

༄༅། །དེ་བཞིན་གཤེགས་པའི་གསང་བ།

The Secrets of the Realized Ones

Tathāgataguhyā

འཕགས་པ་དེ་བཞིན་གཤེགས་པའི་གསང་བ་བསམ་གྱིས་མི་བྱུང་པ་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Teaching of the Mysteries and Secrets of the Realized Ones”

Āryatathāgatācintyaguhyānirdeśanāmamahāyānasūtra

· Toh 47 ·

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SUMMARY

s.1

In this sūtra, the narrative largely revolves around the figures of Vajrapāṇi, the yakṣa lord and constant companion of the Buddha, and the Buddha himself. In the first half of the sūtra, Vajrapāṇi gives a series of teachings on the mysteries or secrets of the body, speech, and mind of bodhisattvas and the realized ones. In the second half of the sūtra, Vajrapāṇi describes several events in the Buddha's life: his practice of severe asceticism, his approach to the seat of awakening, his defeat of Māra, his awakening, and his turning of the wheel of Dharma. Following this, the Buddha gives a prediction of Vajrapāṇi's future awakening as a buddha and travels to Vajrapāṇi's abode for a meal. Interspersed throughout the sūtra are sermons, dialogues, and marvelous tales exploring a large number of topics and featuring an extensive cast of characters, including several narratives about past lives of Vajrapāṇi, Brahmā Sahāṃpati, and the Buddha himself. The sūtra concludes with the performance of two long dhāraṇīs, one by Vajrapāṇi and one by the Buddha, for the protection and preservation of the Dharma.

ac.

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ac.1

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ac.2

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i.

INTRODUCTION

i.1

The Secrets of the Realized Ones (Tathāgataḡuhya) can be called, without exaggeration, a great work of Mahāyāna Buddhist literature. It deserves to be considered a work of literature in the narrower sense of a form of verbal expression of enduring artistic merit, a work of the creative imagination that may elicit pleasure, wonder, and many other responses from an audience, and not simply in the broader sense of literature as a body of written (or oral) works in general. In that narrower sense, it is comparable to better known works of Mahāyāna Buddhist literature, such as *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa, Toh 176)*, the literary merits of which are already well established, and *The Play in Full (Lalitavistara, Toh 95)*, which deserves more recognition in this regard.¹ Both of these latter works would seem to bear a close relationship to *The Secrets of the Realized Ones* in other respects as well, and it to them.

i.2

If *The Teaching of Vimalakīrti* is already recognized as a great work of Mahāyāna Buddhist literature, what should we make of the fact that in *The Teaching of Vimalakīrti* itself, the goddess who lives in Vimalakīrti's house informs Śāriputra (and consequently the audience) that among the eight "wonderful and marvelous things" (*āścaryādbhutadharma*) that occur in Vimalakīrti's house, the seventh is the fact that countless buddhas, including Śākyamuni, come there whenever Vimalakīrti requests it and teach "the point of entry into the Dharma (*dharmamukhapraveśa*) named *The Secrets of the Realized Ones (Tathāgataḡuhya)*"? Also, earlier in *The Teaching of Vimalakīrti*, when Mañjuśrī first responds to the Buddha's request that he visit the sick bodhisattva to inquire about his health, Mañjuśrī describes Vimalakīrti as someone who has gained full access to the secrets (*ḡuhya*) of all the buddhas and bodhisattvas.² From a text-historical point of view, at least, these passages are strong indications that *The Teaching of Vimalakīrti* knew *The*

Secrets of the Realized Ones, and regarded it highly. In the current context, the fact that it is mentioned by another great work of Buddhist literature could be considered one piece of evidence of its own literary merit and status.

i.3 *The Secrets of the Realized Ones* also seems to have enjoyed a relatively high degree of popularity, for some time at least, among an elite group of Buddhist scholar-monks in India and abroad. It is quoted by Vasubandhu or whoever wrote *The Commentary on the Adornment to the Mahāyāna Sūtras* (*Mahāyānasūtrālaṃkārabhāṣya*), by Candrakīrti in *The Clear Words* (*Prasannapadā*), by Kamalaśīla in the third *Stages of Meditative Cultivation* (*Bhāvanākrama*), and by the author of the *Bṛhaṭṭīkā* or *The Long Explanation* of the longer Perfection of Wisdom sūtras.³ Several excerpts from it are also found in *The Sūtra Anthology* (*Sūtrasamuccaya*), the ancient anthology attributed to Nāgārjuna, and in Śāntideva's compendium, *The Training Anthology* (*Śikṣāsamuccaya*).⁴ In addition to the references to it in *The Teaching of Vimalakīrti*, it also seems to be referenced in *The Descent into Laṅka* (*Laṅkāvatāra*).⁵ Two longer passages from it also seem to be reworked in *The Collected Teachings on the Bodhisattva* (*Bodhisattvapīṭaka*, Toh 56).⁶ The sūtra is also quoted several times by whoever was responsible for *The Great Treatise on the Perfection of Wisdom* (*Da zhidu lun* 大智度論, **Mahāprajñāpāramitopadeśa*), the commentary on *The Perfection of Wisdom in Twenty-Five Thousand Lines* attributed to Nāgārjuna and translated into Chinese by Kumārajīva at the beginning of the fifth century CE.⁷ While it was undoubtedly a common practice to attribute texts to major figures of the tradition, it is nevertheless the case that Nāgārjuna, Vasubandhu, Śāntideva, Candrakīrti, Kamalaśīla, and even Kumārajīva are regarded as major figures. The fact that they may all have known and cited *The Secrets of the Realized Ones* is another indication of its degree of influence.

i.4 Nonetheless, it may strike some readers as controversial or simply wrong to call such works as these “literature” in the first place, perhaps because of the common association of literature with fiction and religious works with nonfiction. Yet, many of the same arguments that have been used for decades to justify the claim that the Bible, whatever else it may be, is a great work of literature would hold for these works of Buddhist literature, too.⁸ Whether or not one believes that religious works such as *The Long Discourses of the Buddha* (*Dīgha Nikāya*) or *The Secrets of the Realized Ones* portray actual historical events or individuals, it is demonstrably the case that these works contain the characteristics of sophisticated literature, such as the artful and carefully crafted use of figurative language, thematic unity, and narrative tension. One could argue further that the recognition and careful study of these literary characteristics enable one to appreciate more deeply the historical, doctrinal, and even practical significance of such literature.

i.5 While the literary dimensions of *The Secrets of the Realized Ones* have been emphasized above, that is not at all to suggest that the doctrinal elements are less worthy of serious and careful consideration. Indeed, the sūtra and the characters in it make some rather remarkable claims, and the doctrinal and literary dimensions are deeply interwoven throughout. For example, among the most striking claims in the sūtra is one made about the Buddha, a claim that is restated in *The Descent into Laṅkā* and is quoted by Candrakīrti and also by the author of the *Long Explanation* (*Bṛhaṭṭīkā*) of the longer Perfection of Wisdom sūtras. At one point, Vajrapāṇi says the following:

i.6 “During the period of time, Śāntamati, from the night when the Realized One awakens to unsurpassable and perfect awakening until the night when, having relinquished his life force, the Realized One passes into complete cessation, the Realized One has not articulated and will not pronounce even a single syllable.”

i.7 If taken at face value, how can such an astonishing claim be true? Vajrapāṇi will explain further that over the same period of time the Buddha does not form any thought whatsoever but dwells in a constant state of meditative absorption. Nevertheless, Vajrapāṇi continues, various beings hear the Dharma and believe that the Buddha is speaking to them in accordance with their own aspirations and motivations. Here is an example of how the sūtra employs a literary device to explain this complex idea with a concrete analogy:

i.8 “Śāntamati, this is analogous to a well-crafted musical instrument, a wind bell, which makes a sweet sound without being touched by a hand, but rather when it is moved by the wind. It does not make any special effort to produce a sound, but still it makes a sweet sound because of the special nature of its previous preparation. In the same way, Śāntamati, a realized one’s speech comes out when it is moved by knowledge of beings’ motivations, but a realized one does not make any special effort in this regard to produce it. Rather, a realized one’s speech conforms to the sense perceptions of all beings because of the special nature of a realized one’s previous preparation.”

i.9 This is one of three analogies Vajrapāṇi uses to explain this idea, all of which are quoted in Candrakīrti’s *Clear Words*. It is just one example that serves to illustrate how the sūtra addresses one of the major questions posed by the work: what is the true nature of a buddha? In answering this question, the whole work could be said to promote the idea that a buddha, by the very nature of becoming awakened to the true nature of reality, exists in a state of all-pervasive, unlimited, and pure potentiality, a state that is identical to the

true nature of reality itself. As a result, the Buddha simultaneously actualizes an infinite number of different forms while remaining constantly in that state of pure potentiality. The work explains the mechanism behind this process to some extent, using analogies like the one just quoted above, but at the same time it remains to a large degree mysterious or incomprehensible: it is the secret and the mystery of a realized one's body, speech, and mind.

i.10 In this way, *The Secrets of the Realized Ones* expresses an idea about the Buddha that has sometimes been compared with docetism, which is the early Christian idea that the body of Jesus Christ was not a body of flesh and blood, but a phantasm. On the face of it, *The Secrets of the Realized Ones* would seem to make a similar claim about the body of the Buddha. Yet, its doctrinal and metaphysical framework is different enough from the one in which docetism arose that one can at least debate the appropriateness of the comparison. Nevertheless, it is a comparison that has been made and continues to be made, and thus it is worth mentioning here.⁹

i.11 The title of the sūtra suggests that it discloses the secrets and mysteries of the Buddha, and from the point of view of its narrative, the same could be said about the one who discloses those secrets, namely Vajrapāṇi, the yakṣa who is called throughout the sūtra “the lord of the guhyakas” (*guhyakādhipati*); that is, the lord of “the hidden ones” or perhaps even the lord of “the guardians of what is hidden.” Narratives tell of events, sequenced, structured into a plot, and featuring characters who perform actions and experience their effects. Since this narrative largely centers on Vajrapāṇi, he could be considered its protagonist or the “hero” of the story. He is called the Buddha's constant companion, eyewitness to his many deeds, and guardian of his secrets. The Buddha tells of Vajrapāṇi's past lives, explaining how he came to serve in that capacity and to possess such a capability. In this respect, he is put on the same level with Brahmā Sahāṃpati, who requests the Buddha to teach the Dharma. The Buddha also gives a prediction of Vajrapāṇi's future awakening as a buddha in his own right, after which the Buddha accepts Vajrapāṇi's invitation to come to his home for a meal. The sūtra tells of the Buddha's visit and of the teachings the Buddha offers to the various nonhuman creatures who live in Vajrapāṇi's abode. In this way, the sūtra develops the character of Vajrapāṇi and explains his close relationship with the Buddha.

i.12 Vajrapāṇi has been the subject of previous scholarly research, and yet he remains a mysterious figure.¹⁰ It is noteworthy that he makes an appearance in two suttas of the Pali canon, the *Ambaṭṭha Sutta* of the Dīgha Nikāya and the *Cūḷasaccaka Sutta* of the Majjhima Nikāya.¹¹ Therein, he is described hovering over the heads of Ambaṭṭha and Saccaka, respectively, who are the Buddha's interlocutors in those suttas, while brandishing his flaming vajra

and threatening to break their heads into seven pieces if the proud young men do not answer the Buddha's questions. Vajrapāṇi appears somewhat more frequently throughout Buddhist narrative literature, such as the avadānas and other story collections, as well as Mahāyāna Buddhist literature. For instance, in *The Play in Full*, there is a somewhat obscure passage that mentions Vajrapāṇi and "the lord of the guhyakas" together:

i.13 "Then Śakra, Lord of the Gods; the Four Great Kings; the twenty-eight great generals of the yakṣas; and the one named 'Lord of the Guhyakas' (*guhyakādhipati*) from whose yakṣa family Vajrapāṇi is arisen, having become aware of the fact that the Bodhisattva had entered his mother's womb, all became bound to him constantly and perpetually."¹²

i.14 The grammar of this passage doesn't make it entirely clear whether Vajrapāṇi or the Lord of the Guhyakas is an individual or a class of beings, or whether they are meant to be identified or not. The Indian epic literature, the *Mahābhārata* and the *Rāmāyaṇa*, also speak of beings called *guhyakas* and associate them with Vaiśravaṇa or Kubera, the god of wealth. Vaiśravaṇa is himself sometimes called Lord of the Guhyakas (*guhyakādhipati*) therein, and the guhyakas carry his chariot.¹³ Vaiśravaṇa is also considered to be one of the Four Great Kings in Buddhist literature, and these characters feature in *The Secrets of the Realized Ones* as well. Furthermore, Vaiśravaṇa's place of residence is called Alakāvatī in the *Mahābhārata*, while Vajrapāṇi's place of residence is called Aḍagavatī in *The Secrets of the Realized Ones*, and there is even a point in this sūtra in which they seem actually to be the same place.¹⁴ Yet, Vaiśravaṇa and Vajrapāṇi are distinct characters in Buddhist literature. Throughout *The Secrets of the Realized Ones*, Vajrapāṇi is the one who is called Lord of the Guhyakas, and there seems to be a play on words in the work between *guhya*, "secret," and *guhyaka*, maybe "keeper of what is hidden." In general, *The Secrets of the Realized Ones* seems to establish some kind of close relationship between the Buddha and Vajrapāṇi, with the latter being an important representative of the heterogenous class of nonhuman beings that serve and support the Buddha, including guhyakas, yakṣas, kinnaras, nāgas, gandharvas, and asuras.

i.15 Before concluding this section, it is also worth making a few further comments about the word *tathāgata*, translated throughout this work as "realized one" or capitalized "the Realized One," when it refers specifically to the Buddha or another particular buddha. This term *tathāgata* has bedeviled translators for many centuries, and many translators today opt to leave it untranslated. The Tibetan translators chose to render it in a way that can be translated as "the one gone thus" (*de bzhin gshegs pa*), and "thus-gone one" has become a common translation into English, as well. One sometimes also

finds “thus-come one,” which the grammar of the compound in Pali and Sanskrit can easily tolerate, and indeed, there is something quite compelling about the specific narrative context in which the Buddha, when he first approaches his five former companions shortly after he has attained awakening, refers to himself in the third person as “the one who has come thus” (*tathāgata*).

i.16 The term also comes to be used well outside this specific narrative context as one of the most common epithets of the Buddha and for the buddhas, generally speaking. In Pali literature, it is the most common way that the Buddha refers to himself, and when he does so in this way he is often also speaking by implication about the nature of a buddha in general. Oftentimes in *The Secrets of the Realized Ones*, however, as well as in many other contexts, it is not clear whether the speaker, such as the Buddha or Vajrapāṇi in this sūtra, is speaking in particular about the Realized One (the Buddha Śākyamuni himself), often on the basis of something the speaker has himself witnessed, or if a broader generalization is being made about the realized ones. So, when we have felt that the speaker is making a more general claim, we have sometimes translated the term *tathāgata* as “a realized one.” Even still, it is important for the reader to bear in mind that what goes for the Realized One in particular generally goes for all the realized ones, and vice versa.

i.17 Furthermore, the ancient Buddhist scholar-monks and commentators recognized the term *tathāgata* to have several semantic levels. For instance, in the Pali commentaries, the great scholar-monk Buddhaghosa offers eight different explanations of the meaning of the term.¹⁵ Without going into such depth of explanation here, one may note that the term suggests not only literal movement, “going” (*gamana*) and “coming” (*āgamana*), but also a sense of having “understood” (*gata*) or “realized” something, of becoming it or making it real. In this context, the adverb *tathā*, “thus” or “in that way,” is connected to *tathatā*, “the way things truly are.” In this way one can understand the comment made in *The Teaching of Vimalakīrti* about the love of a bodhisattva: “it is the love of a realized one (*tathāgata*), because it understands the way things truly are (*tathatānubodhanatayā*).”¹⁶ The point to be kept in mind is that whenever the term “realized one” is found in the translation—and it is found over four hundred times in this sūtra—it refers to the buddhas, to those who have come and gone in the way they do, and it carries the sense that they have understood directly the way things are, and even that this understanding has made them the way they are.

i.18 In summary, *The Secrets of the Realized Ones* is a work filled with entertaining stories, beautiful poetry, thought-provoking metaphors, surprising and sometimes even strange analogies and images, clever plays on words,

sophisticated dialogue and argumentation, and profound insights into the nature of things and the human condition from a Buddhist point of view. It bears the marks throughout of creative imagination at work, an expert grasp of the categories and concepts of Buddhist doctrine and of its narrative and scholastic heritage, and the intent to put Buddhist concepts and concerns into a literary form.

· Synopsis of the Sūtra ·

- i.19 While the narrative generally flows rather well, maintaining a sense of continuity and movement from beginning to end, *The Secrets of the Realized Ones* is a fairly long work. It covers just over two hundred pages in the Tibetan translation, which are divided into twenty-five chapters. The same material is divided into eleven chapters in the partially extant Sanskrit manuscript. Thus, it may be helpful for readers to have a short synopsis of its contents here.
- i.20 The sūtra opens at Vulture Peak with a list of the characters in attendance and their various attributes. The Buddha Śākyamuni gives an opening teaching on the supplies (*saṃbhāra*) the bodhisattva must accumulate for the purpose of achieving awakening. Vajrapāṇi explains his understanding of what the Buddha has just taught, and then a bodhisattva named Śāntamati asks Vajrapāṇi to explain the secrets of the bodhisattvas and the realized ones. Vajrapāṇi remains silent, but after the Buddha Śākyamuni intercedes on Śāntamati's behalf, Vajrapāṇi begins to give the teaching.
- i.21 Vajrapāṇi's teaching of these secrets of bodhisattvas and of realized ones is structured in terms of their body, speech, and mind, and their mysterious or inconceivable nature. Beginning with an explanation of the secret of the bodhisattva's body, Vajrapāṇi provides a number of memorable images. He tells a story of the ancient past about the Buddha when he was still a bodhisattva and had been born as Śakra, King of the Gods, a close parallel telling of which is also found in the Collected Teachings on the *Bodhisattva*. During a great pandemic, Śakra manifests himself as a magical creature that heals everyone by offering them its body to eat. Vajrapāṇi also gives an analogy that is quoted in *The Training Anthology* in which he compares the healing power of the bodhisattva's body to the healing powers of a girl made from medicinal herbs by the king of physicians. In his teaching, Vajrapāṇi expounds upon the implications of the fact that bodhisattvas and buddhas possess the Dharma body (*dharmakāya*) and thereby manifest all forms but are bound by none. [Tibetan chapter 1 ends.]

