; and more specifically to this context, it is used to define someone who as possessor of six specific qualities as well as being a conqueror of māras. The usual definition of the Tibetan term is *bcom* ("subdue"), referring to the subduing of the four māras; *ldan* ("to possess"), referring to the possession of the great qualities of buddhahood; and *'das* ("beyond," "transcended"), meaning that such a person has gone beyond saṃsāra and nirvāṇa. In this text, it refers to the Buddha Śākyamuni.

g.7 blue roller bird

tsa sha

ཙ་ཤ།

—

The bird *Coracias indica*.

g.8 **Brahmā**

tshangs pa

ཚངས་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” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.9 **Brahmā realm gods**

tshangs pa'i ris kyi lha'i bu

ཚངས་པའི་རིས་ཀྱི་ལྷ་འི་བུ།

brahmakāyikadevaputra

A class of gods that reside in the Brahmā heavenly realms.

g.10 **Brahmā Śikhin**

tshangs pa gtsug phud can

ཚངས་པ་གཙུག་ཕུད་ཅན།

brahmā śikhin

In some canonical sources, this name denotes Brahmā Sahāmpati, the lord of the Sahā universe who famously asked the Buddha Śākyamuni to teach for the first time. See, for example, *Tathāgatācintyaguhyānirdeśa* (Toh 47), *Lalita-vīstara* (Toh 95), and *Tathāgatamahākaruṇānirdeśa* (Toh 147). But in another canonical text, *Saddharmapuṇḍarīka* (Toh 113), it is used for a different Brahmā god. The current sūtra does not provide enough context to allow us to determine which of these two gods is under discussion.

g.11 **buddhafiield**

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང།

buddhakṣetra

A pure realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.12 **desire realm**

*'dod kham*s

འདོད་ཁམས།

kāmadhātu

In Buddhist cosmology, it is our sphere of existence where beings are driven primarily by the urge for sense gratification.

g.13 **dhāraṇī**

gzungs

གཟུངས།

dhāraṇī

Often this term has the meaning of memory, or retention. It can also refer to a magical formula invoking a particular deity for a particular purpose; in this function dhāraṇīs are longer than most mantras, and their application is more specialized.

g.14 **elements**

*kham*s

ཁམས།

dhātu

In different contexts four, five, or six elements may be enumerated. The four elements are earth, water, fire, and air. A fifth, space, is often added. The six elements are earth, water, fire, air, space, and consciousness. According to traditional Indian medicine, many diseases arise when the elements of the body become unbalanced.

g.15 **factors of awakening**

byang chub kyi phyogs kyi chos

བྱང་ལྡན་གྱི་ཕྱོགས་གྱི་ཚོས།

bodhipakṣyadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four authentic eliminations, the four bases of supernatural power, the five masteries, the five powers, the eightfold path, and the seven branches of awakening.

g.16 form realm

gzugs khams

གཟུགས་ཁམས།

rūpadhātu

In Buddhist cosmology, the sphere of existence one level more subtle than our own (the desire realm), where beings, though subtly embodied, are not driven primarily by the urge for sense gratification.

g.17 gandharva

dri za

དྷི་ཟ།

gandharva

A lower class of divine being, under the control of Dhṛtarāṣṭra, the Great King of the East. Capable of flight, they are often described as “celestial musicians.”

g.18 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.19 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

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.20 gateways to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

There are three, namely emptiness as a gateway to liberation, signlessness as a gateway to liberation, and aspirationlessness as a gateway to liberation. Among them, emptiness is characterized as the absence of inherent existence, signlessness as the absence of mental images, and aspirationlessness as the absence of hopes and fears.

g.21 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

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

g.22 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle, which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle, which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner. See also "Lesser Vehicle."

g.23 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

In this text:

See also "Lesser Vehicle."

g.24 Heaven of Joy

dga' ldan

དགའ་ལྗོངས།

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.25 insight

shes rab

ཤེས་རབ།

prajñā

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

g.26 Jambūdvīpa

'dzam bu'i gling

འཛམ་བུ་རྒྱུད།

jambudvīpa

Definition from the 84000 Glossary of Terms:

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

g.27 Jeta’s Grove

rgyal bu rgyal byed kyi tshal

ཀླུ་བུ་ཀླུ་བྱེད་ཀྱི་ཚལ།

jetavana

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

g.28 Jeta’s Grove, Anāthapiṇḍada’s Park

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

ཀླུ་བུ་ཀླུ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱོན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

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

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

g.29 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.30 Lesser Vehicle

theg pa dman pa

ཐེག་པ་དམན་པ།

hīnayāna

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

g.31 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the principal disciples of the Buddha, known for his ascetic practice.

