

༄༅། །སངས་རྒྱལ་མི་སྤང་བ།

Not Forsaking the Buddha

Buddhākṣepaṇa

Translated into Tibetan by
Jinamitra · Prajñāvarman · Yeshé Dé

འཕགས་པ་སངས་རྒྱས་མི་སྲང་བ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa sangs rgyas mi spang ba zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Not Forsaking the Buddha”

Āryabuddhākṣepaṇanāmamahāyānasūtra



Toh 276
Degé Kangyur, vol. 68 (mdo sde, ya), folios 44.b–49.b

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co.

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SUMMARY

s.

- s.1 This discourse takes place while the Buddha Śākyamuni is on Vulture Peak Mountain with a large community of monks, along with numerous bodhisattvas. Ten of the bodhisattvas present in the retinue have become discouraged after failing to attain dhāraṇī despite exerting themselves for seven years. The bodhisattva Undaunted therefore requests the Buddha to bestow upon them an instruction that will enable them to generate wisdom. In response, the Buddha reveals the cause of their inability to attain dhāraṇī—a specific negative act they performed in the past—and he goes on to explain the importance of respecting Dharma teachers and reveal how these ten bodhisattvas can purify their karmic obscurations.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chogyi Nyima Rinpoche. The translation was produced by Laura Dainty. Andreas Doctor compared the translation with the original Tibetan and edited the text.

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

i.

INTRODUCTION

i.1

Not Forsaking the Buddha takes place at Vulture Peak Mountain in Rājagṛha, where the Buddha is accompanied by a large community of monks and numerous bodhisattvas. Ten of these bodhisattvas have recently turned away from the teaching because they have failed to make progress despite exerting themselves for seven years. However, a devoted bodhisattva called Undaunted requests the Buddha to give these ten bodhisattvas an instruction that will enable them to generate insight and wisdom. In response, the Buddha relates the past events that caused these bodhisattvas' inability to make spiritual progress: in a distant past, in another world, these ten bodhisattvas had wrongly accused another Dharma teacher of having flawed discipline. As a result of this negative act, for many lifetimes afterward they were reborn in the lower realms. Only after suffering in the lower realms for a long time had they purified enough of their former negative action to once again attain human rebirth and go forth as monks. Still, due to the lingering obscuration created by their former negative act, they were unable to obtain any results from their practice for seven hundred lifetimes. Now, however, the Buddha explains that if they chant a certain dhāraṇī and train for one week by recalling the qualities of the buddhas, their remaining obscurations will be purified. The bodhisattvas practice accordingly and are finally able to make progress on the path. Following this instruction, the Buddha completes the discourse by explaining several other bodhisattva trainings that further support spiritual progress and secure the welfare of beings.

i.2

The potential obstacles and pitfalls that practitioners of all levels may encounter on their path are mentioned in many sūtras, particularly in the context of future degenerate times when the Dharma is in the process of decline. Not many canonical texts, however, focus primarily on bodhisattvas who have become disheartened, as this one does. Again, while many sūtras speak of the attainment of a stage of realization after which progress toward

awakening becomes irreversible, there are few concrete examples of what kinds of reversal bodhisattvas may face before they reach such an advanced stage. The bodhisattvas described here provide such an example, although the surprising fact that they are described nevertheless as “bodhisattva great beings” suggests that this term is not necessarily correlated with irreversibility. This text is particularly valuable, too, for its detailed prescriptions for remedying and overcoming such reversals. In these respects it has some features in common with one of the few other sūtras on a similar theme, *Inspiring Determination (Adhyāśayasamcodana, Toh 69)*.¹

i.3 To our knowledge, no Sanskrit version of this sūtra exists. In addition to the Tibetan translation the sūtra was translated twice into Chinese. The first of these translations (Taishō 811) was produced sometime near the end of the third century CE by the Indo-Scythian monk Dharmarakṣa (ca. 233–310 CE). With this Chinese translation, we thus have a *terminus ante quem* for the composition of this sūtra, which places it relatively early in the formative period of the literature of the Great Vehicle in India. The second Chinese translation (Taishō 831) was produced in the early sixth century (ca. 508–535 CE) by the prolific Indian translator Bodhiruci.²

i.4 The Tibetan translation, according to the colophon, was produced by the Indian preceptors Jinamitra and Prajñāvarman and the Tibetan translator-editor Yeshé Dé. This suggests that the translation can be dated to the late eighth or early ninth century, which is also supported by the text’s inclusion in the early ninth-century Denkarma (*ldan dkar ma*) catalog.³ In producing this translation, we have based our work on the Degé Kangyur xylograph, while consulting the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript Kangyur.