- i.22 Vajrapāṇi then goes into an explanation of the secret of the bodhisattva's speech. The import of the teaching here is that bodhisattvas are capable of speaking and understanding all languages and teach by means of any kind of sound or means of communication whatsoever. Their speech is infused with their extraordinary knowledge and power. In this regard, Vajrapāṇi tells another past life story about Śāriputra when he was a renunciant with the incredible, superhuman knowledge to know how many leaves there are on a huge banyan tree without even looking at it or counting the leaves. [Tibetan chapter 2 ends.]
- i.23 Vajrapāṇi concludes with an explanation of the secret of the bodhisattva's mind, focusing again on the superhuman nature of the bodhisattva's knowledge, and making the connection between the bodhisattva's extraordinary knowledge and other qualities and traits developed by the bodhisattva over the course of the path. At the conclusion of this teaching, there is an earthquake. [Tibetan chapter 3 ends.] Then, the voice of a bodhisattva from another buddha domain is heard, and this bodhisattva appears and pays homage to the Buddha and to Vajrapāṇi. [Tibetan chapter 4 ends; hypothetical end of Sanskrit chapter 1.]
- i.24 At this point, an unnamed bodhisattva asks for background information on Vajrapāṇi and how he came to serve as the Buddha's constant companion and to possess inspired eloquence. In his answer, the Buddha tells a story of the past about a king named Dhṛtarāṣṭra and his thousand sons who take vows to become the buddhas of this Fortunate Eon, different versions of which are told in other sūtras, such as *The Fortunate Eon (Bhadrakalpika)* and *The Lotus of Compassion (Karuṇāpuṇḍarīka)*.¹⁷ In this version of the story, the Buddha explains not only the original vow of Vajrapāṇi, which explains why Vajrapāṇi is the Buddha's constant companion, but also that of Brahmā Sahāṃpati, who vows to request all the buddhas of this Fortunate Eon to teach the Dharma. There is also a description of the bodhisattva vow of the last of the other nine hundred and ninety-nine buddhas of this Fortunate Eon. [Tibetan chapter 5 ends.] The Buddha then explains in brief the path to awakening. [Tibetan chapter 6 ends; hypothetical end of Sanskrit chapter 2.]
- i.25 Śāntamati then asks Vajrapāṇi to explain the secret of the realized ones, and Vajrapāṇi begins by telling him that the secret of the realized ones is threefold, as it pertains to the body, speech, and mind. Vajrapāṇi begins with the body, which he explains can appear as virtually anything, depending on the inclinations of the ones who are seeing it. Vajrapāṇi also explains that the Buddha possesses the Dharma body and therefore does not eat any food, even though the Buddha may appear to eat food. The body of a realized one is vast as space. Vajrapāṇi's explanation also features a wonderful story about a bodhisattva named Vegadhārin who attempts to look down upon

the top of the Buddha's head and finds himself unable to do so, even after traveling upward through millions upon billions of worlds. [Tibetan chapter 7 ends; Sanskrit chapter 3 ends.]

i.26 Vajrapāṇi then explains the secret of a realized one's speech. Perhaps the main idea of this chapter is that the Buddha never utters a single syllable, while all beings still hear his words and understand his message in their various languages and forms of communication as a result of the operation of their own desires. This statement is quoted in *The Descent into Lañka*, by Candrakīrti in his *Clear Words*, and by the author of the *Long Explanation* of the longer Perfection of Wisdom sūtras.¹⁸ Vajrapāṇi uses three metaphors to illustrate this idea, perhaps the most famous of which compares the Buddha's speech to a wind chime or wind bell that makes sound when the wind passes through it. The wind here is analogous to the wishes of beings. The chapter also contains a list of the sixty qualities of a realized one's speech, which is quoted and explained in the commentary on *The Adornment to the Mahāyāna Sūtras*.

i.27 This chapter also features a rather humorous story about Maudgalyāyana, cited in *The Great Treatise on the Perfection of Wisdom* (*Da zhidu lun* 大智度論). He uses his superhuman powers to travel to a distant buddha domain in a futile attempt to measure the limit of the Buddha's voice. There is also an interesting and somewhat challenging passage in which the names of the four truths of the noble ones are given in all the languages of the different god realms in order to demonstrate the way the Buddha's message can vary while remaining the same. The chapter also contains a long list of ethnic groups in the world of the reader or imagined audience in order to show the many languages in which the Buddha's message can be heard here in our world. The chapter concludes with a series of wonders, including an earthquake, the appearance of a great light, and a jet of water that shoots out of the ground and rises up into the heavens. [Tibetan chapter 8 ends; Sanskrit chapter 4 ends.]

i.28 Vajrapāṇi then describes, in brief, the secret of a realized one's mind: it is a mind in which no conceptual thought is generated, and yet it serves the Buddha to meet the demands of all beings. The point is made, similar to the one about the Realized One's speech, that from the night of the Buddha's awakening until his final nirvāṇa, the Buddha experiences no modification of mind whatsoever. [Tibetan chapter 9 ends.] This concludes Vajrapāṇi's explanation of the secrets of the realized ones, after which Śāriputra asks the Buddha whether it is true that Vajrapāṇi appears behind each and every bodhisattva leading the holy life throughout the cosmos. The Buddha enables Śāriputra to see Vajrapāṇi standing not only behind the Buddha himself but also behind Maitreya, and then he explains that Vajrapāṇi stands

behind all the magically created forms of all the bodhisattvas of the Fortunate Eon, due to the power of his vow and his superhuman powers. [Tibetan chapter 10 ends; Sanskrit chapter 5 ends.]

i.29 The above comprises almost the first half of the sūtra. Next, Śāntamati asks Vajrapāṇi to describe four events in the Buddha's life: his practice of severe asceticism, his defeat of Māra, his awakening, and his turning of the wheel of Dharma. Vajrapāṇi does so, and describes in detail various wonders and episodes related to these events. In the presentation of these events, there are some close similarities with versions found in other sūtras, particularly *The Play in Full*, but Vajrapāṇi's telling emphasizes the fact that different beings perceive these events differently based on their own needs and suppositions. For instance, when the Buddha delivers the first sermon, Vajrapāṇi notes that the innumerable beings on hand to witness the event hear different teachings about different topics, based on their own thoughts and motivations. [Tibetan chapters 11 through 14 end.] After Vajrapāṇi completes his description of these events, the Buddha affirms the accuracy of Vajrapāṇi's retelling. [Sanskrit chapter 6 ends.]

i.30 Then, after being prompted by Śāntamati, the Buddha offers some teachings of his own on the nature of calming the mind or bringing it to rest, as well as bringing one's emotions and, indeed, all things to rest. It is a highly sophisticated dialogue that takes one deeply into the philosophy of emptiness and its connection to other elements of Buddhist doctrine, including the explanation of the process of cognition whereby the mind generates thoughts on the basis of specific objects or bases of cognition (*ālambana*). This chapter is quoted at some length by Candrakīrti in *The Clear Words*, a few lines are quoted by Śāntideva in *The Training Anthology*, and Kamalaśīla also quotes from it in the third *Stages of Meditative Cultivation*. [Tibetan chapter 15 ends.] After this teaching, some bodhisattvas desire to know when Vajrapāṇi will become a buddha. Knowing their thoughts in his mind, the Buddha then smiles and gives a prediction of Vajrapāṇi's future awakening. [Tibetan chapter 16 ends; Sanskrit chapter 7 ends.]

i.31 This prediction then becomes the basis for a profound and rather complex dialogue between Śāntamati and Vajrapāṇi, reminiscent of certain dialogues in *The Teaching of Vimalakīrti*. In this dialogue, Śāntamati makes assertions and poses questions largely from a conventional point of view, beginning with the assertion that Vajrapāṇi has just received a prediction of his future awakening. Vajrapāṇi, on the other hand, responds to Śāntamati's assertions and answers his questions from the standpoint of emptiness. The logic of the exchange employs a number of puns and plays on words, stretching the ordinary and technical meanings of terms and relying on dual meanings to argue for the nondual and empty nature of all phenomena. In some ways,

the dialogue constitutes a further explanation of the paradoxical claims made earlier that the Buddha does not speak a word and yet the Dharma is expressed nonetheless. [Tibetan chapter 17 ends.]

i.32 Vajrapāṇi then invites the Buddha to his home for a meal. The Buddha agrees, and Vajrapāṇi goes home to prepare for the Buddha's visit. The whole episode includes a rather ornate series of miraculous performances, a marvelous display that again bears some similarities with wonders described elsewhere in Buddhist literature. The Buddha arrives and has a meal. [Tibetan chapter 18 ends.] Afterward, he gives a profound and difficult teaching on the Dharma to the nonhuman and divine beings gathered there, touching upon a variety of complex topics in the Buddhist philosophy of the path, organized around a number of themes and concepts, including the nature of faith or strong belief, how a person can know if a teacher is a true companion in the good, the twelvefold chain of dependent arising and its connection to emptiness, and the nature and benefit of being watchful and attentive to one's thoughts. Parts of this teaching are quoted in both *The Sūtra Anthology* and *The Training Anthology*, and there is also a long parallel with *The Collected Teachings on the Bodhisattva*. Toward the end of the sermon, the four Lokapālas ask for a teaching on how to protect the world, which the Buddha gives to them in such a way that it forms a kind of synopsis of many key elements of Buddhist doctrine. [Tibetan chapter 19 ends.] As the Buddha gets ready to leave Vajrapāṇi's abode, he asks Vajrapāṇi to recite a dhāraṇī for the protection and preservation of the Dharma, which Vajrapāṇi does, and then the Buddha returns to Vulture Peak. [Tibetan chapter 20 ends.]

i.33 Once the Buddha has returned to Vulture Peak, King Ajātaśatru comes to visit him, and he asks him a series of questions about Vajrapāṇi and the reasons why the Buddha visited his home. In response, the Buddha tells a past life story about a bodhisattva named Śūrabala, which serves to explain the reason for or source of Vajrapāṇi's marvelous inspired eloquence. This story contains some rather complex teachings in the dialogue narrated by the Buddha between Śūrabala and a past buddha named Vaiśramaṇa about the nature of the bodhisattva path and the paradoxical nature of the bodhisattva's field of action, a dialogue that concludes with a series of artful metaphors by Śūrabala. [Tibetan chapter 21 ends; Sanskrit chapter 9 ends.]

i.34 The next chapter features an entertaining episode in which Vajrapāṇi sets his vajra on the ground, and Ajātaśatru, Śakra, and Maudgalyāyana all try to lift it. None of them is able to do so. The Buddha then directs Vajrapāṇi to lift the vajra, which he does as a demonstration of his extraordinary power. He then throws it into the air, and after it circles the cosmos several times, it returns to him, like Thor's hammer. The episode prompts a discussion of how it is possible for a bodhisattva to attain such incredible power. This,

- again, leads to another profound dialogue between the Buddha and Ajātaśatru on the natural consequences of practicing the Buddhist path. [Tibetan chapter 22 ends; Sanskrit chapter 10 ends.]
- i.35 After this dialogue between the Buddha and the king has concluded, Śāntamati and Vajrapāṇi return to the foreground of the narrative. Śāntamati asks Vajrapāṇi to request the Buddha to empower the teachings given in the sūtra so that they will last for a long time. This request forms the basis of a dialogue on the nature and means of remembering the Dharma, taking into account the ultimate perspective that nothing is truly grasped or retained. During the conversation, a god named Bhadrarāja stands up and offers some perspectives on the nature of the inspired eloquence needed to teach the Dharma. [Tibetan chapter 23 ends.]
- i.36 Śāntamati asks the Buddha to explain how Bhadrarāja could possess such inspired eloquence, and the Buddha responds by exploring the connection between inspired eloquence and the development of a powerful memory and the mnemonic formulas that support it (*dhāraṇī*). The Buddha explains that Bhadrarāja possesses a powerful mnemonic formula that affords him the ability to teach the Dharma with inspired eloquence. What follows is another dazzling display of word play as the Buddha explains how this mnemonic formula provides access to the nature of reality as well as the true teachings. Bhadrarāja underscores the Buddha's teaching with a series of beautiful analogies about the bodhisattva who has acquired a powerful memory and the formulas that support it. [Tibetan chapter 24 ends.]
- i.37 The sūtra concludes with the performance of two long dhāraṇīs, one by Vajrapāṇi and a second one by the Buddha. Both of them are spoken for the purpose of preserving the Dharma and seemingly this sūtra in particular. Afterward, the Buddha tells one more brief story from a past life of his own, about the value of remembering the Dharma. He then asks the audience to remember this sūtra. Various characters come forward and promise to do so, and finally the Buddha entrusts the sūtra to Ānanda and directs him to teach it to others. This draws the sūtra to a close. [Tibetan chapter 25 ends; Sanskrit chapter 11 ends.]

· The Title of the Sūtra ·

- i.38 This sūtra seems to have been known by several different titles, and this has led at times to confusion and the need to disambiguate it from other works. The most stable title of the sūtra, the one most used across a variety of sources, appears to be its shorter title, *The Secret(s) of the Realized One(s)* (*Tathāgataguhyā*). For this reason, we have referred to the work mostly by this shorter form of the title throughout this introduction and translation.

i.39 The question of how to understand and translate its fuller title, as it is given in the Tibetan translation and in a Sanskrit transliteration in the Kangyur, is a somewhat complicated issue. The Tibetan translation gives the title in Tibetan as *'phags pa de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa bstan pa*, and it renders the title in Sanskrit as *Āryatathāgatācintyaguhyānirdeśa*. These titles correspond closely to one another, except for the fact that the order of the Sanskrit words corresponding to *gsang ba* and *bsam gyis mi khyab pa*—that is, *guhya* and *acintya*, respectively—are reversed in the Sanskrit title. There are various ways to account for the difference. The key issue is to decide on an interpretation of the relationship between these words. Since both terms can be used as a noun or adjective, it must be decided if one is functioning as a noun and the other as an adjective, or if they should both be understood as nouns.

i.40 To answer this basic grammatical question, it is useful to consider the different titles the Buddha gives for this sūtra at the end of the sūtra itself, other key passages found in the sūtra, and the way other Indian Buddhist texts and authors refer to it. To take the last point first, *The Commentary on the Adornment to the Mahāyāna Sūtras* refers to the sūtra by the title *Guhyakādhipatinirdeśa*, *The Teaching of the Lord of the Guhyakas*. In *The Clear Words*, Candrakīrti calls it *Āryatathāgataguhyasūtra*, *The Noble Sūtra of the Secret(s) of the Realized One(s)*. So does Kamalaśīla. In Śāntideva's *Training Anthology*, too, it is called the *Tathāgataguhyasūtra*. And then beyond the Indian Buddhist texts extant in Sanskrit, *The Sūtra Anthology* (in Tibetan translation) and *The Great Treatise on the Perfection of Wisdom* (in Chinese) also seem to refer to it in the same way Candrakīrti, Kamalaśīla, and Śāntideva do.

i.41 At the end of the sūtra itself, in a passage for which the Sanskrit is not extant, Ānanda asks the Buddha by what title the sūtra should be remembered, and the Buddha gives four different titles: (1) *lag na rdo rje'i le'u* (**Vajrapāṇiparivarta*, *The Chapter of Vajrapāṇi*); (2) *de bzhin gshegs pa'i gsang ba bstan pa'i le'u* (**Tathāgataguhyānirdeśaparivarta*, *The Chapter of the Teaching of the Secret(s) of the Realized One(s)*); (3) *sangs rgyas kyi chos bsam gyis mi khyab pa bstan pa* (**Acintyabuddhadharmanirdeśa*, *The Teaching of the Mysterious/Inconceivable Qualities of the Buddha(s)*); and (4) *bsod nams tshad med pa 'byung ba* (**Apramāṇapūṇyodaya*, *The Arising of Immeasurable Merit*). None of these titles corresponds precisely to the full title of the sūtra as it is given in Tibetan or Sanskrit by the canonical Tibetan translation, nor to the shorter Sanskrit title by which the sūtra is often known.

i.42 However, there is another passage found earlier in the text¹⁹ in which the phrase *tathāgatakāyaguhyācintyanirdeśa* is extant in the Sanskrit manuscript. While the corresponding Tibetan translation of this phrase, *de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa bstan pa*, lacks the word for *kāya* ("body"), it

is otherwise identical to it, and it is identical as well to the main part of the Tibetan title given for the sūtra as a whole. Furthermore, in another passage near the beginning of the sūtra, for which the Sanskrit is unfortunately lacking, Vajrapāṇi speaks of four “inconceivables” or “mysteries” (*bsam gyis mi khyab pa 'di bzhi*), one of which is “the mystery of the buddha(s)” (*sangs rgyas bsam gyis mi khyab pa*). Here, the term translated as “mystery”—that is, something incomprehensible or inconceivable—would seem to be used as a noun and as a shorter form of the phrase “the mysterious qualities of the buddha(s)” (*sangs rgyas kyi chos bsam gyis mi khyab pa*, **acintyabuddhadharma*). It also appears to be used here almost as a synonym for the word *guhya*—that is, something “hidden” or “concealed,” or a “secret.”

i.43 Based on the evidence above, it looks as though the full title in the Tibetan translation may be the result of a process of development based on a combination of at least two of the ways the text refers to itself and to its subject matter. The terms *guhya* (*gsang ba*) and *acintya* (*bsam gyis mi khyab pa*) can be used as nouns and as near synonyms or close equivalents. That is to say, “the incomprehensible or mysterious qualities of the buddhas” (*acintya-buddhadharma*) are basically equivalent to “the secrets of the realized ones” (*tathāgataguhyā*). At the same time, both terms can function as adjectives of one another, and thus it is still possible to understand the relevant phrases in the title as either “secret/hidden mysteries” or “mysterious/incomprehensible (number of) secrets.” Given all these possibilities, we have simply chosen to translate the phrase as if both terms were used as nouns and as near synonyms, and thus we have translated the long title as *The Teaching of the Mysteries and Secrets of the Realized Ones*.

i.44 At the same time, we should remember that the sūtra has been called *The Teaching of the Lord of the Guhyakas* (*Guhyakādhipatinirdeśa*), and the Buddha calls it *The Chapter of Vajrapāṇi* (**Vajrapāṇiparivarta*) in the sūtra itself. Since Vajrapāṇi is called the Lord of the Guhyakas throughout the sūtra and he is arguably its main protagonist, as well as being the speaker of the majority of the teachings in the sūtra, it is easy to understand why it has acquired these titles. However, they also highlight the need to understand the relationship between the words *guhya* and *guhyaka*, as well as the relationship between the guhyakas and Vajrapāṇi, which is not a straightforward matter, as we have seen above.

i.45 There is still one more wrinkle to mention regarding the titles of the sūtra. At some point, it seems that the sūtra also came to be known by the title *Tathāgataguhyaka*. This is the title given to the manuscript G10765 by the archivists at the Asiatic Society in Bengal, perhaps because this phrase is part of the description of the work in the colophon to the final chapter, or perhaps it was because the first page of the manuscript seems to be from the

Guhyasamāja Tantra, which for some reason also seems to have gone by the name *Tathāgataguhyaka* in Nepal.²⁰ This has given rise to some confusion, such that Maurice Winternitz, who translated a couple of the passages from *The Secrets of the Realized Ones* that are quoted in *The Training Anthology*, felt it necessary to disambiguate this work from the *Guhyasamāja Tantra*.²¹ Precisely why the *Guhyasamāja Tantra* came to be known as the *Tathāgataguhyaka* in Nepal, apart from the fact that it also discusses the secrets of the body, speech, and mind of the realized ones, as well as the precise nature of the broader intertextual relationship between the *Tathāgataguhya Sūtra*, translated here, and the various Buddhist tantras, are topics that await further investigation.