g.32 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.33 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

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

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

g.34 mandāra

man dA ra ba

མནཱ་ར་བ།

mandāra

Definition from the 84000 Glossary of Terms:

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

g.35 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

In this text:

Also rendered here as Mañjuśrīkumārabhūta.

g.36 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་རུང་གྱུར་པ།

mañjuśrīkumārabhūta

See “Mañjuśrī.”

g.37 Māra

bdud

བདུད།

māra

The name of the demonic being or beings that work to reinforce and maintain the veils of ordinary existence that obscure the nature of reality.

g.38 mind of awakening

byang chub kyi sems

བྱང་ལྷན་གྱི་སེམས།

bodhicitta

The altruistic resolve to achieve complete and perfect Buddhahood for the sake of oneself and all sentient beings.

g.39 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

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

g.40 **nirvāṇa**

mya ngan las 'das pa

སྤྲོ་རྣ་ལས་འདས་པ།

nirvāṇa

Literally “extinction,” the state beyond sorrow, it refers to the ultimate attainment of buddhahood, the permanent cessation of all suffering and of the afflicted mental states that lead to suffering. Three types of nirvāṇa are identified: (1) the residual nirvāṇa where the person is still dependent on conditioned psycho-physical aggregates, (2) the non-residual nirvāṇa where the aggregates have also been consumed within emptiness, and (3) the non-abiding nirvāṇa transcending the extremes of phenomenal existence and quiescence. See also “parinirvāṇa.”

g.41 **parinirvāṇa**

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྤྲོ་རྣ་ལས་འདས་པ།

parinirvāṇa

The final or complete nirvāṇa, which occurs when a worthy one (*arhat*) or a buddha passes away. It implies the non-residual nirvāṇa where the aggregates have also been consumed within emptiness. See also “nirvāṇa.”

g.42 **perfections**

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

The trainings of the bodhisattva path: generosity, discipline, patience, diligence, concentration, and insight.

g.43 **retention**

gzungs

གཞུང་སྐུ་

dhāraṇī

See “dhāraṇī.”

g.44 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.45 Śākyamuni

shAkyā thub pa

ཤཱ་ཀྱ་ཐུབ་པ།

śākyamuni

Lit. “Sage of the Śākya.” In Great Vehicle literature, this is one of the most common epithets of the historical Buddha, the buddha of our time, also known as Gautama Buddha.

g.46 sāla

sA la

སྤ་ལ།

sāla

Usually identified as *Shorea robusta*, known as the kind of tree under which the Buddha was born and passed away.

g.47 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

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

g.48 seat of awakening

byang chug kyi snying po

བྱང་ཆུག་གྱི་སྡིང་པོ།

bodhimanda

The name of the seat or platform located beneath the Bodhi tree where Śākyamuni Buddha attained awakening.

g.49 seven riches

nor bdun

ནོར་བདུན།

saptadhana

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

g.50 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being "tranquility."

g.51 Śrāvastī

mnyan yod

སམྱེན་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.52 Śrībhadrā

dpal bzangs ldan

དཔལ་བཟངས་ལྷན།

śrībhadrā

A god of the Tuṣita heaven.

g.53 Ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

A category of the distinctive qualities of a tathāgata. They are: knowing what is possible and what is impossible; knowing the results of actions or the ripening of karma; knowing the various inclinations of sentient beings; knowing the various elements; knowing the supreme and lesser faculties of sentient beings; knowing the paths that lead to all destinations of rebirth; knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; knowing previous lives; knowing the death and rebirth of sentient beings; and knowing the cessation of the defilements.

g.54 thirty-two marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྟེན་བུ་ཚེན་པོའི་མཚན་སུམ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇāni

The main identifying physical characteristics of both buddhas and universal monarchs, to which are added the so-called “eighty minor marks.”

g.55 three defilements

dri ma gsum

དྲི་མ་གསུམ།

trimala

Anger, desire, and delusion.

g.56 three-thousandfold universe

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” (*dvisāhasramahāsāhasralokadhātu*), 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.57 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.58 tranquility

zhi gnas

ཞི་གནས།

śamatha

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

g.59 universal emperor

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vantana*) 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.60 vajra

rdo rje

རྡོ་རྗེ།

vajra

The term stands for indestructibility and perfect stability. According to Indian mythology, the *vajra* is the god Indra's weapon, which made him invincible. According to the *Purāṇas*, the *vajra* was made of the bones of the sage Dadhichi, who gave up his life, so that the gods could defeat the asuras.

g.61 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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