The Noble Great Vehicle Sūtra
Not Forsaking the Buddha

1.

The Translation

[F.44.b]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was on Vulture Peak Mountain in Rājagrha, together with a great saṅgha of 1,250 monks and eighty thousand bodhisattvas. At that time, the bodhisattva great being Aśokadatta was present in the assembly, as were the bodhisattva great being Vanquisher of the Darkness of Sorrow, the bodhisattva great being Light of Wisdom, the bodhisattva great being Roaring Thunder Cloud from Brahmā, the bodhisattva great being Glorious Blooming Flower of Precious Qualities, the bodhisattva great being Born from the Lion's Virtues and Moving with a Thunder Roar, the bodhisattva great being Renowned Brilliant Light, the bodhisattva great being Aiming for Accomplishment of Limitless Wisdom Array, [F.45.a] the bodhisattva great being Renowned Blooming Flower of Limitless Precious Qualities, and the bodhisattva great being Intelligent Light of Insight Displaying Power.⁴

1.3 These ten bodhisattva great beings who were present in the assembly had exerted themselves for seven years with the aim of attaining dhāraṇī. However, although seven years had passed, they had not even attained mental equipoise, let alone dhāraṇī. For seven years, they had avoided dullness and sleep and exerted themselves while sitting and walking. They had exerted themselves in relinquishing all thoughts of desire. Nevertheless, they had not achieved their goal and had not attained dhāraṇī; and thus, feeling discouraged, they had offered back their precepts and lapsed. All of them, having thus assented to the shortcomings of householder life, had simply turned their backs on the teaching.

1.4 At that time, King Ajātaśatru was also present in the assembly. The Blessed One had already dispelled the king's regrets. With his regrets dispelled, for seven days the king had engaged in generosity and pardoned

all prisoners. After having engaged in generosity for seven days, the king had returned to the Blessed One, together with seventy million other beings, to listen to the Dharma. The ten noble sons who had assented to the shortcomings of householder life and turned their backs on the teaching had also come to the assembly.

1.5 At this point, the bodhisattva great being Undaunted also joined the assembly. He had attained dhāraṇī. For countless eons he had possessed the acceptance of phenomena that is consistent with reality and had attained the acceptance that phenomena are nonarising. He was endowed with various forms of eloquence. He was expert in accomplishing all gateways to wisdom and the Dharma, and, in order to explain the Dharma, he was skilled concerning beings' mindsets, intentions, and interests. [F.45.b]

1.6 The bodhisattva great being Undaunted rose from his seat, draped his shawl over one shoulder, knelt on his right knee, and bowed with joined palms toward the Blessed One. He then said to the Blessed One, "Blessed One, these ten noble sons exerted themselves for seven years with the aim of attaining dhāraṇī, yet they did not accomplish their goal, and so they have left the teaching and profess to having taken up the householder life. This being so, Blessed One, I beseech you to please bestow upon these noble sons an instruction that will enable them to swiftly attain wisdom."

1.7 The Blessed One replied to the bodhisattva great being Undaunted, "Noble son, these individuals have not heard the Dharma discourse called *Not Forsaking the Buddha*, and so they have ended up forsaking the Buddha. That is why these noble sons have failed to swiftly develop in their understanding."

1.8 The bodhisattva great being Undaunted then addressed the following verses to the Blessed One:

1.9 "Illuminating Dharma King,
Sun of humans, I request you to teach
The conduct that bodhisattvas engage in⁵—
Please explain that conduct.

1.10 "Your intelligence is immeasurable and exalted;⁶
Unimpeded Buddha, your ten powers are unmatched.
You are free from the three realms of existence and beyond conceptual
constructs—
Buddha, you have taught the stainless conduct of bodhisattvas.