· Later Reception History and Modern Scholarship ·

i.46 One might still pose the question, if *The Secrets of the Realized Ones* is such a great work of Buddhist literature and had such an influence, why does it seem to have fallen into obscurity at a later point in time, even as the transmission and study of other Buddhist sūtras continued to flourish? It is true that a text called the *Tathāgataguhyaka* came to be listed among the nine dharmas or books (*grantha*) of Newari Buddhism in Nepal sometime in the early to middle of the second millennium, which suggests it may have continued to enjoy a high status there for some time. This conclusion, however, is mitigated by the fact that it is not clear whether this title was initially meant to refer to this sūtra or to the *Guhyasamāja Tantra*, which also came to be known in Nepal as the *Tathāgataguhyaka*.²² So, the popularity of this sūtra in Nepal is not a given; yet, neither can the possibility of its popularity there be entirely discounted. If it was meant to be one of the nine dharmas at one time, then perhaps the lack of availability of the sūtra as a complete manuscript contributed to its replacement by the *Guhyasamāja Tantra* in the list of nine dharmas at a later point, or perhaps it was not meant to be one of the nine dharmas in the first place. These historical questions require more research, as do the questions of its reception and influence in the Buddhist traditions of Tibet and East Asia.

i.47 If the lack of attention it has so far received from modern scholarship is any indication, however, then evidently the sūtra fell into relative obscurity at some point. If one were to indulge in further speculation, perhaps the fact that *The Teaching of Vimalakīrti* features a wealthy layman contributed to its popularity in China, which in turn led to the greater attention it has received to this point from modern scholars in Japan and the West. By contrast, the main character of *The Secrets of the Realized Ones* is a powerful, enigmatic, and somewhat threatening nonhuman creature who brandishes a mighty

weapon. While Vajrapāṇi may be a crucial figure in the history of Buddhist literature for several reasons, including his association with the preservation and promulgation of the tantras, perhaps *The Secrets of the Realized Ones* came to be superseded at some point by other works, or perhaps Vajrapāṇi's enigmatic status lessened its popularity over time. Then again, maybe it is just an accidental occurrence over the long history of Buddhism that *The Secrets of the Realized Ones* has only recently begun to receive the renewed attention it deserves.

i.48 Whatever the case may be, apart from a few notable exceptions, it is only since 2012 or so that the sūtra has begun to receive much more than a cursory footnote or simple acknowledgement of its existence in published scholarly research. The most sustained scholarly attention has come from Japanese and Chinese scholars, particularly from the Japanese scholar Ikuma Hiromitsu 伊久間洋光, who has published more than fifteen articles on the sūtra since 2012, as well as completing a doctoral dissertation on it in 2019. During this time, a handful of other scholars in East Asia have also published short studies of it, while Hamano Tetsunori 濱野哲敬 published a brief article on it in 1987.²³ Among scholars in Europe, the Belgian scholar Étienne Lamotte devoted a short section to it in his longer article on the history of Vajrapāṇi in India, which he published in 1966.²⁴ Additionally, in December 2021, a complete English translation of the eleventh-century Chinese translation of the sūtra was self-published by Shaku Shingan and made available online.²⁵ About a month earlier, Péter-Dániel Szántó, then of the Open Philology Project at Leiden University, made available online his unpublished diplomatic edition of the partial Sanskrit manuscript of the sūtra held by the Asiatic Society in Kolkata, on which see below.²⁶

· Source Texts and Classical Translations ·

i.49 A single, incomplete Nepalese manuscript of the sūtra in the original Sanskrit is held in the library of the Asiatic Society in Kolkata, India.²⁷ This paper manuscript has been dated to approximately the seventeenth century, and it preserves about 47 percent of the whole sūtra, according to Szántó's estimation based on a comparison with the complete Tibetan translation. The various citations of the sūtra in other texts for which there is Sanskrit, including *The Clear Words*, *The Training Anthology*, *The Collected Teachings on the Bodhisattva*, and the third *Stages of Meditative Cultivation*, increase this percentage slightly, while the repetition of words and phrases within the sūtra also increases the percentage of the text for which one can be fairly confident about the underlying source text.

- i.50 The colophon to the complete canonical Tibetan translation states that the sūtra was translated by Jinamitra, Dānaśīla, and Munivarman, along with the translator-monk Yeshé Dé, all of whom flourished in the late eighth and early ninth centuries CE. Its relatively early date of translation into Tibetan is also supported by its inclusion in the Denkarma (*lhan kar ma*) and Phangthangma (*'phang thang ma*), the catalogs of Tibetan translations compiled in the ninth century.²⁸ According to Lalou, there are also a few pages from an unidentified commentary found at Dunhuang, Pelliot tibétain 2101, which contains some quotations from this sūtra, as well as several other Mahāyāna sūtras.²⁹
- i.51 *The Secrets of the Realized Ones* was also translated into Chinese twice. The first translation (Taishō 310–3) is said to have been completed in 280 CE, and is among those attributed to the early translator Dharmarakṣa (竺法護).³⁰ A second translation (Taishō 312) was done in the eleventh century by another translator named Dharmarakṣa or Dharmapāla (法護).³¹
- i.52 This English translation has been made on the basis of the preserved Sanskrit manuscript, the quotations preserved in other texts for which there is Sanskrit, and the complete Tibetan translation. For the Tibetan text, the Degé edition was used as the basis, but variations attested in the Comparative Edition (*dpe bsdur ma*) were also consulted, and for large portions of the text, the Stok Palace edition was also read for comparison. The footnotes to the translation primarily describe differences between these various witnesses to the text, while also giving various notes on the translation of specific terms and phrases, intertextual references to other primary sources, and references to scholarly work. Unfortunately, the two Chinese translations were not taken into account as part of the translation or editing process.

The Translation

The Noble Mahāyāna Sūtra
The Teaching of the Mysteries and Secrets of the
Realized Ones

1.

CHAPTER 1: ON SAUMYA

[F.100.a] [B1]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was staying at Vulture Peak in Rājagṛha together with a great monastic assembly of forty-two thousand monks, as well as eighty-four thousand bodhisattvas of great courage, who were well known on account of their fame, a great many of whom had come from other buddha domains. All of them had attained the state of acceptance.³² They could not be turned back. They were limited to only one more life. They had acquired a powerful memory and the formulas that support it. They had acquired states of meditative concentration. Their inspired eloquence was without impediment. They were adept at traveling to limitless buddha domains throughout the ten directions. They had made child's play of the forms of knowledge including the supernormal faculties.³³ They were undefeated in argument by any and all proponents of rival doctrines. They had vanquished their adversaries and Māra in all his forms.³⁴

1.2 They knew the outcome of the conduct, motivations, and intentions of all beings. They were skilled in knowing their faculties to be of a greater or lesser caliber. They had gained access to the guiding principles of all the perfections. They had reached perfection of the most perfect mastery of skill in means. They were praised, lauded, and extolled by all the buddhas.³⁵ They had come to the end of the endless path to awakening, which spans countless trillions of eons. Their minds were like earth, water, wind, and fire.³⁶ [F.100.b] They were fully engaged in a practice of the meditation on love that was limitless like space. They had risen above being disturbed, carried away, or overwhelmed by any object of attachment. They had obtained the body of a Nārāyaṇa. Their bodies were rock-solid and unbreakable as vajra.

- 1.3 They roared the great lion's roar. They had mastered the self-assurance needed to stand out in every assembly.³⁷ They outshone the sun and moon.³⁸ They had attained the understanding that in reality all things are the same across the three times.³⁹ They were adept at giving instructions with knowledge of the profound exegesis of the Dharma.⁴⁰ By comprehending dependent arising they had abandoned the two extremes—the views that things are eternal and that they come to a complete end. They were adept at bringing about the emergence and stabilization of the meditations, the liberations, the concentrations, and the absorptions. Their voices resounded throughout the ten directions. They were in full possession of the treasury of jewels of the true Dharma. They made sure the lineage of the Three Jewels remained unbroken.⁴¹ They were fully equipped with a truly endless supply of merit and knowledge.
- 1.4 Among those eighty-four thousand bodhisattvas were the bodhisattvas named Candrottara, Candraketu, Śaśiketu, Prabhāketu, Prabhāśrī, Śrīkūṭa, Śrīgupta, He Whose Power Is Great, Nāganandin, Nāgottara, Nāgadatta, He Who Possesses a Beautiful Form, Marudeva, Guṇadīparāja, Dīpahasta, Nityotpalakṛtahasta, Nityotkṣiptahasta, Ratnamudrāhasta, Ratnapāṇi, Total Illumination, Nakṣatrarāja, Vajrapāṇi, Vajramati, He Whose Great Intelligence Is Strong as a Vajra, Vajravikrāmin, Sthirapadavikrāmin, Trailokyavikrāmin, Anantavikrāmin,⁴² Anantamati, Sāgaramati, Dṛḍhamati, He Whose Intelligence Is His Treasure, Uttaramati, Viśeṣamati, Vardhamānamati, Ever Faithful, Ever-Laughing and Joyful Lord, [F.101.a] Apāyajaha, Sarvanīvaraṇaviṣkambhin, He Who Possesses a Refined and Immaculate Splendor, Uttaptavīrya, Prajñākūṭa, Always Watching, Avalokiteśvara, Mahāsthāmaprāpta, Merukūṭa, Gaganagaṇja, Unwavering Gaze, Inexpressible One, Sublime Jewel, Jewel Mind, He Who Has Thought Well, Suvicintitārtha, He Whose Intelligence Rests on What Is Certain, Dharaṇīśvararāja, Dharaṇīdhara, Vyūharāja, Kṣetrālaṃkṛta, Ratnākara, Guhyagupta, Indradeva, Varuṇa, Brahmajālin, the bodhisattva Jālinīprabha, Devamukūṭa, Subāhu, Sunetra, Gandhahastin, Gajagandhahastin, Siṃhaketu, Siddhārthamati, Sārathi, Śāntamati, Maitreya, and Prince Mañjuśrī.
- 1.5 Also present in the assembly were Śakra, Brahmā, and the Lokapālas of this cosmos of a billion worlds, as well as various other supreme deities, nāga lords, yakṣa lords, gandharva lords, asura lords, garuḍa lords, kinnara lords, and mahoraga lords, all of whom were renowned for their sovereign authority. Among them, the nāga king Anavatapta, as well as Sāgara, Varuṇa, Manasvin, Takṣaka, Hemavarṇa, Endless Colors, Susīma, and many hundreds of thousands of other nāga kings [F.101.b] with their retinues had joined the assembly in order to see the Blessed One, to honor him, to

worship him, to serve him, and to hear the Dharma. The asura lords, such as Rāhu, Vemacitra, Subāhu, Sāla, Tāla, Śambara, Prahlāda, and The Huge One, as well as other yakṣas and asura lords and their retinues, had also joined the assembly to see the Blessed One, to honor him, to worship him, to serve him, and to hear the Dharma. King Ajātaśatru, the women from the king's inner chambers, and his relatives had also joined the assembly to see the Blessed One, to honor him, to worship him, to serve him, and to hear the Dharma. Moreover, the fourfold assembly of monks, nuns, laymen, and laywomen had also joined the assembly to see the Blessed One, to honor him, to worship him, to serve him, and to hear the Dharma. The gods who live in the sky, along with the gods from the realms of desire and form, as well as those gods from the pure abodes had also joined the assembly to see the Blessed One, to honor him, to worship him, to serve him, and to hear the Dharma.

- 1.6 On that occasion, surrounded by and at the head of an assembly of countless hundreds of thousands, the Blessed One taught the Dharma on the collection of gateways into the purity of the supplies of the bodhisattvas of great courage so that they could completely fill their stores. This is what he said:
- 1.7 “The bodhisattvas’ supply of generosity serves the purpose of bringing beings to maturity. The bodhisattvas’ supply of moral conduct serves the purpose of fulfilling their vows. [F.102.a] The bodhisattvas’ supply of patience serves the purpose of acquiring the major and minor marks of a great person. The bodhisattvas’ supply of heroic effort serves the purpose of acquiring all the qualities of a buddha. The bodhisattvas’ supply of meditation serves the purpose of acquiring the mind of one who is well bred. The bodhisattvas’ supply of wisdom serves the purpose of eliminating all the afflictions.⁴³
- 1.8 “The bodhisattvas’ supply of teaching the Dharma serves the purpose of removing impediments to their inspired eloquence. The bodhisattvas’ supply of merit serves the purpose of sustaining all beings.⁴⁴ The bodhisattvas’ supply of knowledge serves the purpose of removing impediments to their knowledge. The bodhisattvas’ supply of calm abiding serves the purpose of making the mind ready for any endeavor. The bodhisattvas’ supply of deep insight serves the purpose of becoming free from doubt.
- 1.9 “The bodhisattvas’ supply of love serves the purpose of ridding the mind of malice. The bodhisattvas’ supply of compassion serves the purpose of ridding the mind of despondency. Their supply of joy serves the purpose of finding happiness and satisfaction in the supreme joy of the Dharma. Their supply of equanimity serves the purpose of ridding themselves of

attachment and aversion. The bodhisattvas' supply of hearing the Dharma serves the purpose of becoming free from hindrances. The bodhisattvas' supply of leaving home for the ascetic life serves the purpose of casting aside all their belongings. The bodhisattvas' supply of dwelling in the forest serves the purpose of not squandering the work they have already done.

1.10 "Their supply of mindfulness serves the purpose of attaining a powerful memory and the formulas that support it. Their supply of intelligence serves the purpose of developing a discerning mind. Their supply of comprehension serves the purpose of enabling them to conform with their comprehension of the true meaning. Their supply of the applications of mindfulness serves the purpose of carefully observing the body, feelings, mind, and mental objects. [F.102.b] Their supply of right effort serves the purpose of ridding themselves of all vicious qualities and filling up their reserves of all virtuous qualities.

1.11 "Their supply of the foundations for superhuman power serves the purpose of making the body and mind agile.⁴⁵ Their supply of the five spiritual faculties serves the purpose of knowing beings' faculties to be of a greater or lesser caliber. Their supply of the five powers serves the purpose of not being crushed under the weight of all the afflictions. Their supply of the constitutive factors of awakening serves the purpose of becoming awake to the true nature of all things.

1.12 "Their supply of the path serves the purpose of going beyond all bad paths. Their supply of the truths serves the purpose of acquiring an unshakeable knowledge of the true nature of things. Their supply of the special modes of knowledge serves the purpose of dispelling the doubts of all beings. Their supply of reliance serves the purpose of acquiring a knowledge that does not rely upon anyone else. Their supply of companions in what is good serves the purpose of becoming a source for the development of all good qualities.⁴⁶

1.13 "Their supply of motivation serves the purpose of keeping their word to all people. Their supply of ambition serves the purpose of becoming a superior being. Their supply of practice serves the purpose of bringing to completion everything they have begun. Their supply of seclusion serves the purpose of not wasting the teachings just as they have heard them. Their supply of the means of drawing others to oneself serves the purpose of bringing beings to maturity. Their supply of possession of the true Dharma serves the purpose of making sure the lineage of the Three Jewels remains unbroken. Their supply of mastery of the dedication of merit serves the purpose of purifying a buddha domain. The supply of the bodhisattvas' mastery of skill in means serves the purpose of perfecting the knowledge of an omniscient one."

- 1.14 Thus the Blessed One gave to the bodhisattvas of great courage a detailed formulation of the Dharma known as *the collection of gateways into the purity of the supplies*.
- 1.15 As the Blessed One was giving this teaching, Vajrapāṇi, Lord of the Guhyakas, was seated on his right-hand side while holding up his vajra. [F.103.a] When the Blessed One had finished, Vajrapāṇi, Lord of the Guhyakas, said to him, “It is marvelous, Blessed One, how well the Realized One has expressed this formulation of the Dharma on the collection of gateways into the purity of the supplies of the bodhisattvas of great courage. If I were to state what I understood to be the import of the Blessed One’s words, then, Blessed One, I would say that all the supplies of the bodhisattvas of great courage are subsumed within the supplies of merit and knowledge, and can be accessed in this way.
- 1.16 “The reason for this, Blessed One, is that the supply of merit of bodhisattvas of great courage provides a foundation for all their accomplishments, and their supply of knowledge makes all beings satisfied with what has been well said. Therefore, Blessed One, bodhisattvas of great courage should make efforts to acquire the supplies of merit and knowledge.⁴⁷ The reason for this, Blessed One, is that the supply of merit brings to completion the perfection that is the bodhisattvas’ mastery of skill in means. The supply of knowledge brings to completion their perfection of wisdom. These two paths of the bodhisattvas’ conduct serve the purpose of bringing together all paths.
- 1.17 “A bodhisattva who is on the path is difficult for the evil Māra to defeat, and the bodhisattva who has stepped beyond the path of Māra cannot be turned back from unsurpassable and perfect awakening. To such an irreversible bodhisattva, the blessed buddhas teach the secrets of the realized ones without concealing anything.”
- 1.18 Then the bodhisattva Śāntamati said to Vajrapāṇi, Lord of the Guhyakas, [F.103.b] “Lord of the Guhyakas, you have been a close attendant and constant companion of the Realized One.⁴⁸ Lord of the Guhyakas, the places containing the secrets of the realized ones are not within the purview of the disciples or the solitary buddhas, so what need is there to speak of their being within the purview of ordinary beings either. Would you please use your inspired eloquence to shine light on them for us?”⁴⁹
- 1.19 When this was said, Vajrapāṇi, Lord of the Guhyakas, remained silent. So the bodhisattva Śāntamati, understanding that Vajrapāṇi, Lord of the Guhyakas, was going to remain silent, spoke to the Blessed One: “Blessed One, would you please encourage Vajrapāṇi, Lord of the Guhyakas, to give a teaching here in the assembly about the secrets of the realized ones? If the bodhisattvas of great courage could hear such a teaching, they would be

delighted and they would work to acquire the constitutive factors of awakening and become diligent in the practice of perfecting the secrets of the realized ones.”

1.20 The Blessed One then said to Vajrapāṇi, Lord of the Guhyakas, “Lord of the Guhyakas, the assembly wishes to hear about the secrets of the bodhisattvas and the secrets of the realized ones. Therefore, I request you to use your inspired eloquence to shine light on the secrets of the realized ones for this assembly.”