1.11 "Master of immeasurable wisdom, I ask you.
Dispeller of doubts, I ask you.
Matchless Blessed One, I ask you.

What is the proper conduct of bodhisattvas?

- 1.12 “Victor, tamer of demons, Well-Gone One,
You liberate beings from all the afflictions.
You compassionately tame the afflictions and show the path to awakening;
[F.46.a]
Please explain that noble teaching.
- 1.13 “Your teaching is excellent in terms of its clarity, source, and relevance.
Tirelessly, you eliminate existence and overcome its states.
Excellent mendicant, your perfect speech dispels all doubts.
Victorious Well-Gone One, you teach all the modes of stainless conduct.
- 1.14 “Over hundreds of past lives, you accrued virtuous qualities.
You diligently dedicated all for the benefit and happiness of beings.
For long you relinquished jewels, elephants, and horses,
And the company of women and children as well.⁷
- 1.15 “Delighting in patience and discipline, you ardently practiced the virtues of
discipline.
You joyfully pursued intelligence and took on austerities and hardships.
In the pursuit of good qualities, you endured hundreds of sufferings.
Victor, there is no doubt that you have attained all this.
- 1.16 “You are skilled in conduct and have relinquished all doubts.
You are free of the defects of the three stains and all faults.
You have entered all existences.
Protector, please explain the proper conduct of supreme awakening!”
- 1.17 The Blessed One then addressed the bodhisattva great being Undaunted:
“Noble son, none of these ten bodhisattvas has in fact forsaken the Buddha.”
The bodhisattva great being then asked, “Blessed One, what do you mean
by saying that they have not forsaken the Buddha?”
- 1.18 The Blessed One replied, “Noble son, in a bygone age, thirty eons ago, in a
world called Mirage, a thus-gone one named Roar of Vision appeared. In the
period after this thus-gone one had passed into parinirvāṇa, these ten noble
sons were born as the sons of householders who were like great śāla trees.
At that time, these ten noble sons commissioned the building of five
hundred monasteries. In each of those monasteries, a thousand monks
resided. Noble son, at that time there was a Dharma teacher named
Pratibhānakūṭa who had attained dhāraṇī and was teaching the Dharma.
[F.46.b]

- 1.19 “Noble son, the Dharma teacher Pratibhānakūṭa would accomplish the eloquence of five thousand Buddhas while seated on the Dharma seat, as eight hundred million gods applied themselves diligently in worshipping his body. Through just one of his Dharma discourses, seventy thousand beings would be established in irreversible progress toward unexcelled and perfect awakening, and ten thousand beings would attain the fruition of stream enterer.
- 1.20 “Noble son, at that time there was a king named Candradatta. He had great respect for the Dharma, and so he and five hundred women venerated that Dharma teacher with song and music. He scattered many types of precious flowers over that monk, anointed him with sandalwood ointment, and swathed him in five hundred brocades. Furthermore, the king venerated him with every type of delightful service. In this way, he served that Dharma teacher with perfect offerings for seven days.
- 1.21 “However, those sons of householders accused that monk of flawed discipline. As that action ripened, they were born in the hells for ninety thousand years. Then, for five hundred consecutive lifetimes they were born in the human realm as *ṣaṅḍhas*, as barbarians, and into families with wrong views. After that, for six hundred lifetimes they were born blind and mute. Then, for seven hundred lifetimes they went forth and remained ordained for the rest of their lives, but they died without having attained *dhāraṇī*. That is the karmic obscuration veiling these noble sons.
- 1.22 “Noble son, you should therefore trust this and understand it. Having heard this Dharma discourse, you should never speak of a Dharma teacher having flawed discipline, even if you witness it in person, let alone hear word of it.
- 1.23 “Noble son, if one person were to pluck out the eyes of all beings, and another were to take a disparaging view of a Dharma teacher, the latter would commit an act of even graver negativity than the former. If one person were to bind all beings in fetters, and another were to turn his back on meeting a Dharma teacher, [F.47.a] the unmeritorious act committed by the former would be nowhere near even a hundredth part of the unmeritorious act committed by the latter. It would be nowhere near even a thousandth, or a one hundred thousandth part. No number, fraction, quantity, analogy, or comparison would come close. Why is that? Because whoever denigrates a Dharma teacher denigrates the Buddha. If you wish to honor the Buddha, you should honor a Dharma teacher. If you wish to worship the Buddha, you should worship a Dharma teacher. If you wish to pay homage to the Buddha, you should pay homage to a Dharma teacher.

- 1.24 “Why is that? It is because the state of omniscience arises from the bodhisattvas—and the blessed buddhas arise from the bodhisattvas. Since that takes place on the basis of the bodhisattvas’ arousing of the mind of awakening, one should not say that bodhisattvas are afflicted beings who indulge in pleasures. One should not say that they ever fail to observe pure conduct. Although they are absorbed in the formless absorptions one should not say that they enter the formless states. Why not? Because bodhisattvas do not take rebirth under the sway of afflictions; rather, bodhisattvas take rebirth through the power of aspirations. They are beyond all childish behavior. If you wanted to point out the afflictions of a bodhisattva, it would be no different from wanting to point out the physical form of space.
- 1.25 “Noble son, as an analogy, as the chief of all nāgas, the nāga king Anavatapta is counted as one of the nāgas. Nevertheless, he is not afflicted by the three troubles of nāgas. What are the three ways in which he is not afflicted? Hot sand does not fall on his head, he is never infested with vermin,⁸ and he is not subject to the terror of garuḍas. Noble son, these three troubles of the nāgas do not afflict Anavatapta. [F.47.b] Noble son, in the same way, even though bodhisattva great beings may engage in frolicking and all manner of joys, it must be said that they are not overcome by the desire, affliction, or suffering within the three existences.
- 1.26 “Noble son, as another analogy, there is a type of animal known as *fisher* that moves about in the water and looks into the water but does not die there. Noble son, likewise, bodhisattva great beings may move about in cyclic existence, but while engaging in the conduct of childish beings, they in fact pursue the conduct of wisdom. Having taken up the Dharma, they do not become confused. They live alongside childish beings, but they do not experience the sufferings of the three existences. Therefore, bodhisattva great beings will protect themselves.”
- 1.27 The Blessed One then spoke the following verses:
- “If someone wishes to worship the Well-Gone One
And pay homage to him,
They should worship the Well-Gone One’s offspring here.
This is the supreme act of worshiping the victors.
- 1.28 “All my⁹ clothes, my alms bowl, sitting mat,
Bedding, and walkway—
I give all of them
To those striving for awakening.
- 1.29 “All the buddhas, those supreme humans,
Have surely arisen from such beings.

- So worship them in the very same way
As you would worship the buddhas.
- 1.30 “These are the guardians and adepts;
They give sight to those who are blind.
They show the path to those who are lost
And guide them to the deathless state.
- 1.31 “Even if beings were to joyfully give them
All types of wealth in a constant stream,
That would not be enough to match
Their beginning to rely on the mind of awakening.”
- 1.32 The bodhisattva great being Undaunted [F.48.a] then addressed the Blessed One: “Blessed One, is there an instruction through which these bodhisattvas can purify their karmic obscuration?”
- 1.33 The Blessed One replied, “Yes, there is. Undaunted, these noble sons should go forth as monks and recite these dhāraṇī mantra words:
- 1.34 *syād yathedam: accha acchavati anāvile akleśe akṛte anāyūhe ave aparajite bhavatu aṅgama yutājñāva prakṣipe nirgate ugrahe huhume cavale sade same samade yoti nayo pariśodhi.*¹⁰
- 1.35 “Noble sons or daughters should recite these dhāraṇī mantra words. For seven days they should train in the absorption of recalling the buddhas in a way that is free from grasping, free from settling, free from form, free from concepts, free from sensory experience, free from diversion, free from action, free from contamination, free from indifference, free from the five aggregates, and free from impatience. If they do that, they will encounter a thousand buddhas in the ten directions, and they will be compelled to confess their faults.”
- 1.36 Accordingly, these noble sons went forth as monks and recited those secret mantra words. For seven days, free from grasping and the rest, they exerted themselves by training in the absorption of recalling the buddhas. Thereby they came to see the thousand buddhas and confessed their karmic obscuration. At that very point, these noble sons attained the dhāraṇī called *gateway to the wisdom that accomplishes all*. They reduced their time in cyclic existence by thirty eons, and were established in irreversible progress toward unexcelled and perfect awakening.
- 1.37 “Undaunted, the king Candradatta, who had worshiped that Dharma teacher, is now the thus-gone, [F.48.b] worthy, and perfect buddha Amitāyus. At that time, he was the king Candradatta. The Dharma teacher Pratibhānakūṭa is now the thus-gone, worthy, and perfect buddha