1.21 Vajrapāṇi replied to the Blessed One, “Blessed One, I will give a teaching about the secrets of the bodhisattvas and the secrets of the realized ones to whatever small degree that I have understood them, and this much through the majestic power and the empowering authority of the Buddha. Indeed, Blessed One, just as the empowering authority of a lamp can make all forms visible in the darkest depths of night, [F.104.a] in that same way, Blessed One, through the majestic power and empowering authority of the Buddha, I will explain the secrets of the bodhisattvas and the secrets of the realized ones according to the small degree that I have understood them.”⁵⁰

1.22 Vajrapāṇi, Lord of the Guhyakas, then said to the bodhisattva of great courage, Śāntamati, “Noble son, make sure that when you hear about the secrets of the bodhisattvas and realized ones, you do not become frightened, afraid, or terrified, and that you remain properly seated in the assembly.”

1.23 Then the bodhisattva of great courage, Śāntamati, said to the entire assembly, “Friends, the Realized One has spoken of four mysteries. They are the mystery of action, the mystery of speech, the mystery of concentration, and the mystery of a buddha. Furthermore, friends, after having awakened to unsurpassable and perfect awakening, the Buddha set forth these four mysteries. Among these four, he has taught that the mystery of a realized one is the foremost. Friends, when you hear of the mystery of a bodhisattva and the mystery of a realized one, do not become frightened, afraid, or terrified.⁵¹ Instead, when you hear of them, you should generate an abundance of pleasure, serene faith, and great joy.”

1.24 This statement by the bodhisattva of great courage, Śāntamati, made the entire assembly eager to hear about the secrets of the realized ones, and in order to empower the assembly with empowering authority he then scattered heavenly flowers among the retinue until they covered the ground up to everyone’s knees.

1.25 Then Vajrapāṇi, Lord of the Guhyakas, spoke to the bodhisattva [F.104.b] of great courage, Śāntamati: “In that case, Śāntamati, listen well and pay close attention. I will now explain the secret places of the bodhisattvas. Śāntamati, I have served as the Realized One’s close attendant from the time when he, as a bodhisattva, received the prediction of his future

unsurpassable and perfect awakening from the realized one, the blessed Dīpaṃkara. Since that time, I never witnessed any alteration of the bodhisattva's body or any physical artifice whatsoever.⁵² I never heard any alteration of the bodhisattva's speech or any flattery either. I never witnessed any alteration of the bodhisattva's mind or any dissimulation either. He brought beings to maturity with his body and the demeanor of his body, and thus he did not speak at all. In order to bring beings to maturity, his bodily demeanor manifested itself infinitely and endlessly.

1.26 “Śāntamati, the bodhisattvas' bodily demeanor conforms to the bodily demeanor of all beings, spontaneously and effortlessly. For example, to beings who need to be guided by concentration, they show the conduct of concentration. To beings who need to be guided through playing stringed instruments and singing songs, they show the conduct of playing stringed instruments and singing songs. To beings who need to be guided by boys, they show the conduct of boys. To beings who need to be guided by girls, they show the conduct of girls. To beings who need to be guided by women, they show the conduct of women. To beings who need to be guided by men, they show the conduct of men. To beings who need to be guided by those who are young, they show the conduct of the young. To beings who need to be guided by those who are middle-aged, they show the conduct of the middle-aged. To beings who need to be guided by those who are elderly, they show the conduct of the elderly.

1.27 “To beings who need to be guided by those whose limbs are deformed or missing, they show the conduct of those whose limbs are deformed or missing. [F.105.a] To beings who need to be guided by untouchables whose hands or feet have been cut off, they show the conduct of untouchables whose hands or feet have been cut off. To beings who need to be guided by those who are mentally or physical disabled, they show the conduct of the mentally and physically disabled. To beings who need to be guided by the blind and deaf, they show the conduct of the blind and deaf.

1.28 “To beings who need to be guided by the appearance of hell beings, they show the conduct of hell beings. To beings who need to be guided by beings in the animal realm, or those in the realm of Yama, or by human beings, they show the conduct of beings in the animal realm, or those in the realm of Yama, or human beings. To beings who need to be guided by gods, they show the conduct of gods. To beings who need to be guided by nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, or mahoragas, they show the conduct of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. To beings who need to be guided by a śakra, they show the conduct of a śakra. To beings who need to be guided by a brahmā, they show the conduct of a brahmā. To beings who need to be guided by the lokapālas,

they show the conduct of the lokapālas. To beings who need to be guided by cakravartins, they show the conduct of cakravartins. To beings who need to be guided by monks, they show the conduct of monks. To beings who need to be guided by nuns, they show the conduct of nuns. To beings who need to be guided by laymen, they show the conduct of laymen. To beings who need to be guided by laywomen, they show the conduct of laywomen. To beings who need to be guided by disciples, they show the conduct of disciples. To beings who need to be guided by solitary buddhas, they show the conduct of solitary buddhas. To beings who need to be guided by bodhisattvas, they show the conduct of bodhisattvas, [F.105.b] and to beings who need to be guided by realized ones, they show the conduct of realized ones. However, none of that applies to beings in the formless realm.

1.29 “Śāntamati, in this manner the bodhisattvas’ physical appearance, caste, and demeanor conform spontaneously and involuntarily to the physical appearance, caste, and demeanor of all beings. In this respect, even though bodhisattvas, who do not form concepts and are in a state of equanimity, display their physical demeanors with their bodies, they do not deviate from the true nature of the body.⁵³ Although they perform physical actions with their bodies, they do not lose sight of the separateness of the body. They bring joy to all hell beings with the radiance of their bodies brought about by the purification of their bodies. With no concern for their bodies, they offer their own flesh to satisfy carnivorous beings who desire meat for sustenance. They do so despite the fact that in giving their flesh to such beings they give up their lives in the process. They give their blood to those who drink blood, their bones to those who devour bones, and their physical vitality to those who consume the body’s vitality.⁵⁴

1.30 “Śāntamati, they nourish all beings with whatever kind of bodily nourishment they require, and do so from their own bodies, even at the cost of their lives. The infinitude of their bodies is not exhausted because it proceeds from the infinite nature of the realm of reality. Their realization of inexhaustible bodies arises because they are well acquainted with the realization of the inexhaustible nature of dependent origination. They bring beings to maturity with their bodies.

1.31 “In front of beings who actively pursue sense pleasures, who are attached to the signs and images of beauty, they appear as well-formed, beautiful, and attractive female bodies. When these beings become inflamed with passion, they caress them, massage them with oil, and sit on their laps. Then, as they are sitting on these men’s laps, they wither and decay. They become putrid and foul-smelling corpses so that those men become disenchanted and push

them aside, [F.106.a] but then the teaching of the Dharma issues from those corpses in such a way that those men become impossible to turn back from unsurpassable and perfect awakening.

1.32 “Furthermore, Śāntamati, such bodhisattvas can pervade this cosmos of a billion worlds with their body. They can cover it with a jeweled parasol or even with their finger just like someone can cover a mustard seed with a fingertip.⁵⁵ Even if their finger were to cover the fire that consumes the cosmos at the end of a cosmic age, their body would not be harmed.

1.33 “With their bodies, they worship and serve the blessed buddhas. In the act of worshipping the realized ones, they offer flowered parasols and baskets of flowers as large as Mount Meru.⁵⁶ In the act of worshipping the realized ones, they light a lamp with this cosmos of a billion worlds as the vessel filled with fragrant oil and a blazing wick the size of Mount Meru. In the act of worshipping the realized ones, they light as many lamps as there are grains of sand in the river Ganges. In the act of worshipping the realized ones, they wrap their very own bodies in linen cloth soaked with oil and clarified butter, and then they set it aflame, and when they are blazing, the fire emits a great light that pervades as many buddha realms as there are grains of sand in the river Ganges. Beings see it and recognize it, and when they see the majesty of such bodhisattvas, immeasurable, countless numbers of beings conceive the aspiration for unsurpassable and perfect awakening.

1.34 “To beings made haughty by pride, conceit, and arrogance, these bodhisattvas make themselves appear in the form of Vajrapāṇi, a Nārāyaṇa, or a being with a great physique. These arrogant beings become terrified of bodhisattvas who appear in this way, and they bow and prostrate themselves before them. Then they wish to hear the Dharma from them.

1.35 “In the huge cremation grounds of great cities, where [F.106.b] many hundreds of thousands of animals roam, these bodhisattvas of great courage display their own mighty bodies when they have died. The beings from the animal realm staying there feast on their flesh as much as they please, and then at the end of their lives, when their time comes to die, they are reborn among the gods of the higher realms and good places of rebirth. These bodhisattvas also become the cause of these beings’ eventual cessation, because of the purification of the previous vows of these bodhisattvas. They have long ago formed the vow that if, when they die, beings feast on their dead bodies and this becomes the cause for them to be reborn in the higher realms until they pass beyond anguish, then, for those who have maintained moral conduct, they achieve their aspiration, they accomplish their desire, they fulfill their vow.⁵⁷

1.36 “In precisely this manner, Śāntamati, you may understand the immeasurable and infinite nature of the bodhisattva’s body.

- 1.37 “A long time ago, Śāntamati, under this very same sky here on Jambudvīpa, there were once eighty-four thousand cities divided into four parts.⁵⁸ There were many thousands of villages, hamlets, and market towns, as well as many hundreds of thousands of millions and billions of beings. At that moment and time, Śāntamati, there occurred a lengthy period of great pestilence. Most beings there were afflicted as various diseases spread: diseases of the body’s air, heat, and phlegm,⁵⁹ resulting in symptoms like pus-filled boils, lesions, scabs, rashes, and blisters. Many thousands of doctors labored to relieve the symptoms of these beings, but they were unable to cure them of the disease. As no cure could be found for these beings, and they were without any protection or refuge, they gave a great cry:
- 1.38 “ ‘Oh, we will give away all our wealth [F.107.a]
To whoever can free us from this illness!
It doesn’t matter if he is a god,
Nāga, gandharva, yakṣa,
- 1.39 “ ‘Human, or nonhuman.
We will follow the instructions
Of whoever can free us from this suffering.
We will feel gratitude toward him!’
- 1.40 “At that time, Śāntamati, the blessed Śākyamuni was a śakra, a lord of the gods, named Sunetra.⁶⁰ With his pure divine eyesight surpassing that of ordinary human beings, he could see that these beings were afflicted with various diseases. With his pure divine hearing surpassing that of ordinary human beings, he heard the sound of their great cries. When he saw and heard them, he developed tremendous compassion. He thought, ‘I must help these helpless beings. I must protect and support these weak and defenseless beings.’ Right then and there in the center of Jambudvīpa, not far from the great city of Kuru, he spontaneously appeared as a creature by the name of Saumya, and the following verses offering encouragement to all the people of Jambudvīpa came from the sky:
- 1.41 “ ‘Near to the city of Kuru
There is a creature named Saumya.
Whoever consumes its flesh
Will be freed from their disease.
- 1.42 “ ‘Take as much of its flesh as you wish
Without fear or fright.
It will have no anger, complaint, or malice.

This is medicine for Jambudvīpa.’

- 1.43 “Thereupon, Śāntamati, when all the sick people of the cities, towns, villages, hamlets, and market towns heard this, they went to the great city of Kuru to the place where they found the creature Saumya, and even though they cut flesh from its body again and again, and carried it away, still the flesh of its body did not become depleted. Saumya then spoke this verse:
- 1.44 “ ‘If it is true that I will achieve awakening,
And my knowledge will be inexhaustible,
Then, by this truth, may the flesh of my body
Never be exhausted for all of you here!’
- 1.45 “Thus, Śāntamati, the sick people throughout the four directions never witnessed the body of this creature, Saumya, become depleted or exhausted, despite the fact that they cut flesh [F.107.b] from its body again and again, and carried it away. Whatever they cut away simply grew back, and, Śāntamati, all persons who consumed the flesh from the creature Saumya found their symptoms alleviated immediately upon doing so. They became well, happy, and healthy. Finally, all the diseases of the people of Jambudvīpa were eliminated.
- 1.46 “Śāntamati, the men, women, boys, and girls of Jambudvīpa then thought, ‘Since this creature, Saumya, well and truly freed us from illness and made us happy and healthy, we should worship it.’ They all gathered together and went to the place where they found the creature Saumya. They stretched out their arms, palms together in a gesture of salutation toward the creature Saumya, and spoke the following verse:
- 1.47 “ ‘You are our refuge and protection.
You are our doctor and medicine.
We will worship you in whatever way we can.
Please give us your teachings.’
- 1.48 “At that moment the body of the creature disappeared and Śakra appeared in his own body. He then spoke these verses to the assembled people:⁶¹
- 1.49 “ ‘I have no need for wealth, food and drink,
Gold, or grain.
Instead, all should come together harmoniously and
Maintain the path of the ten forms of good conduct.
- 1.50 “ ‘Be firm in your aspiration to awaken
For the benefit of all beings.
With a thought for what will be beneficial,

Develop love for one another.’

- 1.51 “When the beings heard this from Śakra,⁶²
They were delighted,
And they undertook the truly pure path
Of the ten forms of good conduct.
- 1.52 “From that point forward, Śāntamati, among all the men, women, boys, and girls of Jambudvīpa, not even a single person was reborn in the lower realms. Thenceforth, when the time came for them to die and be reborn, each of them was reborn in the higher realms [F.108.a] at the same level as the gods in the Heaven of the Thirty-Three. They were delighted by the instruction in the Dharma given by Śakra, Lord of the Gods. They took it completely to heart and felt truly encouraged by it. Some of them conceived the aspiration for unsurpassable and perfect awakening. Some of them purified the spotless and immaculate Dharma eye in regard to things. Śāntamati, this is the secret of the bodhisattvas’ body and the purity of their physical activity. In this way, by giving up a single body, they bring countless, limitless beings to maturity.”
- 1.53 Vajrapāṇi, Lord of the Guhyakas, then spoke further to the bodhisattva Śāntamati: “The body of a bodhisattva is unbreakable, Śāntamati; it is rock-solid, strong, not subject to change, and it arises spontaneously. This body disintegrates for the sake of guiding beings who need to be guided by its disintegration. This body stays whole for the sake of guiding beings who need to be guided by its wholeness. It cannot be burned by fire or pierced by weapons. It is rock-solid and strong like true vajra—it is unbreakable.
- 1.54 “Śāntamati, though bodhisattvas bring beings to maturity in this way by means of the body, the bodhisattvas do not ponder or ruminate on this,⁶³ for they know well that the body has the nature of being devoid of a defining characteristic. Owing precisely to the body’s nature of being devoid of a defining characteristic, they know that things have the nature of being devoid of a defining characteristic. The body’s nature of being devoid of a defining characteristic and the nature of all things as being devoid of a defining characteristic cannot be separated into a duality. The fact that the essential defining characteristic of the body is precisely its being devoid of a defining characteristic is the essential defining characteristic of a thing’s being devoid of a defining characteristic. Thus, the bodhisattvas conform to the nature of things as being devoid of a defining characteristic. They make their own body’s nature of being devoid of a defining characteristic equal to the nature of all beings’ bodies as being devoid of a defining characteristic. [F.108.b] They know that their own body’s nature of being devoid of a defining characteristic and the nature of all beings’ bodies as being devoid of

a defining characteristic is the nature of the realm of reality as being devoid of a defining characteristic. Because they do not comprehend even the smallest particle of a thing, they consequently attain the realization of the nature of the realm of reality as being devoid of a defining characteristic and also the nature of all things as being devoid of a defining characteristic.

1.55 “Owing to the way their own body is, they know the way the bodies of all beings are. Owing to the way the bodies of all beings are, they know the way their own body is. Owing to the way their own body is, they know the way all things are. Owing to the way all things are, they know the way all buddhas are. Owing to the way their own body is, they know the way the past, present, and future are. The way the past is does not contradict the way the future will be. The fact that the past, present, and future are the way they are is the way the aggregates, sense spheres, and elements are. The fact that the aggregates, sense spheres, and elements are the way they are is itself the way defiled and purified things are. The fact that defiled and purified things are the way they are is itself the way saṃsāra and nirvāṇa are. The fact that saṃsāra and nirvāṇa are the way they are is the way unconditioned things are. The fact that unconditioned things are the way they are is itself the way all conditioned things are, and the fact that they are the way they are.

1.56 “Noble son, ‘the way things are’ is the nature of this; it is the nature of that; it is the nature of not being different; it is the nature of not changing; it is the nature of not arising; it is the nature of not being in conflict; it is the nature of being without a form. The way things are has no form at all, and what has no form is called *the way things are*. Just as the way things are has no form, in the same way all forms have no form. Although bodhisattvas display their forms to all beings, they do not turn the way things are into a form. Even though they are formless and beyond conflict [F.109.a] and they display diverse bodies and forms, still they do not disturb the way things are.

1.57 “With knowledge of the way things are, one reflects on the body of a realized one. Owing to its equality with the body of a realized one, one reflects on the equality of one’s own body. Owing to the fact that the body is not born at all, one correctly perceives that nobody has a body. One knows that all bodies are dependently arisen. Knowing this, one acquires the Dharma body. By acquiring the Dharma body, one becomes this very Dharma body. This is not the body of the aggregates, elements, and sense spheres. When one manifests the Dharma body, then beings benefit just by seeing it.⁶⁴ Beings benefit just by hearing it or touching it.

1.58 “I will draw an analogy, Śāntamati. Consider how the healer, the king of physicians, collects all types of medicinal substances, and with these many medicinal substances he fashions the figure of a well-formed, beautiful, and elegant girl. Having properly enlivened and properly prepared this figure,

the girl may come and go, stand, sit, and lie down, and yet she does not form ideas and she does not form conceptions.⁶⁵ Any sick monk, king, royal minister, prince, merchant, householder, government official, or regional ruler who comes and encounters this girl made from medicinal substances by the healer, the king of physicians, will then find themselves immediately cleansed of their maladies. They will be made well and truly happy and healthy. Śāntamati, no other physician can do that. Such is the knowledge of medicine possessed by the king of physicians with regard to the diseases of the world. In the same way, Śāntamati, bodhisattvas manifest the Dharma body so that whenever any beings who are afflicted by attachment, aversion, and ignorance—whether woman, man, boy, or girl—make contact with the body of a bodhisattva, all of their afflictions will cease immediately. They will experience their bodies free from all misery. [F.109.b] This is due to the complete purification of that bodhisattva's previous vows. Śāntamati, this cause of manifesting the Dharma body is also a secret of the body of bodhisattvas.

1.59 “Śāntamati, the bodies of those bodhisattvas who possess the Dharma body do not grow by means of food and drink. Their bodies are not nourished even by consuming food with their mouths. Because they possess an understanding of all foods, they eat food out of compassion for beings. Though they eat food, they do not swallow it, and it does not enter their bodies. The power of the Dharma body ensures that their health does not decline or diminish in any way.