Akṣobhya. At that time, he was the Dharma teacher Pratibhānakūṭa. The ten sons of householders like great śāla trees are now these noble sons. At that time, they were the ten sons of householders like great śāla trees who accused the Dharma teacher Pratibhānakūṭa of having flawed discipline.

1.38 “Therefore, noble son, no matter how bodhisattvas may be living, do not view them as mistaken, even at the cost of your life. Why not? Because, noble son, there are four qualities that purify the awakening of bodhisattvas. What are those four qualities? Training in emptiness, being free of animosity toward anyone, always gathering what is beneficial for bodhisattvas, and authentically manifesting the gift of the Dharma without having thoughts of material gain. Noble son, these four qualities purify the awakening of¹¹ bodhisattva great beings.”

1.39 The Blessed One then expressed these same points in the following verses:

“The victors have taught that interest in emptiness
Is the first path by which bodhisattvas are purified.
Those who remain constantly heedful of this
Will attain awakening and illuminate the world.

1.40 “Always being sincere toward all beings,
Never wishing to speak down to anyone,
And relinquishing pride and being patient with others—
This is the second path of purification.

1.41 “To give all pleasing and untainted objects
To those who strive for supreme awakening, [F.49.a]
Without wishing for anything in return—
This is the third path to supreme awakening.

1.42 “When a compassionate person gives the Dharma
Constantly and correctly to others without hopes of material gain,
And keeps a loving heart with pure intention—
This is the fourth path of purification¹² by the learned.

1.43 “Noble son, furthermore, bodhisattva great beings who apply themselves to dhāraṇī should stay in an isolated place. They should go to listen to the Dharma. They should wear clean clothes. They should stay on their own. They should observe the four types of conduct. They should have the wish and inclination to practice various forms of generosity toward Dharma teachers. They should venerate the Three Jewels. They should not let others influence them. They should never feel discouraged. They should cultivate diligence constantly, be unwavering, never part from the recollection of the buddhas, train thoroughly in nonobservation and the lack of characteristics,

and practice what they preach. They should faithfully supplicate the buddhas. They should become skilled in confession, rejoicing, and dedication. They should not behave imprudently. They should live in places that are free of danger, and where the teachers and masters are present. They should uphold what they have been taught. They should apply these teachings without becoming weary.”

1.44 When the Blessed One gave this Dharma discourse, thirty thousand beings who had not previously given rise to the mind of awakening now gave rise to the mind of awakening. Five thousand beings gained the pure vision of Dharma that is dust free and stainless with regard to all phenomena. Thirty thousand bodhisattvas gained the acceptance that phenomena are nonarising.

1.45 The Blessed One then said,¹³ “Hearing this Dharma discourse is something that is cherished dearly by bodhisattva great beings. If one person, for as many eons as there are grains of sand in the Ganges River, were to fill the trichiliocosm with the seven precious substances and present them as gifts to the Three Jewels, [F.49.b] while another person were to listen to this Dharma discourse, the latter will have made the best choice. If one person, for a thousand eons, were to engage in the five perfections excluding the perfection of insight, while another person were to listen to this Dharma discourse, the latter will have made the best choice. If one person were to serve, venerate, respect, and worship a thousand buddhas in the morning, at noon, and in the evening, while another were to listen to this Dharma discourse, the latter will have made the best choice.

1.46 “Noble sons, it is for these reasons that I have entrusted you with this Dharma discourse, so that you may preserve it, carry it, read it aloud, teach it, and copy it. You must preserve this teaching of mine, even at the cost of life and limb.”

1.47 When the Blessed One had said this, the bodhisattva Undaunted, the other bodhisattvas, the monks, and the entire retinue, as well as the world with its gods, humans, asuras, and gandharvas, rejoiced and praised what the Blessed One had said.

1.48 *This concludes the noble Great Vehicle sūtra “Not Forsaking the Buddha.”*

c.

Colophon

c.1 Translated, proofed, and finalized by the Indian preceptors Jinamitra and Prajñāvarman, the chief editor and translator Bandé Yeshé Dé, and others.

n.

NOTES

- n.1 See Blazing Wisdom Translation Group (tr.), *Inspiring Determination* (<https://read.84000.co/translation/toh69.html>), 84000: Translating the Words of the Buddha, 2021.
- n.2 Taishō 811 is 佛說決定總持經 (*Foshuo jueding zong chi jing*); Taishō 831 is 謗佛經 (*Bang fojing*).
- n.3 The Denkarma catalog is dated to ca. 812 CE. Denkarma, folio 299.a.7. See also Herrmann-Pfandt 2008, p. 105, no. 198.
- n.4 Stok Palace reads *shes rab kyi snang bas spobs pa brtan pa'i blo gros*.
- n.5 *las spyod pa*. Stok Palace: *las sbyong ba*.
- n.6 Translated based on Stok Palace: *dpag med khyad par 'phags pa'i blo gros pa*. Degé: *dpag med khyab par 'phags pa'i blo grags pa*.
- n.7 Stok Palace offers an alternative for this line: “And many forms of carelessness and even your head” (*bag med tshogs dang dbu yang spangs mdzad pa*).
- n.8 It appears that the reading in Degé, the Comparative Edition, and Stok Palace is corrupt: *skyo ba po'i lus dang lhan cig tu kun tu mi gnas pa*. Phukdrak MS offers an alternative: *skye ba po'i las dang lhan cig tu kun tu mi gnas pa*. This also appears to be mistaken, though it is slightly more intelligible. The translation is based on a quote of this passage found in Atiśa's Mahāsūtrasamuccaya (Toh 3961): *skye ba po'i lus dang lhan cig tu kun tu mi gnas pa*. While there seems to be consensus in classical sources that two of the three troubles nāgas encounter are hot sandstorms and the attacks of garuḍas, it is less clear what the remaining terror is. Lamotte (p. 244, note 500) cites *Tch'ang a han* to say that the third suffering Anavatapta does not

have to endure is a violent wind blowing in his palace. The *Mahāmāyūrvidyā-rājñī* (folio 107.a) specifies that the third difficulty is the threat of royal punishment.

- n.9 *nga yi*. Stok Palace: *mi yi*.
- n.10 Following the 84000 guidelines, this dhāraṇī has been transcribed as it appears in Degé.
- n.11 Translated based on Stok Palace: *kyi*. Degé: *kyis*.
- n.12 Translated based on Stok Palace, Lithang, Choné, and Narthang: *sbyong ba*. Degé: *spyod pa*.
- n.13 Although the Tibetan does not specify that the text continues with the Buddha's direct speech at this point, it seems most likely from the context that this is the case. We have therefore added the phrase "The Blessed One then said."

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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 absorption

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

A synonym for meditation, this refers to the state of deep meditative immersion that results from different modes of Buddhist practice.

g.2 acceptance of phenomena that is consistent with reality

rjes su 'thun pa'i chos kyi bzod pa

རྗེས་སུ་འཇུག་པའི་ཚོས་ཀྱི་བཟོན་པ།

ānulomikadharmakṣānti

A realization characteristic of the sixth ground of bodhisattvas, arising as a result of analysis of the essential nature of phenomena.

g.3 acceptance that phenomena are nonarising

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོན་པ།

anutpattikadharmakṣānti

Definition from the 84000 Glossary of Terms:

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

g.4 Aiming for Accomplishment of Limitless Wisdom Array

ye shes kyi bkod pa mtha' yas pa bsgrub pa la sems pa

ཡེ་ཤེས་ཀྱི་བཀོད་པ་མཐའ་ཡས་པ་བསྐྱབ་པ་ལ་སེམས་པ།

—

A great bodhisattva.