1.60 “Śāntamati, though there is no birth, death, or rebirth for a bodhisattva who has the Dharma body, they display birth, death, and rebirth in order to bring beings to maturity. Though they die, they know that all things are unconditioned and nothing dies. Though they are reborn, they know that nothing is reborn. Though they are born, they know that nothing is born. They possess the Dharma body, Dharma food, and Dharma power, and since they rely on the Dharma, they know the body of the realized ones.⁶⁶

1.61 “Śāntamati, the body of a realized one is a body of space, a body that is equal to that which has no equal, a body that is the most distinguished in all the three worlds, a body in possession of the way all beings are. It is incomparable. It is unique. It is pure. It is immaculate. It is a body with no affliction. It is a naturally luminous body. It is naturally a body that is not born. It is a body that is naturally not arisen. It is a body that is not bound to thought, mind, or consciousness. It is a body the essential nature of which is a magical illusion, mirage, or reflection of the moon in water. It is a body of deep reflection on emptiness, groundlessness, and desirelessness. It is a body that pervades all space throughout the ten directions. It is a body that is equal to all beings. It is an infinite, boundless body. It is a body without

change or conception. [F.110.a] It is an unwavering body, a body without conceit. It is a body that has attained the states of remaining, not remaining, and not wavering. It is a body that does not have the essential nature of form, nor does it have the essential nature of feelings, conceptions, latent tendencies, or consciousness. It cannot be broken down into its earth element, nor can it be broken down into its water element, fire element, or air element. It does not arise and will never arise. It cannot be reduced to any of the great elements. It is not arisen; it is not something that can arise. It does not accord with anything in the world. It does not appear to the eye. It does not sound in the ear. It is not detected by the nose. It cannot be identified by the tongue. It does not possess a body. It is not encountered by the mind. It does not involve thought. It does not turn toward, turn away from, or follow after mental consciousness. Śāntamati, such is the body of a realized one.

1.62 “When bodhisattvas achieve equality with the body of a realized one, they undertake the pure conduct of the bodhisattva, and they make themselves seen throughout the cosmos of a billion worlds, and on all four continents, including Jambudvīpa, as well as in all of the many villages, towns, market towns, countries, and capital cities. However, they are not seen by any of the māras, nor do they become visible to them. They make themselves seen, yet they do not appear to be seen. Though they are not seen, they appear to be seen. They cannot be made apparent by sight, hearing, realization, or cognition. They become manifest, because they bring beings to maturity, but they do not abandon their faultless application of mindfulness applied to the body. While they teach beings that the body is impermanent, unsatisfactory, and without self, they know that the true nature of the body is tranquil. [F.110.b] They also teach beings the analysis of the body, and although they see the causes and objective supports from which the body is created, they correctly perceive that there is no creator of these causes and objective supports. They know the body to be like a blade of grass, a piece of wood, a plastered wall, a clod of earth, and a reflection,⁶⁷ and they teach to beings the purification of actions of the body.

1.63 “Śāntamati, this is the secret of the Bodhisattva’s body and the purity of the actions of his body since the time of the realized one Dīpaṃkara. However, the teaching of the purity of the actions of the bodhisattvas of great courage is far longer than that. It could go on for thousands of eons or even longer. Śāntamati, if the Realized One were to teach the secret of the bodhisattva’s body, eons as numerous as the grains of sand in the Ganges River would not suffice. A teaching on the secret of the bodhisattva’s body is as immeasurable and inconceivable as that.”

1.64 *This was the first chapter, “On Saumya.”*

2.

CHAPTER 2: THE SECRET OF THE BODHISATTVA'S SPEECH

2.1

[B2] Once again, Vajrapāṇi, Lord of the Guhyakas, spoke to the bodhisattva Śāntamati: “Śāntamati, what is the secret of the Bodhisattva's speech and the purity of his verbal action? Śāntamati, the succession of the bodhisattvas' rebirths continues for precisely so long as beings continue to be reborn, and for as long as they continue to be reborn, these bodhisattvas make use of language. The knowledge and vision of the bodhisattvas penetrates without impediment beings' use of language in all the ways they express linguistic utterances, verbal expressions, explanations, conventions, speeches, descriptions of reality, signs, actions, and happiness and suffering. Their knowledge and vision even penetrate the languages used by worms, mosquitoes, flies, bees, and moths. [F.111.a] Since their knowledge and expression of language enables them to relieve the bodies and minds of beings, such verbal expressions emerge from the mouths of those bodhisattvas who know and use language. This is in accordance with the nature of things. In this respect, it should be said:

2.2

“Just as there is no end to beings,
The succession of rebirths is immeasurable.
Even if one were to speak of it for a hundred eons, there would be no end.
One should thus say that these things are inconceivable.

2.3

“The Great One's words are faultless,
His teachings truly vast as mind and thought.
Like space, they do not increase or decrease.
Yet, one should still speak in metaphors.

2.4

“Śāntamati, the speech of bodhisattvas is expressed in the brahmās' voices, the śakras' voices, and in the voices of the lokapālas. It is expressed in the voices of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras,

and mahoragas. It is expressed in the voices of all beings. It satisfies the wishes of all beings. About this, it should be said:

- 2.5 “The irreproachable words of the great ones
Are without increase or decrease, like space.
Such teachings are vast as mind and thought.
Listen earnestly to those who speak them.
- 2.6 “Engaging in compassion, along with love,
Joy, and equanimity as well,
Will take one even beyond Brahmā, it is said.
With such well-spoken words, one satisfies Brahmā.
- 2.7 “Whatever pleasing music of Śakra there may be
Is surpassed by the splendor of such sayings.
Immeasurable divisions of phenomena arise
From the production of these musical melodies.
- 2.8 “This speech is supreme; more marvelous
Than the songs of the kinnaras,
It does not inflame sensual desire.
Such speech becomes whatever people enjoy.
- 2.9 “Many are the divine songs and instrumental music
Found pleasing in the realm of desire.
Yet, virtuous words that bestow the meaning of the Dharma—
Such words can satisfy completely.
- 2.10 “Upon hearing the words [F.111.b] of the Guide of Men,
Sensual desire is quelled, and so, too, is hatred.
Ignorant deception and prideful arrogance are allayed.
One determines the meanings, and doubts vanish.
- 2.11 “By hearing the words of the Best of Men,
Gods in the realm of form, wherever they are,
Find their minds satisfied.
Saying, ‘A buddha has appeared in the world,’ they seek awakening.
- 2.12 “The sound of the music made by
Powerful nāgas, gandharvas, and mahoragas
Resounds with an ocean of virtuous qualities
And creates profound delight in all.
- 2.13 “Though there are infinite sounds and languages
In each of the different directions of this world,

- It is by speaking in any of these languages
And by hearing them that people attain freedom.
- 2.14 “The gods upon the earth and equally the gods in the sky
Are enmeshed in sounds and languages.
Thus, bodhisattvas also employ these languages,
But their words convey the truth with certainty.
- 2.15 “The swan, crane, cuckoo,
Peacock, parrot, partridge,
Myna bird, and wild goose—
Bodhisattvas satisfy them in their respective tongues.
- 2.16 “The tiger, lion, bear, monkey,
Leopard, cat, deer, elephant, rhinoceros,
Horse, dog, pig, and owl—
Bodhisattvas satisfy them in their respective tongues.
- 2.17 “In order to inspire, restrain, and help
Any being with four legs, two legs,
Many legs, and likewise none at all,
They employ all their languages and calls.
- 2.18 “Their voices accord with the languages of everyone:
All beings in the three worlds,
Whether of the highest, middling, or lowest forms,
Including the realms of hell beings, Yama, animals, humans, and gods.
- 2.19 “Although they do whatever is needed,
They do not form thoughts, ideas, or concepts.
They are without attributes, attachments, and bonds.
Settled in meditative equipoise, their minds do not go astray.
- 2.20 “If they want, those with pure minds,
Without making any effort or grasping anything,
Can use their voice to bring understanding
To countless realms as numerous as grains of sand in the Ganges.
- 2.21 “When all the māras in the cosmos of a billion worlds
Hear the horrifying voices of the bodhisattvas, [F.112.a]
They and their wives immediately become terrified,
Place their palms together out of respect, and bow.
- 2.22 “Any beings who wish to propound a rival doctrine,
And who are overwhelmed by pride and bow to no one,

- Will place their palms together out of respect and bow
When they hear these brilliant words.
- 2.23 “When the deaf, dumb, mute,
And those who stammer and stutter
Hear this excellent speech,
They will express most attractive sounds.
- 2.24 “Those tormented and harassed by the afflictions,
Who are engulfed in a hundred regrets over past faults,
Will have their regrets allayed and be appeased
When they hear these virtuous words.
- 2.25 “When beings hear the words
Buddha, Dharma, Saṅgha, and impermanence,
They will begin cultivating generosity, learning, moral conduct,
Patience, heroic effort, meditation, and intelligence.
- 2.26 “One could not exhaustively describe the qualities
Of those who have attained the pristine speech of the buddhas,
Who possess infinite expressions and boundless knowledge,
Even if one spoke about them for many thousands of eons.
- 2.27 “Śāntamati, the speech of bodhisattvas does not contain any sense of lust;
aversion; delusion; affliction;⁶⁸ impediment; obstruction; vulgarity; foulness;
callousness; abusiveness; incompleteness; harshness; attachment; anger;
carelessness; animosity; contradictory words; words influenced by the
various afflictions; fickleness; flattery; arrogance; haughtiness; impatience;
inappropriate speech; desirous speech; words praising physical appearance;
aggrandizement; contrivance; overly relaxed speech; intent to shock;
exhausting speech; speech resulting from an impairment of their faculties,
from diminished vitality, or from a diminished mind; disingenuousness;
deficiency; opacity; coarseness; rejecting others; contradicting others;
causing distress; [F.112.b] unproductiveness; scolding others; annoying
others; causing oneself or others pain; inappropriate use of words;
inappropriate choice of words; insincere words; irrational words; illogical
words; vicious words; inauthentic words; false speech; unjust words;
quarrelsome speech; harmful speech; inopportune speech; verbosity; bad
grammar;⁶⁹ hypocrisy; obsequiousness; speech intended to gain profit;
ineffective demonstration; deceiving the eye; confusing the mind;
expressing doubt; laconic expression; words that cause trauma and disgust;
words of scornful disregard; boastful words about one’s own point of view;
words that suppress the points of view of others; words that demonstrate an

obsession with self-praise; words that demonstrate resistance to the praise of others;⁷⁰ drunken speech; scornful words; excessive boasting to others; words that do not say what is needed; counterproductive words; leaking secrets; not guarding one's words; using words that are condemned by the wise; condemning the noble ones; attacking another with abuse;⁷¹ public displays of praise; describing the faults of others at inopportune moments; twisting the knife; broadcasting the faults of others; words that fail to keep one's promises;⁷² speech expounding upon the objects of one's pride;⁷³ speech that contradicts the workings of karma; or speech in which one fails to avoid using words that do not accord with reality.

2.28 “Śāntamati, the expression of the bodhisattvas' speech is infused with the knowledge of the supernormal faculties, and because it results from the ripening of merit, it accords with the truth. [F.113.a] Whatever they say is just exactly so. Suppose a bodhisattva were to pass by or sit under a tree and somebody were to ask, 'Excuse me, sir, how many leaves does this tree have?' Without looking at the tree and without counting the leaves, the bodhisattva would then be able to say exactly how many leaves there were without overestimating or underestimating the number.

2.29 “Also, if one were to ask, 'How many hundreds, thousands, hundreds of thousands, millions, billions, hundreds of billions, trillions, quadrillions, quintillions, sextillions, septillions, octillions, nonillions, decillions, undecillions, and duodecillions of grains of sand are there in the Ganges?'⁷⁴ then, without looking or counting, the bodhisattva's speech could declare exactly how many grains of sand there are. He knows the grains of sand to be this precise number by using the knowledge of the realized ones. Śāntamati, only the realized ones can directly perceive this. It is not directly perceptible to gods, nāgas, yakṣas, gandharvas, asuras, marutas, garuḍas, kinnaras, mahoragas, disciples, or solitary buddhas.

2.30 “Śāntamati, you can understand this through the following teaching: At one point in the past, Śāntamati, there was a sage named Light and a brahmin named Śyāmaka. At that time, there was a tree called the Excellent King of Banyan Trees, which was covered by many branches and leaves. The crown of the tree was several miles in circumference and the sage, Light, dwelled beneath that tree. While he was dwelling there, [F.113.b] he used the power of his supernormal faculties to count the leaves on the branches of the Excellent King of Banyan Trees for twelve years and seven days until he came to a realization of that knowledge. At a certain point the brahmin, Śyāmaka, had been out seeking alms in the village, and because it was midday he went beneath that banyan tree to take his meal. He came before the sage, Light, and was truly delighted to see him. Sitting together, they spoke of many topics about which they were passionate. Then, the sage,

- Light, said to the brahmin Śyāmaka, ‘Excuse me, brahmin, but do you think there are any humans in this world of beings who have the ability to count, directly perceive, or know the number of leaves on this Excellent King of Banyan Trees?’
- 2.31 “ ‘Yes, revered one, there is.’
“ ‘Brahmin, who would that be?’ asked the sage.
“The brahmin replied, ‘Revered one, I can count them.’
“ ‘Well, count them, then, brahmin!’ said the sage.
“Immediately, without having to look at the tree or count the leaves, the brahmin knew how many leaves there were. He then spoke in verse, saying:
- 2.32 “ ‘There are six hundred septillion,
Sixteen sextillion,
Thirteen quintillion,
Ninety-six quadrillion,
- 2.33 “ ‘Three hundred and ninety trillion,
Thirty billion,
Eight hundred
And ninety-two million.
- 2.34 “ ‘I, the true brahmin, know this.’
Hearing this, Light said to Śyāmaka,
‘Best of brahmins, you have spoken truly.
Excellent, excellent. This is true.
- 2.35 “ ‘For twelve full years and seven days
Have I, through supernormal faculties, counted these leaves.
Lord, you have known them in an instant.
Without looking or counting,
- 2.36 “ ‘You realized instantaneously
How many leaves there are.
Has this knowledge been taught to you by a god? [F.114.a]
Brahmin, please explain this to me.’
- 2.37 “ Śyāmaka replied, ‘Listen, revered one, this is not taught by gods, but by men. I follow true words and live according to their meaning. It is possible that the sky could exhaust itself and fall to pieces, but it is impossible for me ever to speak falsely.’
“Then Vajrapāṇi said:
- 2.38 “Light was the great one, Śāriputra,
And the brahmin, Śyāmaka, was Śākyasiṃha.

Such is the speech of those who possess an ocean of virtues.
It is endowed with the Dharma and its meaning, which rests on the truth.

2.39 “Śāntamati, so far as the purity of the speech of the bodhisattvas is concerned, this is the secret of the speech of the bodhisattvas. This is merely a brief demonstration of the purity of their speech. If one were to go further than that, an exhaustive explanation of the purity of the bodhisattvas’ speech would have no limit or endpoint.”

2.40 *This was the second chapter, “The Secret of the Bodhisattva’s Speech.”*

3.

CHAPTER 3: THE SECRET OF THE BODHISATTVA'S MIND

3.1 Once again, Vajrapāṇi, Lord of the Guhyakas, spoke to the bodhisattva Śāntamati: "Now, Śāntamati, what is the secret of a bodhisattva's mind and the purity of his mental action?

3.2 "Śāntamati, bodhisattvas undertake their work by means of knowledge, not by taking pride in it. Also, they undertake their work with knowledge without weakening any of the supernormal faculties. They manifest all sorts of actions while making child's play of the supernormal faculties. They have attained the great mastery that is the mastery of the supernormal faculties. The supernormal faculties they possess are an aspect of knowledge because they are connected with the supreme knowledge of all aspects. The supernormal faculties they possess are an aspect of wisdom because they provide a direct vision of all things. The supernormal faculties they possess have the aspect of inexhaustibility because they conform with everything. Because all forms do not have a form, the supernormal faculties they possess can see all forms. [F.114.b] Because the sounds of the past are the same as the sounds of the future, the supernormal faculties they possess can comprehend all sounds. The supernormal faculties they possess perceive the thoughts of all beings, because they can perceive and thoroughly investigate the true nature of mind. The supernormal faculties they possess can recollect limitless eons, because they do not place any limits on the past or the future. The supernormal faculties they possess can produce every kind of wondrous transformation with their superhuman powers because they have the defining characteristic of being unconditioned. The supernormal faculties they possess conform to the cessation of the defilements, because they perceive the moment and they never miss the moment. The supernormal faculties they possess are conducive to the forms of penetrating insight that are fixed upon what is transcendent and noble. The supernormal faculties they possess are difficult for the disciples and solitary buddhas to

understand. The supernormal faculties they possess have profound meaning and defeat their adversaries, Māra in all his forms. The supernormal faculties they possess produce the essence of awakening and are the most supreme form of awakening, which brings about a perfect realization of all the qualities of a buddha. The supernormal faculties they possess are consistent with the turning of the wheel of Dharma. The supernormal faculties they possess can tame all beings. The supernormal faculties they possess secure empowering authority because they have mastery over all things.

3.3 “Śāntamati, this is the purity of the mental action of the bodhisattvas. This pure mind is immaculate and without any affliction; it is luminous, free from the derivative afflictions, and completely controlled. By being well guarded, it rests in the states of meditation, liberation, concentration, and absorption, but it does not sink into complete extinction or a state of nonarising. Instead, it intentionally takes birth in the desire realm and remains undisturbed by being here. It is not born in bondage. [F.115.a] It does not die or transmigrate in bondage, and it is not reborn in bondage. How is this so? It is free from forming concepts, which are not real. It is free from the bonds of all the afflictions. It is free from dwelling on distorted conceptions. As a result, it is born while being completely free, it dies and transmigrates while being completely free, and it is reborn while being completely free.

3.4 “Though it is born, it does not fall back from the Great Vehicle, and it becomes completely endowed with all the qualities of a buddha. Though one may seek for these qualities of a buddha throughout the ten directions, they cannot be found or seen anywhere. Therefore, the qualities of a buddha and of all things are realized as qualities of a buddha. In this manner, the qualities of a buddha and of all things are not asserted to be things, nor are they asserted not to be things.⁷⁵

3.5 “Why is this? Even though one might exhaustively seek for anything and everything, one cannot find or see anything. If one seeks for things just as they really are, one cannot find or see them. One cannot enumerate them either. All things completely transcend enumeration. Whoever knows the equality of all things is free from fixating on them as being either something or nothing, and knows that being beyond such fixation is the meaning of things. However, those who take pride in meaning can cause great harm. Those who do not feel such pride do not defend the claim that things have a meaning or that they do not have a meaning.

3.6 “The mind that does not see any meaning is not impeded in any way—that is an unimpeded mind. An unimpeded mind is not attached. What is unattached is not destroyed. What is not destroyed does not decline. What does not decline does not come into being as something for which the search has no meaning. Something for which the search has no meaning causes no

transgression. What causes no transgression is impersonal. Of what is impersonal, there is no grasping. Over what is not grasped, there is no conflict. [F.115.b] About what is not in conflict, there are no disputes. When there are no disputes, there is no conflict, and this is called being endowed with the qualities of an ascetic. What is endowed with the qualities of an ascetic is the same as the sky and the palm of one's hand. What is the same as the sky and the palm of one's hand does not belong to the desire realm. It does not belong to the form realm, and it does not belong to the formless realm. What belongs to nothing whatsoever has no color, sign, or shape. What has no color, sign, or shape can be understood only by analogy. What can be understood only by analogy is fully understood only by analogy. For what reason do I speak of 'understanding' and 'full understanding'? The reason is that one cannot find anything that one could understand or fully understand, not even the smallest particle, and therefore I speak of 'understanding' and 'full understanding.' Śāntamati, this is the secret of the bodhisattvas' mind.

3.7 "Furthermore, Śāntamati, the secret of the bodhisattvas' mind is also that their mind is loving, even though there is no self. It is also a mind of compassion, even though beings do not exist; it is also a mind of joy, despite the nonexistence of a life force; it is also a mind of equanimity, even though it is free of the defilements; it is also a mind of generosity, even though the mind is well trained; it is also a mind of moral conduct, even though the nature of mind is at ease; it is also a mind of patience, even though the nature of mind is indestructible; it is also a mind of heroic effort, even though the mind is always in a state of solitude; it is also a mind of concentration, as well as a mind engaged in profound contemplation; and it is also a mind of wisdom, even though the nature of mind is unwavering.

3.8 "It is a mind that applies the applications of mindfulness even though the nature of mind is that it makes no conscious effort to apply mindfulness. It is a mind that makes the correct efforts even though the nature of mind is properly always the same. It is a mind that has the foundations for superhuman power even though the nature of mind is beyond activity. It has serene faith, even though the nature of mind is without attachment. [F.116.a] It is a mind of heroic effort, even though the nature of mind is effortless. It is mindful, even though the mind has the nature of arising on its own.

3.9 "It is a mind of concentration, even though the nature of mind is that it understands that everything is the same. It is a mind of the spiritual faculty of wisdom, even though the nature of mind is that it has no faculties. It is a mind of the sense faculties, even though the nature of mind is that it does not have the faculty to sense all things. It is a mind of the powers, even though the nature of mind is out of range. It is a mind of the constitutive

factors of awakening, even though the nature of mind is that it is fully manifested through awareness. It is a mind of cultivating the path, even though the nature of mind is without cultivation. It is a mind of calm abiding, even though the nature of mind is utterly tranquil. It is a mind of deep insight, even though the nature of mind is that it does not perceive anything.

3.10 “It is a mind of cultivating the truths of the noble ones, even though the nature of mind is that it is thoroughly and completely known. It is a mind that focuses attention on the buddhas, even though the nature of mind is without any focused attention. It is a mind that focuses attention on the Dharma, even though the nature of mind is equal to the realm of reality. It is a mind that focuses attention on the Saṅgha, even though the nature of mind is without a fixed abode. It is a mind that brings beings to maturity, even though the nature of mind is primordially pure. It is a mind that embraces the true Dharma, even though the nature of mind cannot be separated from the realm of reality. It is a mind of purifying a buddha domain, even though mind has the nature of being equal to space. It is a mind that accepts the fact that things do not arise, even though the nature of mind cannot be conceived. It is a mind at the stage of irreversibility, even though the nature of mind does not turn back or move forward. It is a mind for attaining the marks of a great person, even though the nature of mind is without marks. It is a mind that is adorned with the essence of awakening, even though the nature of mind is the essence of the three worlds. It is a mind for defeating Māra in all his forms, even though the nature of mind is for benefitting all beings. It is a mind for awakening, even though the nature of mind is that it realizes [F.116.b] that all things are insubstantial. It is a mind for turning the wheel of Dharma, even though the nature of mind does not move forward or turn back. It is a mind that shows the great passing away into nirvāṇa, even though the nature of mind is the same as the essential nature of saṃsāra.

3.11 “Śāntamati, this is the secret of the mind of those bodhisattvas who have attained acceptance of the fact that things do not arise; this is the purity of their mental action. With that pure mind, one realizes the minds of all beings to be pure, and one’s aspiration for awakening becomes fully absorbed in the minds of all beings. The minds of all beings are illuminated in the aspiration for awakening. Śāntamati, consider how space goes everywhere and surrounds everything. In the same way, Śāntamati, the bodhisattva’s mind goes everywhere and surrounds everything.”

3.12 When Vajrapāṇi, Lord of the Guhyakas, gave this teaching on the secrets of the body, speech, and mind of the bodhisattvas, seventy-two thousand beings from the divine and human realms conceived the aspiration for unsurpassable and perfect awakening. Thirty-two thousand bodhisattvas attained acceptance of the fact that things do not arise. Eighty-four thousand

beings purified the stainless and immaculate Dharma eye with respect to things. Eight thousand monks freed their minds from defilement with no further clinging. The cosmos of a billion worlds trembled in six ways and this universe was completely pervaded by a great light while flowers fell from the sky and the sound was heard of about a thousand cymbals and other musical instruments being played without anyone playing them. Along with the sound of the cymbals and other musical instruments, a voice was heard making statements like the following: "Those beings who have heard this teaching by Vajrapāṇi, Lord of the Guhyakas, will grasp it, trust in it, hold on to it, recite it, study it, [F.117.a] and teach it in full to others; those beings will possess a clear motivation with respect to their aspiration for awakening and they will not fail to grow even the smallest roots of virtue; those beings will recognize that they have served many buddhas, grown the roots of virtue, and are supported by supplies of merit; those beings will benefit all beings; and those beings will reach the stage at which they will receive predictions of their future awakening."

3.13 *This was the third chapter, "The Secret of the Bodhisattva's Mind."*

4. CHAPTER 4: THE COMING OF RESOUNDING MUSICAL SOUND

4.1 Then the Blessed One spoke to the bodhisattva of great courage, Śāntamati, saying, “Do you hear the voice issuing from the sounds of the cymbals and musical instruments?”

4.2 “Blessed One, I hear it! Whose power is causing the voice to issue from them?”

“Śāntamati,” replied the Blessed One, “in the world called Meghavatī resides the blessed realized one Melodious King of Clouds. In his presence resides the bodhisattva of great courage Resounding Musical Sound, who has now arrived here in this Sahā world to see me; to honor, worship, and serve me; and to hear the Dharma. He has also come to hear the Dharma that is being taught by Vajrapāṇi and to see the bodhisattvas of great courage who have gathered here from throughout the ten directions. Although his body is invisible, Śāntamati, the bodhisattva Resounding Musical Sound is there in the space above us. In order to pay homage to me and this teaching of the Dharma, he has rained these flowers down upon us. He is playing the music of the cymbals and instruments and it is his voice that we are hearing.”

4.3 After the Blessed One had spoken, the bodhisattva named [F.117.b] Resounding Musical Sound descended swiftly from the space above, bowed his head at the Blessed One’s feet, and proceeded to walk around him one hundred thousand times, keeping him on the right, before sitting down before the Blessed One. He spoke thus to the Blessed One: “Blessed One, the realized one Melodious King of Clouds asks about your illness. Are you not in too much pain? Are you not in too much distress? Are you in good condition? Are you strong, happy, and getting along comfortably? Also, that blessed one said that the Lord of the Guhyakas is delivering this great

teaching through the majestic power of the Buddha. Blessed One, does one become capable of attaining the immeasurable qualities of a buddha through activities of this kind?"

4.4 Then the Blessed One said to the bodhisattva Resounding Musical Sound, "You are welcome, noble son. It is good that you have come here. You shall hear the chapter on the mysteries and secrets of the realized ones from the Lord of the Guhyakas."

4.5 *This was the fourth chapter, "The Coming of Resounding Musical Sound."*⁷⁶

5.

CHAPTER 5: THE PAST-LIFE STORY OF DHṚTARĀṢṬRA

5.1

At that point, a certain bodhisattva from the assembly wondered, “How did the Lord of the Guhyakas grow these roots of virtue? How long has he served the Blessed Buddha? What sort of vow did he make by means of which he has come to possess such inspired eloquence?”

5.2

With his own mind, the Blessed One knew the thoughts in the mind of that bodhisattva, and so he addressed the bodhisattva Śāntamati: “Once upon a time, Śāntamati, in a past eon, going back an incalculable eon, going back more than an incalculable eon, going back a limitless, inconceivable, and measureless span of time, there was an eon called Lovely Illumination. At that time, in a world called Full Array, there appeared a realized one, a worthy one, [F.118.a] a perfectly awakened one, one perfected in knowledge and conduct, a sublime one, a knower of the world, an unsurpassable trainer of those ready to be trained, a teacher of gods and humans, a blessed buddha, whose name was King Arrangement of Manifold Precious Virtues Without End.

5.3

“Śāntamati, Full Array was prosperous, well populated, and happy. There were abundant harvests and the people there were joyful. It was full of gods and humans, flat like the palm of one’s hand, and it did not have any pebbles or stones. The grass there was soft and pleasing to the touch like the finest silk, bluish green like a peacock’s neck, and it swirled to the right like a symbol of auspiciousness.⁷⁷ It possessed a beautiful hue and a pleasing fragrance, and it was quite appealing. With every step, it would sink down four finger-widths and then spring back into place. There was a refreshing breeze in the air that was neither too hot nor too cold. It felt exactly as one would like. The earth was adorned with lapis lazuli. The beings who lived there were well behaved, learned, and had little attachment, aversion, or ignorance. In fact, the afflictions there were all minimal. Everyone had the capacity to understand the meaning of well-spoken words. The community

of monastic disciples of the Realized One, the blessed King Arrangement of Manifold Precious Virtues Without End, numbered one hundred twenty billion and his community of bodhisattvas numbered three hundred twenty million. His lifespan was three hundred sixty million years long. In that realm no one died suddenly or at inopportune times.

5.4 “At that time, Śāntamati, in Full Array there was a medium-sized world with four continents called Lovely Illumination. It was very prosperous, well populated, and happy. It had the most abundant harvests, and it was vast and spacious. Each of the four continents was eighty-four thousand square leagues. There was a league between each of the great cities, [F.118.b] and each was surrounded by thousands of villages, towns, and market towns.

5.5 “Śāntamati, in the center of that four-continent world, Lovely Illumination, was the royal capital called Abode of Purity. Wide and expansive, its northern and southern sides were each sixty-four leagues long, and the eastern and western sides were each forty-two leagues long. It was adorned with thousands of parks, and surrounded by thousands of villages, towns, and market towns.

5.6 “Śāntamati, a wheel-turning king named Dhṛtarāṣṭra lived there in the royal palace of Abode of Purity. He possessed the seven jewels, held sway over the four continents, had performed deeds in service to previous buddhas, had grown roots of virtue, possessed a radiance that shone with the splendor of merit, and had become impossible to turn back from unsurpassable and perfect awakening.

5.7 “Śāntamati, in the center of King Dhṛtarāṣṭra’s city was a vast and extensive palace the perimeter of which was sixteen leagues. It was surrounded by seven walls made of the seven precious substances, each with an archway and covered by netting with small bells. Inside the walls were four great parks. The first great park was called Diverse Flowers; the second, Delightful Virtues; the third, Delightful Peacocks; and the fourth, The Pleasure of Time. There were ponds a half-league in size with jeweled perimeters and the steps leading down to them were made of golden sand from the Jambu River. Golden sand was also spread out beneath the ponds, which were filled with water that possessed the eight good qualities. They were covered with jeweled lotuses, and the calls of swans, herons, ducks, and geese could be heard there. The names given to these ponds were Joy, Utmost Joy, Supreme Fragrance, and Descending Stream.

5.8 “Śāntamati, the women of King Dhṛtarāṣṭra’s inner chambers numbered seven hundred thousand, all of whom had the marks of youthful femininity like precious gems. [F.119.a] Each and every one of them had become firmly established on the path to unsurpassable and perfect awakening. Present with them were their thousand sons, who were heroic, brave, had perfectly

well-formed bodies, could defeat all their rivals, were adorned with twenty-eight of the marks of a great person, and had set their minds with a pure motivation on achieving unsurpassable and perfect awakening.

5.9 “At that time, Śāntamati, the blessed realized one, King Arrangement of Manifold Precious Virtues Without End, was dwelling near that royal capital. The king, his chief ministers, and the brahmins, householders, villagers, and farmers respected, revered, honored, and worshiped him.

5.10 “Śāntamati, for ten million years King Dhṛtarāṣṭra served that blessed realized one, King Arrangement of Manifold Precious Virtues Without End, and his monastic assembly with good food, drink, clothing, monasteries, and places for walking, and in order to provide support to each monk, each of them was offered the three sets of robes.

5.11 “Śāntamati, the royal princes were also interested in honoring and venerating the Blessed One and out of dedication to hearing his teachings, they were conscientious and took no interest in sense pleasures. Because they were conscientious, listened to the true Dharma, and cultivated profound contemplation with their minds, in no time they acquired the five supernormal faculties. As a result of acquiring them, they flew from park to park, from town to town, and from market town to market town throughout the entire four continents just like the king of swans soaring in the sky. They spoke the following verses:

5.12 “ ‘The arising of a buddha is a rare occurrence.
This human life, too, is extremely hard to find. [F.119.b]
Such companions who have faith and listen to the Dharma
Are rarely met in this way even in a hundred eons.

5.13 “ ‘The king and lord of men has now come,
Teaching a doctrine that leads to total peace.
Being in the presence of the Sublime One,
And hearing the Dharma, we go to the happy realms.

5.14 “By hearing the Dharma, one avoids the lower realms.
By hearing the Dharma, one goes to the favorable realms.
By hearing the Dharma, one also quells the afflictions,
And one obtains the supreme state of being cooled down.’

5.15 “Once they had spoken these verses,⁷⁸
The earth trembled in six ways;
The gods exclaimed ‘ah la la!’ a hundred times,
And they rained down showers of pleasing divine flowers.

5.16 “Those who felt inspired went to see the Teacher,

And bowed at the feet of the supreme one among bipeds.
They placed their palms together and sat down respectfully.
It was impossible to count how many people were there.

- 5.17 “The Victorious One knew each of their minds
And thus taught the Dharma appropriate to each of them.
Of those who heard the Dharma from the Sublime One,
Three hundred sixty million sought supreme awakening.
- 5.18 “No fewer than three billion of them
Purified the supreme Dharma eye,
Turned their minds away from saṃsāra,
And went forth in this dispensation right then and there.
- 5.19 “Trillions of other beings undertook trainings
And similarly took up vows.
They worshiped the Teacher, heard his teachings,
And then returned to their respective dwelling places.
- 5.20 “Śāntamati, in order to show their love for their father, King Dhṛtarāṣṭra, the royal princes built a vast and expansive pavilion made of the divine sandalwood known as ‘serpent’s essence.’ It was well designed with fine features, and complete with pinnacles, victory banners, and arches. Its value was greater than that of all the remaining serpent’s essence sandalwood in the world put together. This vast and expansive pavilion made of sandalwood measured ten square leagues. It was multicolored, beautiful to behold, supported by four columns, symmetrical, and well proportioned.
[F.120.a]
- 5.21 “Then, at that time, King Dhṛtarāṣṭra wished to go see the Blessed One, to honor him, to worship him, to serve him, and to hear the Dharma. So, the king, the royal princes, the women from his household, his servants, and the group of his relatives all entered the pavilion and took a seat on lion’s seats arrayed with lotus flowers and honored, worshiped, and paid great respect to the Blessed One with the most excellent offerings of flowers, garlands, incense, scented oils, powders, clothes, parasols, victory banners, silk hangings, flags of victory, and the melodious sounds of cymbals, drums, and other instruments, and they covered the pavilion with jeweled nets. When everything had been brought together, the pavilion looked like a heap of jewels. It then immediately rose into the sky and flew like the king of swans to where the realized one, the blessed King Arrangement of Manifold Precious Virtues Without End, was dwelling, and it settled on the ground there.

- 5.22 “The king and the princes bowed down at the feet of the Blessed One, and then bowed down to the monastic assembly. They walked around them seven times, keeping them on the right, and sat down to one side. Then the retinue of King Dhṛtarāṣṭra’s wives and his relatives likewise descended from the pavilion and bowed down to the Blessed One and the monastic assembly, and walked around them seven times, keeping them on the right. The women and the relatives then sat to one side in the Blessed One’s presence in order to hear the Dharma. [B3]
- 5.23 “The blessed realized one, King Arrangement of Manifold Precious Virtues Without End, knew that King Dhṛtarāṣṭra had come to hear the Dharma from him. So, he gave him a telling of the Dharma that captivated and uplifted him, [F.120.b] and brought him joy. This is the telling of the Dharma that the Blessed One gave him:
- 5.24 “ ‘Great King, those who are firmly established in the Great Vehicle achieve excellence in four qualities, and do not allow them to perish. What are these four? Great King, they achieve excellence in faith, and do not allow it to perish. What kind of faith is this? It is a faith that brings them closer to the noble ones and restrains them from doing deeds that should not be done.⁷⁹ Great King, they achieve excellence in devotion. With such devotion, they listen well to the well-spoken words of noble ones and they listen attentively to the Dharma. Great King, they achieve excellence in humility. With such humility they bow, bend, and kneel to noble ones. Great King, they achieve excellence in heroic effort. With such heroic effort they acquire agility of body and agility of mind and they complete everything they have to do. Great King, those who are firmly established in the Great Vehicle achieve excellence in these four qualities and do not allow them to perish.⁸⁰
- 5.25 “ ‘Great King, those who are firmly established in the Great Vehicle work with vigilance to perfect four qualities, and thus they have no regrets. What are these four? They control the senses; they see the flaws in sense pleasures; they understand that everything subject to clinging is impermanent; and they make the special contemplation of the Dharma the greatest motivating factor of their lives. Great King, those who are firmly established in the Great Vehicle work with vigilance to perfect these four qualities, and thus they have no regrets.
- 5.26 “ ‘Great King, when a king possesses four qualities, he is called a king of the Dharma.⁸¹ What are these four? He never loses sight of his aspiration for awakening; he inspires others to seek awakening; [F.121.a] he dedicates all the roots of merit to awakening; and he has confidence in the greatness of the buddhas upon seeing and hearing about the greatness of the buddhas,

while he does not feel anything special about the greatness of gods, humans, disciples, or solitary buddhas. Great King, when a king possesses these four qualities, he is called a king of the Dharma.