g.5 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

King of Magadha and son of king Bimbisāra. He reigned during the last ten years of the Buddha's life and about twenty years after. He overthrew his father and through invasion expanded the kingdom of Magadha. After his father's death, he became tormented with guilt and regret, converted to Buddhism, and supported the Buddha and his community.

g.6 Akṣobhya

mi 'khrugs pa

མི་འཇུགས་པ།

akṣobhya

One of the five tathāgatas.

g.7 Amitāyus

tshe dpag tu med pa

ཚེདཔག་ཏུ་མེད་པ།

amitāyus

The Buddha of Boundless Life, one of the three deities of longevity in the Tibetan tradition.

g.8 Anavatapta

ma dros pa

མ་ངོས་པ།

anavatapta

The king of nāgas.

g.9 Aśokadatta

mya ngan med kyis byin pa

མྱ་ངན་མེད་ཀྱིས་བྱིན་པ།

aśokadatta

A great bodhisattva.

g.10 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.11 Born from the Lion's Virtues and Moving with a Thunder Roar

seng ge'i yon tan las byung ba 'brug gi nga ros 'gro ba

སེང་གེ་འི་ཡོན་ཏན་ལས་བྱུང་བ་འབྲུག་གི་ངར་ལྗོངས་ལྷོ་བ།

—

A great bodhisattva.

g.12 Candradatta

zla bas byin pa

ལྷ་བས་བྱིན་པ།

candradatta

A king in an age prior to that of the Buddha Śākyamuni.

g.13 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

This term has several meanings. Often it refers to a ritual incantation that usually encapsulates the meaning of a longer text. In this sense it is considered to assist in the retention of the text and imbue the one who recites it with a variety of desired powers. At other times this term carries the meaning of “holding” or “retaining,” and so it is frequently used in reference to memory and learning. In the context of this text, the term carries both of these meanings. Finally, this term can also be applied as a classificatory term to Buddhist scriptures that contain one or more such incantations.

g.14 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The basic components out of which the world and the personal self are formed, usually listed as a set of five: form, feeling, perception, formation, and consciousness.

g.15 five perfections

pha rol tu phyin pa lnga

ཕ་རོལ་ཏུ་བྱིན་པ་ལྔ།

pañcapāramitā

Generosity, discipline, patient acceptance, diligence, and concentration: the six perfections excluding the perfection of insight.

g.16 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.17 garuḍa

nam mkha' lding

ནམ་མཁའ་དྲིང་།

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.18 Glorious Blooming Flower of Precious Qualities

yon tan rin po che'i me tog kun du rgyas pa'i gzi brjid lta bu

ཡོན་ཏན་རིན་པོ་ཆེའི་མེ་ཏོག་ཀུན་དུ་རྒྱས་པའི་གཟི་བརྟེན་ལྷ་བྱ།

—

A great bodhisattva.

g.19 Intelligent Light of Insight Displaying Power

shes rab kyi snang bas stobs pa bstan pa'i blo gros

ཤེས་རབ་ཀྱི་སྒྲུང་བས་སྟོབས་པ་བསྟན་པའི་བློ་གྲོས།

—

A great bodhisattva.

g.20 Jinamitra

dzi na mi tra

ཇོ་ནམི་ཐལ།

jinamitra

A Kashmiri preceptor who was resident in Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of various sūtras. He is also the author of the *Nyāyabindupiṇḍārtha*, which is contained in the Tengyur (*bstan 'gyur*) collection.

g.21 Light of Wisdom

ye shes kyi 'od

ཡེ་ཤེས་ཀྱི་འོད།

—

A great bodhisattva.

g.22 mendicant

dge sbyong

དགེ་སྤྱོད།

śramaṇa

A term used broadly to denote a spiritual seeker.

g.23 Mirage

smig sgyu can

སྲིག་སྤྱུ་ཅན།

—

A world system that existed thirty eons ago.

g.24 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.25 Prajñāvarman

pradz+nyA war+ma

པརྣ་ལྷ་མོ།

prajñāvarman

A Bengali preceptor resident in Tibet during the late eighth and early ninth centuries. Arriving in Tibet by invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tengyur (*bstan 'gyur*) collection.