5.27 “ ‘Therefore, Great King, you should always be conscientious, faithful, clear minded, and a seeker of the Dharma, and you should have a firm conviction and find joy in the complete joy of the Dharma. You should endeavor to seek out the Dharma, but you should not grow attached to the Dharma as an object of desire. What is the reason? Great King, it is because desires are insatiable. Yet, those who find satisfaction through the wisdom of the noble ones are satisfied.

5.28 “ ‘Great King, the vital force of human beings is weak and the human lifespan is short. Humans undergo a succession of lifetimes. For these reasons, you should look with fear toward the world that comes after this one. Great King, any roots of virtue that you grow by worshiping and serving the realized ones should be dedicated according to four dedications. What are these four? They are inexhaustible riches, the inexhaustible Dharma, inexhaustible inspired eloquence, and inexhaustible knowledge.

5.29 “ ‘There are another four. What are these four? They are the purity of the body that comes from the accumulation of moral conduct, the purity of speech that comes from the accumulation of learning, the purity of the mind that comes from the accumulation of wisdom, and the purity of wisdom that comes from the accumulation of knowledge.

5.30 “ ‘There are another four. What are these four? They are the perfection of skill in means that comes from bringing beings to maturity, the perfection of wisdom that comes from defeating Māra in all his forms, the perfection of the bodhisattva vow that comes from doing what one has promised to do, and the perfection of all the qualities of the buddha that comes from seeing and meeting the buddhas.’

5.31 “In this way, the Blessed One gave a thorough telling of the Dharma to King Dhṛtarāṣṭra, [F.121.b] which thoroughly inspired him, uplifted him, and made him happy. Thus the king was satisfied, overjoyed, pleased, and glad, and he felt both delight and cheerfulness of mind. He worshiped the Realized One by offering him a priceless pearl necklace. He offered his entire kingdom to the Blessed One for his use, and he made the commitment to observe the five precepts, including the basic trainings and chastity, for as long as he lived.

5.32 “The women from the king’s inner chambers all conceived the aspiration for unsurpassable and perfect awakening. They pledged to observe the five precepts, including the practice of celibacy and the other basic trainings. When the women from the king’s inner chambers heard the Blessed One’s telling of the Dharma, the women were satisfied, overjoyed, pleased, and

glad, and they felt both delight and cheerfulness of mind. They took all their clothing and jewelry and put it on the body of the Blessed One. Having offered all this, they also committed to observing the five precepts, including the basic trainings and chastity, for as long as they lived.

5.33 “In this way, Śāntamati, King Dhṛtarāṣṭra become endowed with the treasure of the Dharma and, having acquired this great treasure, he, his wives, his relatives, and his entire retinue bowed their heads at the feet of the Blessed One, bowed to the monastic assembly, and walked around them three times, keeping them on the right. Then the whole pavilion rose into the air and returned to the king’s palace, Abode of Purity, and everyone went to their homes.

5.34 “Furthermore, Śāntamati, there was another occasion during a full moon when King Dhṛtarāṣṭra decided to visit a pleasant spot in the park called Diverse Flowers. While he was in that great garden, he had music played with cymbals, drums, and other musical instruments, and he had a feast and enjoyed himself. His perfect wives, who were named Aninditā [F.122.a] and Anupamā, bathed in the pond called Joy and washed their clothes with the scented water. Then they sat down happily on lion’s seats next to the pond covered with lotuses. As they sat there, two baby boys miraculously arose on their laps. The beautiful, charming, lovely, well-complexioned young boys sat there with their legs crossed. In that instant, the gods in the sky above them cried out, ‘Oh, this boy is Dharmacinti!’ and ‘Oh, this boy is Dharmamati!’ Thus, Śāntamati, the boys became known as Dharmacinti and Dharmamati throughout the land. The boy Dharmacinti arose on the lap of Queen Aninditā, and the boy Dharmamati on the lap of Queen Anupamā. At the moment of their births, as they were sitting there cross-legged the two boys spoke the following verses:

5.35 “ ‘Those who make the aspiration for awakening,
And with minds full of serene faith
Pay homage to the lokapālas,
Friends, they gain the greatest treasure.

5.36 “ ‘Those who do not forget the aspiration for awakening
Rise from the depths of the ocean of existence,
Their very minds turn away from the wheel of saṃsāra,
And they are held dear by vast numbers of beings.

5.37 “ ‘Above us is a perfect, peerless guide
Who is known as the king of sages.
And so, seeking the Dharma, we came
To see this refuge from destruction, this mine of virtues.’

- 5.38 “The two boys unfolded their legs,
Climbed down from their mothers’ laps,
And went to see King Dhṛtarāṣṭra.
They bowed at his feet, and sat there, palms together.
- 5.39 “ ‘Dear Papa, here we are. Please listen!
The Dharma is hard to find in millions of eons.
Having found it, the wise never let it go
Until they have achieved awakening.
- 5.40 “ ‘The appearance of a buddha is always so rare.
So, too, are parents involved in the Dharma,
Time to practice, and friends who love the Dharma.
Having faith in the teaching and living accordingly are so rare. [F.122.b]
- 5.41 “ ‘Zeal, heroic courage, as well as care;
Taking monastic vows and being self-aware;
Truly being of benefit, flexibility, humility,
Shame and modesty, learning, good habits,
- 5.42 “ ‘Gentleness, compassion toward beings,
Acceptance of reality and of the profound Dharma,
Effort, strength, joy, and an optimistic attitude;
Bringing beings to maturity by drawing them to oneself;
- 5.43 “ ‘And with a suitable mind and a place of solitude,
And with little regard for life and limb,
Thinking of the Dharma as if one’s head and clothes were on fire—
They will attain the qualities of the buddhas like these ones.
- 5.44 “ ‘We have spoken of the supreme Dharma,
Dear Papa, a supreme Dharma that is hard to find,
Such that those like us, who come seeking this Dharma,
Are compelled to go into the presence of the victorious ones.
- 5.45 “ ‘When one comes into contact with virtuous qualities,
One attains the five supernormal faculties in an instant;
One develops mindfulness and one becomes full of knowledge.’
So said these two wise bodhisattvas who had arisen there.
- 5.46 “The king, his sons and daughters,
And the two skilled bodhisattvas who had obtained supernormal faculties
Flew through the sky and alighted
In the presence of the Teacher, the virtuous Supreme Victor.

- 5.47 “They bowed at the feet of the Realized One,
And gathered together there, sitting respectfully.
Prince Dharmamati then made a request:
‘We ask you to describe the path to awakening.’
- 5.48 “The Victorious One understood their intention,
And thus gave a telling of the profound Dharma:
‘Those things that arise in dependence on other things
Do not have a controller and they do not have a creator.
- 5.49 “ ‘They are eternally empty and have no external mover.
These things are hollow and worthless.
They are free from opinion and action and do not waver.
Like space, they can never be grasped.’
- 5.50 “When the Sublime One gave this brilliant telling
Of the Dharma in its many aspects,
Seven hundred sixty billion, thirty million beings
Attained acceptance of the fact that things do not arise.
- 5.51 “In this way, Śāntamati, King Dhṛtarāṣṭra [F.123.a] and the women from the
king’s inner chambers and his relatives spent seven days venerating the
Blessed One, following which they all went home together at the same time.
Afterward, Śāntamati, King Dhṛtarāṣṭra went into solitude. He went to the
hugely arrayed pavilion where he sat upon the fine lion’s seat arrayed with
lotus flowers, and, establishing himself completely within himself, he
thought to himself, ‘All of my children have become set on attaining
unsurpassable and perfect awakening, so I should investigate which one of
them will be the first directly to realize unsurpassable and perfect awakening
in all its fullness.’
- 5.52 “Right away, King Dhṛtarāṣṭra took out a vase made of seven precious
substances. He cleaned the vase and took it in his hands, and after he had
written down the names of every one of his children, he put the names in the
vase. He then set the vase upon a ravishingly beautiful multicolored lotus
flower made of the seven precious substances, and for seven days, the gods
worshiped it with various types of flowers, incense, powders, fragrances,
scented oils, and music. During the worship of the names, ten thousand gods
engaged in their worship. After the seven days of worship, the vase was
placed upon a golden pedestal in front of the king, his queens, their one
thousand sons, and the two boys. The family members then began removing
names from the vase.

- 5.53 “Of all the princes, Śāntamati, the first name they drew was Prince Viśuddhamati. As soon as the name was drawn, the great earth trembled in six ways. Without being rung, the cymbals on the laps of the women in the assembly resounded with many hundreds of tones.
- 5.54 “Śāntamati, what do you think? [F.123.b] Śāntamati, you should not think that Viśuddhamati, whose name was drawn first at that time, is someone unknown to you. And why not? Because the prince known then as Viśuddhamati later became the blessed one Krakucchanda. Following that, Prince Vijayasena’s name was drawn. The prince known then as Vijayasena later became the blessed one Kanakamuni. Following that, Prince Peaceful Lord’s name was drawn. This prince then known as Peaceful Lord later became the blessed one Kāśyapa. Following that, the prince Sarvārthasiddha’s name was drawn. I am the one who at that point was the prince called Sarvārthasiddha.
- 5.55 “Following that, the prince Sash Wearer’s name was drawn. He will become the realized one Maitreya. Following that, the prince Supreme Intellect’s name was drawn. He will become the realized one Siṃha. Following that, the prince Vidyuddeva’s name was drawn. He will become the realized one Ketu. Following that, the prince Excellent King’s name was drawn. He will become the realized one Kusumottama. Following that, the prince Prabhāketu’s name was drawn.⁸² He will become the realized one Puṣpa. Following that, the prince Vimalaprabhāsa’s name was drawn. He will become the realized one Sunetra. Following that, the prince Vimalaprabhāsa’s name was drawn. He will become the realized one Beautiful Eyes.⁸³ Following that, the prince Pareṇareṇu’s name was drawn. He will become the realized one Subāhu. Following that, [F.124.a] the prince Matirāja’s name was drawn. He will become the realized one Jyotis. Following that, the prince Śubhavyūha’s name was drawn. He will become the realized one Jyotīrasa. Following that, the prince Samṛddhapakṣa’s name was drawn. He will become the realized one Abhyupagatagāmin. Following that, the prince Viśuddhavyūharāja’s name was drawn. He will become the realized one Guṇāgradhārin. Following that, the prince Śrīgupta’s name was drawn. He will become the realized one Dhanaśrī. Following that, the prince Suvimuktagātra’s name was drawn. He will become the realized one Jñānākara. Following that, the prince Ugra’s name was drawn. He will become the realized one Ratnākara. Following that, the prince Ratnakīrti’s name was drawn. He will become the realized one Samantāloka. This could be done at length. For in this way, Śāntamati, one was selected for each of the thousand princes, including the name of the penultimate prince Mukuṭālaṃkṛta who will become the realized one Anantaḡuṇakīrti.

- 5.56 “Finally, Śāntamati, when Anantabuddhi’s name was drawn, all of his kinsmen made fun of him, because he was at the least advanced stage of the bodhisattva path. They said, ‘After all of us have performed all the deeds of the buddhas and brought all beings to maturity, what will be left for you to do?’
- “Anantabuddhi replied:
- 5.57 “ ‘My understanding is that beings are inexhaustible,
Just as the qualities of the Victor, which are equal to the element of space.⁸⁴
[F.124.b]
All of you here, listen to the nature of this vow of mine,
A vow that will be made pure through my moral conduct.
- 5.58 “ ‘If you were to combine the lifespans of all of you here,
And added up everyone present before the one called the King of
Assemblies,
Then my lifespan will be equal to all of yours combined,
And my monastic assembly will be equal to that honorable one’s.’
- 5.59 “After he had spoken the preceding verses,
The gods said ‘Excellent!’ and exclaimed,
‘Best of beings, may your vow be fulfilled!
May you work for the world’s benefit just as you have wished!’
- 5.60 “Therefore, Śāntamati, the least advanced of all the princes, Anantabuddhi, will become the realized one Roca, who will be the final realized one to appear in this Fortunate Eon. Śāntamati, the lifespan of the realized one Roca will be equal to the aggregated lifespans of all the realized ones of the Fortunate Eon, and his assembly of great disciples will be equal to all of theirs. He said, ‘I long for this,’ and thus he will be called Roca.⁸⁵ Śāntamati, the realized one Roca will perform all the deeds of a buddha to the same degree that the other nine hundred ninety-nine buddhas will do. This is the particular consequence of his mastery of skill in means and his perfection of moral conduct and of the fulfillment of his vow.
- 5.61 “Then, Śāntamati, the one thousand princes all asked the young bodhisattvas, Dharmacinti and Dharmamati, ‘Noble sons, what sorts of vows have you made?’
- 5.62 “Dharmacinti responded, ‘Friends, I have vowed to become a Vajrapāṇi for each of you, uninterruptedly and without exception, so that I may reveal the secrets of the realized ones, and so that I may hear the teachings of all the buddhas, adhere to them, and realize them.’

- 5.63 “Dharmamati responded, [F.125.a] ‘Kinsmen, I have vowed that when each of you achieves awakening, I will request you to turn the wheel of Dharma, and that as a result of my request, you will each turn the wheel of Dharma.’
- 5.64 “Then, Śāntamati, the Blessed One made predictions for the two of them that accorded with the vows they had made. Śāntamati, do not think that he who was at that point the wheel-turning king Dhṛtarāṣṭra is somebody unknown to you. Why? The Blessed One Dīpaṃkara was at that point the wheel-turning king Dhṛtarāṣṭra. His thousand sons are all the realized ones of the Fortunate Eon such that those princes are the realized ones from Krakucchanda to Roca. Śāntamati, the boy Dharmacintī, who arose spontaneously on the lap of Queen Aninditā, is now Vajrapāṇi, Lord of the Guhyakas. At that point, he was known as Dharmacintī. Śāntamati, the boy Dharmamati, who arose spontaneously on the lap of Queen Anupamā, is now Brahmā Śikhin.⁸⁶ At that point, he was known as Dharmamati.
- 5.65 “Śāntamati, all those beings who were women in King Dhṛtarāṣṭra’s inner chambers are now bodhisattvas gathered here in this assembly. The princes are all in the process of making beings ready for awakening so that they may achieve unsurpassable and perfect awakening. All those who have become firmly established within the Great Vehicle in this Fortunate Eon will eventually receive predictions of their awakening. Śāntamati, since the minds of these good beings are all perfected to such an extent, their conception of the aspiration that arises as a result of the roots of virtue will not go to waste, so long as they are not obstructed by the workings of dependent arising.” [F.125.b]
- 5.66 *This was the fifth chapter, “The Past-Life Story of Dhṛtarāṣṭra.”*

6. CHAPTER 6: THE PATH OF AWAKENING

- 6.1 “Śāntamati, bodhisattvas of great courage who also wish to awaken to unsurpassable and perfect awakening should follow the example of these great beings in this regard. They should undertake the core practices intent upon the path to awakening and not place their focus on words. And what is this path to awakening?
- 6.2 “It eliminates anger toward all beings by cultivating a mind that is suffused with love. On it one strives to accomplish the perfections. One develops the methods of drawing others to oneself. One achieves the four dwellings of Brahmā. One strives to acquire the constitutive factors of awakening. One acquires and refines the supernormal faculties. One becomes a master of skill in means. One who accomplishes all these things gathers a supply of all the virtuous qualities. This is called the path of awakening.
- 6.3 “Moreover, Śāntamati, the path of awakening also involves the purification of one’s faith, motivation, and ambition. It includes honesty, consistency, integrity, transparency, even-mindedness, impartiality, confidence, and faultless behavior.
- 6.4 “The path is attainable due to the perfection of generosity. The path is easily traveled due to the perfection of discipline. The path has no obstructions due to the perfection of patience. The path is unbroken due to the perfection of heroic effort. The path has no disturbances due to the perfection of concentration. The path is well understood due to the perfection of wisdom. The path follows knowledge of reality due to great love. The path does not reverse course due to great compassion. The path is completely joyful due to great joy. The path follows the core of things due to great equanimity. [F.126.a]
- 6.5 “Because the path is free of the craving for sense pleasures, ill will, or any concept of doing harm, it does not have any holes or thorns. The path is easily traveled because one harbors no animosity in the mind. The path is

free of frauds because it is free from sight, sound, smell, taste, and touch. The path is free of adversaries because the aggregates, elements, and sense spheres are well examined. The path defeats the adversaries, Māra in all his forms, because it is free of all the afflictions. The path leads to loftiness of mind because it is free of the actions in the minds of the disciples and solitary buddhas. The path is the one traveled by all the realized ones, the worthy ones, the perfect and fully awakened buddhas of the past. The path brings the great jewel since it accords with the jewel of the omniscient ones. The path is constantly illuminated by the light of the knowledge of those who are dispassionate. The path teaches what is good because it is well maintained by companions in what is good. The path does not have highs and lows because it does not have attachment or aversion. The path is not dusty because it is without anger, stubbornness, or malice. The path goes to the good places of rebirth because it is free from all bad qualities. The path leads to a place of comfort because its ending point is cessation.

6.6 “Śāntamati, the path of bodhisattvas is similar to what is not a path or a destination for the disciples or solitary buddhas; when bodhisattvas stay on this path, however, they awaken to unsurpassable and perfect awakening.

6.7 *This was the sixth chapter, “The Path of Awakening.”⁸⁷*

7. CHAPTER 7: THE SECRET OF THE REALIZED ONE'S BODY

- 7.1 At that point, the bodhisattva Śāntamati asked Vajrapāṇi, Lord of the Guhyakas, “Lord of the Guhyakas, what are the secrets of the realized ones? Please use your inspired eloquence to describe, at least partially, the secrets of the realized ones.” [F.126.b]
- 7.2 Vajrapāṇi, Lord of the Guhyakas, answered the bodhisattva Śāntamati, “Listen, noble son, as I teach through the majestic power and empowering authority of the Buddha. Śāntamati, the secrets of the realized ones are threefold. What are these three? They are the secret of body, the secret of speech, and the secret of mind.
- 7.3 “Śāntamati, what is the secret of the body of the realized ones? Śāntamati, it is that the realized ones display their whole demeanor without forming any idea or any concept about it. Noble son, gods and humans who value sitting see the realized ones sitting. Gods and humans who value walking see the realized ones walking. Gods and humans who value standing see the realized ones standing. Gods and humans who value lying down see the realized ones lying down. Gods and humans who value teaching the Dharma see the realized ones teaching the Dharma. Gods and humans who value maintaining silence see the realized ones maintaining silence. Gods and humans who value concentration see the realized ones absorbed in meditative concentration. Gods and humans who value an open countenance see the realized ones having an open countenance. Gods and humans who value an unblinking gaze see the realized ones gazing with unblinking eyes.⁸⁸ Gods and humans who value a smile see the realized ones displaying a smile.⁸⁹
- 7.4 “Gods and humans who value a golden complexion [F.127.a] see the realized ones as if they had a golden complexion.⁹⁰ Likewise, some see a silver complexion, a crystalline complexion, a lapis lazuli complexion, an emerald complexion, a coral complexion, a red pearl complexion, a white

pearl complexion, a dark complexion, a yellow complexion, a dark red complexion, a white complexion, a bright red complexion, a complexion like the moon, a complexion like the sun, a complexion like fire, a complexion like bright light, the complexion of a śakra, the complexion of a brahmā, a complexion like frost, a complexion of realgar, or a dark purple complexion.