g.26 Pratibhānakūṭa

spobs pa brtsegs pa

སྤྱོད་པ་བརྟེན་པ།

pratibhānakūṭa

A great bodhisattva and Dharma teacher.

g.27 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 (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.28 Renowned Blooming Flower of Limitless Precious Qualities

yon tan rin po che mtha' yas pa'i me tog kun du rgyas pa'i rnam par bsgrags pa grags pa

ཡོན་ཏན་རིན་པོ་ཆེ་མཐའ་ཡས་པའི་མེ་ཏོག་ཀུན་དུ་རྒྱས་པའི་རྣམ་པར་བསྐྱབས་པ་བྲགས་པ།

—

A great bodhisattva.

g.29 Renowned Brilliant Light

'od kyi gzi brjid rnam par bsgrags pa grags pa

འོད་ཀྱི་གཟི་བརྗིད་རྣམ་པར་བསྐྱབས་པ་བྲགས་པ།

—

A great bodhisattva.

g.30 Roar of Vision

rnam par gzigs pa'i nga ro

རྣམ་པར་གཟིགས་པའི་ངོ་རོ།

—

The name of a thus-gone one in a world system called Mirage that existed thirty eons ago.

g.31 Roaring Thunder Cloud from Brahmā

tshangs pa las byung ba 'brug dbyangs sprin gyi nga ro

ཚངས་པ་ལས་བྱུང་བ་འབྲུག་དབྱངས་སྤྱོན་གྱི་ངོ་རོ།

—

A great bodhisattva.

g.32 śāla tree

shing sA la

ཤིང་སྤུ་ལ།

śāla

A hardwood tree that is widespread on the Indian subcontinent.

g.33 ṣaṇḍha

za ma

ཟེ་མ།

ṣaṇḍha

Someone whose sexual organs (or part of them) have been removed, or who is sexually impotent for some other reason.

g.34 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Seven precious jewels, of which there are varying enumerations. One source lists them as lotus ruby, star sapphire, lapis lazuli, emerald, diamond, mother of pearl, and coral.

g.35 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

śrotāpanna

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments on the path of the hearers.

g.36 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

Although the various sources have some variation of these ten powers, one classical list of the Buddha’s ten powers, which appears frequently throughout both Pāli and Sanskrit sources, refers to the following powers of knowing (*jñānabala*): (1) knowing what is possible and what is impossible (*sthānāsthāna*), (2) knowing the ripening of karma (*karmavipāka*), (3) knowing the various inclinations (*nānādhimukti*), (4) knowing the various elements (*nānādhātu*), (5) knowing the supreme and lesser faculties (*indriyaparāpara*), (6) knowing the paths that lead to all destinations (*sarvatragāminīpratipad*), (7) knowing the concentrations, liberations, absorptions, and attainments (*dhyānavimokṣasamādhisamāpatti*), (8) knowing the recollection of past existences (*pūrvanivāsānusmṛti*), (9) knowing death and rebirth (*cyutyupapatti*), and (10) knowing the exhaustion of the defilements (*āsravakṣaya*).

g.37 three existences

srid pa gsum

སྤྱིད་པ་གསུམ།

tribhava

Usually synonymous with the three realms of desire, form, and formlessness. Sometimes it means the realm of devas above, humans on the ground, and nāgas below ground.

g.38 Undaunted

bag tsha ba med par gnas pa

བག་ཚ་བ་མེད་པར་གནས་པ།

—

A great bodhisattva.

g.39 Vanquisher of the Darkness of Sorrow

mya ngan gyi mun pa thams cad nges par 'joms pa

མྱ་ངན་གྱི་སྲུང་པ་ཐམས་ཅད་ངེས་པར་འཛོམས་པ།

—

A great bodhisattva.

g.40 Vulture Peak

bya rgod kyi phung po

བྱ་རྗོད་གྱི་ཕུང་པོ།

grḍhrakūṭa

A mountain near Rājagṛha (modern Rajgir) where many Great Vehicle teachings were delivered by the Buddha Śākyamuni.

g.41 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