7.5 “Some see the complexion of water, and some the complexion of the flower of an aśoka tree, the complexion of the campaka flower, the complexion of jasmine, the complexion of a vārṣika flower, the complexion of a pink lotus, the complexion of a red lotus, the complexion of a white lotus, a lustrous complexion, the complexion of Vaiśravaṇa, the complexion of the king of swans seen by Dhṛtarāṣṭra,⁹¹ the complexion a new lotus flower, the complexion of a śrīgarbha gem, the complexion of a coral-colored gem, the complexion of a maṇiratna gem, the complexion of a sapphire, or the complexion of the glorious light of a clear sky. Gods and humans who are inclined to the limitless, praiseworthy colors of virtue see the body of the realized ones as possessing the limitless, praiseworthy colors of virtue.

7.6 “Śāntamati, imagine if all the beings in all the worlds of this cosmos of a billion worlds, and the beings in other universes as numerous as the grains of sand in the Ganges, were to conceive the intention to acquire a human body and then acquire it. Then, imagine that one being from among those beings was inclined to conceive the intention to acquire the bodily form, complexion, signs, resemblance, and demeanor of a realized one. Now, if each and every one of those beings were to be thus inclined to conceive the intention to acquire the bodily form, complexion, [F.127.b] signs, resemblance, and demeanor of a realized one, just as that one being did, then, since one being’s inclination of mind would not be that of another being, Śāntamati, a realized one could satisfy the inclinations of mind of all beings, since all beings perceive the bodily form, complexion, signs, resemblance, and demeanor of the realized ones according to their own inclinations of mind. Moreover, there would be no production of the body or mind of a realized one.⁹² Rather, the bodily forms, complexions, signs, resemblances, and demeanors of a realized one, which satisfy the thoughts and aspirations of all beings, appear as a result of the particular quality of their preparation of previous deeds and, indeed, without any effort whatsoever.

7.7 “For example, Śāntamati, suppose one were to place an object in front of a fully cleaned mirror such that the image of this object would appear to be the same as the object, neither more nor less, and yet the mirror would not form any ideas or form any conceptions. In exactly the same way, Śāntamati, the

realized ones do not form any ideas or form any conceptions, but without any effort they satisfy the ideas, aspirations, and intentions of all beings. Śāntamati, this is the secret of the body of a realized one.

7.8 “Furthermore, Śāntamati, the body of a realized one is not something manifested by the aggregates, it is not manifested by the elements, and it is not manifested by the sense spheres. It is not produced by karma. It does not arise from the afflictions. It is not created by a mother and father. It does not form as an embryo out of the great elements. It is not fashioned out of flesh and blood. It is not bound together by bones and ligaments. It does not run on inhalations and exhalations, nor is it powered by a life force.

7.9 “Moreover, Śāntamati, the body of a realized one is not a body. It is the Dharma body. It is a body that has no form and no efficient cause. It is a body with no mental proliferation and no physical activity. [F.128.a] When it appears as a body to beings who value things that possess forms and characteristics, it produces an appearance to the eyes of those ready for guidance. Yet, for beings who value the absence of form as the defining characteristic of things, it does not produce any appearance whatsoever, not even one that would be visible to the divine eye.

7.10 “Śāntamati, even among beings who are gathered together in a single assembly, some see the body of the realized one and some do not see it. Some sitting far away see it, and some sitting nearby do not see it. Some sitting nearby see it, and some sitting far away do not see it. Some see it through the mental state of mindfulness, and not through the mental state of distraction. Some see it through the mental state of distraction, and not through the mental state of mindfulness. Some see it through its being exhibited by others, and not through its own display. Some see it through its display of itself and not through its being exhibited by others. Some see it while being inside a dream and not when they are completely awake. Some see it while being completely awake and not while inside a dream. Some see it while in a state of meditative concentration, and not while in a state of mental agitation. Some see it while in a state of mental agitation, and not while in a state of meditative concentration. Some see it through its appearance to the mind as something delightful, and not through its appearance to the mind as something repulsive. Some see it through its appearance to the mind as something repulsive, and not through its appearance to the mind as something delightful. Some see it with effort, and not without effort. Some see it without effort, and not with effort. Some see it with work, and not without work. Some see it without work, and not with work.

- 7.11 “In this manner, Śāntamati, the body of a realized one is given an appearance through these and immeasurable other ways of appearing to the mind.
- 7.12 “Even for the gods in the form realm, whose bodily forms, activities, and demeanors are quiescent, whose bodies are composed in meditative equipoise, and whose bodies are tranquil and subdued, they will experience blurred vision and they will be unable to grasp the measurements or efficient cause of a realized one’s body. [F.128.b] The body of a realized one, Śāntamati, is immeasurable on account of its having limitless complexions, and it is equal to the sky because it is a manifestation of the Dharma body.
- 7.13 “Śāntamati, the body of a realized one extends as far as space extends. Indeed, Śāntamati, just as space goes everywhere, in the same way, Śāntamati, the body of a realized one goes everywhere. Indeed, Śāntamati, just as space is without conceptual proliferation, in the same way, Śāntamati, the body of a realized one is without conceptual proliferation. Śāntamati, just as space supports life everywhere, in the same way, Śāntamati, the body of a realized one supports life everywhere. Śāntamati, just as space does not alter its form and does not form a concept, in the same way, Śāntamati, the body of a realized one does not alter its form, nor does it form a concept. Śāntamati, just as space permeates everything that appears as a form, in the same way, Śāntamati, the body of a realized one permeates everyone that appears as a being. Śāntamati, just as space contains everything that appears as a form, in the same way, Śāntamati, the body of a realized one contains everything that appears as a being. Śāntamati, just as all grasses, thickets, herbs, and trees grow within space, in the same way, Śāntamati, the roots of virtue of all beings grow within the body of a realized one. Śāntamati, just as space is neither permanent nor impermanent, and no one can describe it, in the same way, Śāntamati, the body [F.129.a] of a realized one is neither permanent nor impermanent, and no one can describe it.
- 7.14 “Śāntamati, no one can look down at the top of the head of the realized ones, the worthy ones, the perfect and complete buddhas. Śāntamati, I have not seen anyone in this world with its gods, māras, Brahmās, ascetics, and brahmins, or anyone born among the gods, humans, or asuras, who has the capability to see the top of the head of a realized one. What is the reason for this?
- 7.15 “Śāntamati, I know this: On one occasion not long after he had acquired complete and perfect awakening, the Blessed One was dwelling at Deer Park in Sage Landing in Vārāṇasī and turning the wheel of Dharma. At that time, a bodhisattva named Vegadhārin came from a world called Arindamāyā in the buddha domain of the realized one Campakavarṇa, in the eastern direction. He came to this Sahā world in order to see, venerate, and serve the Blessed

One. He bowed his head at the feet of the Blessed One, walked around him seven times, keeping him on the right, and sat down before the Blessed One.⁹³ Then, through the majestic power of the Buddha, the following thought occurred to the bodhisattva Vegadhārin: ‘Even though it is impossible to look down at the top of the head of blessed buddhas and their bodies are immeasurable and limitless, I would like to try and determine the limit and measure of the Realized One’s body.’

7.16 “The bodhisattva Vegadhārin then used his superhuman willpower so that his own body became eighty-four thousand leagues tall and he looked at the body of the Realized One and saw that it was six million eight hundred thousand leagues tall. He had the thought, ‘I have acquired the supernormal faculties and made child’s play of the foundations for superhuman power. I would like to try and determine the measure of the Realized One’s body to an even greater extent.’ [F.129.b] So, drawing on the majestic power of the Buddha and the power of his own superhuman abilities, he proceeded upward past as many buddha domains as there are grains of sand in a billion Ganges Rivers until he came to a world called Padmavatī where the realized one Padmaśrīrājagarbha still resides and teaches the Dharma. Then, the bodhisattva Vegadhārin took a rest there, but even from his position in that world, he still could not look down at the top of the head of the Realized One. Nor could he ascertain the limit or measure of the Blessed One’s body.

7.17 “The bodhisattva Vegadhārin then approached the realized one Padmaśrīrājagarbha, bowed his head at his feet, and walked around him seven times, keeping him on the right. He then stood before the Blessed One, and he asked the Blessed One, ‘Blessed One, how far have I come from?’

7.18 “ ‘Noble son,’ replied the Blessed One, ‘you have come to this world after passing buddha domains as numerous as there are grains of sand in a billion Ganges Rivers.’

7.19 “The bodhisattva Vegadhārin said, ‘Blessed One, even though I have traveled so far, I am unable to look down at the top of the head of the Blessed One, Śākyamuni, or comprehend the limit or measure of his body.’

7.20 “The Blessed One then told him, ‘Noble son, even if you used the power of your superhuman abilities and traveled upward at your top speed for as many eons as there are grains of sand in a billion Ganges Rivers, you would still not be able to comprehend the limit of the body of the Blessed One, Śākyamuni. Noble son, suppose you were to devise analogies to describe the moral conduct of the Realized One; or analogies to describe his concentration, wisdom, [F.130.a] liberation, and liberated knowledge and vision; or his body, speech, and mind; or his physical form and marks. Any

and all the analogies you could devise would only denigrate the Realized One—that is, except for a single analogy: the analogy of space. The Realized One’s moral conduct is vast as space. So, too, are his concentration, wisdom, liberation, and liberated knowledge and vision; his body, speech, and mind; and his physical form and marks. Furthermore, since space is immeasurable, the body of the Realized One should also be understood as immeasurable.’

7.21 “Śāntamati, the bodhisattva Vegadhārin was awestruck when he heard this teaching from the Blessed One. Satisfied, overjoyed, pleased, and glad, he felt both delight and cheerfulness of mind. He bowed his head at the feet of the Blessed One, walked around him seven times, keeping him on the right, and vanished from that buddha field. With the majestic power of the Buddha and the power of his own superhuman abilities, he returned into the presence of the Blessed One Śākyamuni here in this Sahā world in the amount of time it takes to form a single thought. He bowed his head at the feet of the Blessed One, walked around him three times,⁹⁴ keeping him on the right, and while standing before him with his palms placed together in salutation, he spoke the following verses:

7.22 “ ‘The one who wishes to reach
The other shore of the Buddha’s qualities,
The nature of which is similar to space,
Will run into an obstacle.

7.23 “ ‘To see the limit of the Buddha’s body,
I have gone to as many domains
As there are grains of sand
In a billion Ganges Rivers.

7.24 “ ‘After passing through so many domains
I came to the world of Padmavatī.
Yet, I did not see the top of your head,
Nor have I taken the measure of your body.⁹⁵ [F.130.b]

7.25 “ ‘The guide of that domain,
Whose name is Śrīgarbha,
Knowing my aspiration,
Spoke these words:

7.26 “ ‘ “Whichever analogy one makes up
To describe a buddha’s qualities
Is unsuitable for the Buddha;
It conveys a falsehood about the Victor.

7.27 “ ‘ “There is one true analogy:

- The element of space is taught to be
Equal to the qualities of a buddha,
Of which there is no measure anywhere.
- 7.28 “ ‘ “The extent of the Victor’s moral conduct,
As well as his concentration, liberation,
And his liberated knowledge and vision,
Is also equal to that of space.⁹⁶
- 7.29 “ ‘ “Space has the very same measure
As that of the Buddha’s form.
For even the top of the Lord of the World’s head
Is equal to the element of space.
- 7.30 “ ‘ “Indeed, as far as the sky extends,
That body extends that same distance.
Indeed, as far as that body extends,
Light extends that far, as well.
- 7.31 “ ‘ “Moreover, as far as light extends,
The Mighty One’s speech extends that far.
As far as his speech extends,
The Guru’s mind extends, too.
- 7.32 “ ‘ “As far as the mind extends,
Love also extends that far.
As far as love extends,
Knowledge also extends that far.
- 7.33 “ ‘ “As far as knowledge extends,
The body extends that far, too.
One who produces the intent to awaken
Extends that far with one’s merit.
- 7.34 “ ‘ “If the merit from the aspiration for awakening
Were to take on a form,
It would fill the element of space
And exceed even that.⁹⁷
- 7.35 “ ‘ “Indeed, whatever quantity of merit
Is possessed by all beings,
It has all come into being
From the bodhisattva’s aspiration for awakening.
- 7.36 “ ‘ “While, indeed, such a quantity

- Of a bodhisattva's merit is celebrated,
 Grasping the true Dharma
 Brings merit even greater than that.⁹⁸
- 7.37 “ ‘ “The merit from remembering the true Dharma
 Could not be encapsulated to its full extent,
 Even if all the buddhas were to try to do so
 Over tens of millions of eons. [F.131.a]
- 7.38 “ ‘ “Yet, the merit from the aspiration for awakening
 And that from comprehending the true Dharma
 Is not worth one sixteenth the value
 Of becoming ardently devoted to emptiness.
- 7.39 “ ‘ “Here, one who becomes devoted to emptiness
 Does not replace the aspiration for awakening,
 But, verily, grasps on to the true Dharma,
 And this is the collection of merit.
- 7.40 “ ‘ “Acquiring this perspective on the Dharma,
 A bodhisattva achieves great renown,
 Walks the path to awakening,
 And attains the qualities of a buddha.” ’
- 7.41 “When these verses were spoken,
 Millions of domains trembled,
 And billions of gods played
 Tens of millions of musical instruments.
- 7.42 “Billions of beings also conceived
 The aspiration for awakening
 When they heard Vegadhārin
 Speak of the exalted state of the buddhas.
 “Indeed, this is the inconceivable state,
 The immeasurable, the unsurpassable,
 The place of the secrets of the buddhas,
 Who are all-seeing and self-arisen.⁹⁹
- 7.43 “Śāntamati, this is the secret of the body of a realized one. [B4] In this regard,
 Śāntamati, among the beings who gather together in a single assembly,
 some see the body of a realized one and some do not. Those who see him
 look upon him with delight. Those who do not see him wait there saying
 nothing.

7.44 “Moreover, Śāntamati, a realized one does not eat food, but beings see a realized one eating food. In this respect, Śāntamati, there are gods, servants of awakening, who are called ‘those with the power of vitality,’ and they always follow along behind a realized one. They receive the food of a realized one with an alms bowl. Beings see a realized one taking food, but the food that has been placed in that very alms bowl for the consumption of a realized one is taken by those gods so that [F.131.b] they can distribute it as a donation to those beings in need of a realized one’s guidance, who previously established roots of virtue, but who now have been propelled through the force of their actions and hindrances into rebirths in various realms where they cannot obtain any food, drink, or other sustenance, and are therefore starving and experiencing weakness. These beings consume the food and, their hunger abated and thirst slaked, they become at ease and their limbs feel good, and with ambition they conceive the aspiration for unsurpassable and perfect awakening, even those pretas dwelling in the world of Yama who have fallen into misfortune and are unable to conceive the aspiration for awakening. This very offering of food becomes the cause for them to do so until they reach complete cessation.¹⁰⁰

7.45 “In precisely this way, Śāntamati, you should understand that a realized one does not eat food, but rather a realized one possesses the food of the Dharma. Indeed, Śāntamati, the body of a realized one is like that of a Nārāyaṇa. It is rock-solid, strong, unbreakable, and made of vajra. Furthermore, Śāntamati, the body of the realized does not have a stomach or intestines, nor does it contain pus, blood, phlegm, snot, foulness, or excrement. Śāntamati, the body of a realized is like a lump of gold from the Jambu River. It is not hollow; it has no openings or any imperfections. Look, Śāntamati, at the greatness of the Realized One’s body! It is weighty and hard like vajra, but it is soft and pleasant to touch like the down of the kācalindika bird.

7.46 “Śāntamati, when those deities and apsarases who possess truly great vitality pay homage at the feet of a realized one, then at that moment and time they feel something they have never felt before, they conceive the aspiration for unsurpassable and perfect awakening, and they do not produce any of the afflictions. Śāntamati, when beings engaged in lustful behavior see the body of a realized one, then just by seeing the body of a realized one they know themselves to be free from lust. [F.132.a] When beings engaged in hate-filled behavior see the body of a realized one, they attain love. When beings engaged in ignorant behavior see it, they attain the light of knowledge. When beings engaged in all three types of behavior to the same degree see it, they know themselves to be free from the afflictions. When beings who are miserly see it, they are inspired to give. When beings

who are morally undisciplined see it, they are inspired to become disciplined. When beings who possess malicious thoughts see it, they attain patient acceptance. When those who are lazy see it, they are inspired to put forth heroic effort. When those who are distracted see it, they attain concentration. When those with poor discernment see it, they are inspired to attain wisdom. In short, noble son, when all those beings who are far from possessing good qualities see the body of a realized one, then just by seeing the body of a realized one they allay all thoughts rooted in vice and become established in virtuous thoughts, and the realized one does not form any concept in this respect and exists in a state of equanimity. This, too, Śāntamati, is the secret of the body of a realized one.

7.47 “Śāntamati, the magically created forms of a realized one are magically created by the realized one spontaneously, effortlessly, and without a performance, and the realized one does not have the thought, ‘I have magically created a form in the past,’ ‘I am magically creating a form now,’ or ‘I will magically create a form in the future.’ Even still, for those beings in this world and in incalculable hundreds of thousands of other worlds who are ready to be tamed by magical created forms, the magically created forms of a realized one go to all of them in order to bring those beings to maturity. This, too, Śāntamati, is the secret of the body of a realized one.

7.48 “Śāntamati, a realized one also releases from the body a variegated, multicolored light of many hundreds of thousands of colors, [F.132.b] a light that illuminates buddha domains throughout the ten directions as numerous as the grains of sand in the Ganges, in order to bring beings to maturity, and does so spontaneously, effortlessly, and without a performance. This, too, Śāntamati, is the secret of the body of a realized one, and the actions of the body.¹⁰¹ This teaching has been nothing more than an introduction to the purity of actions of the body.¹⁰² Even if I were to speak for an eon or longer than that, I would be unable to give a complete description of the qualities of the purity of the actions of the body of a realized one.”

7.49 When this teaching on the mystery and the secret of a realized one’s body was being taught,¹⁰³ ten thousand beings conceived the aspiration for unsurpassable and perfect awakening, one hundred thousand bodhisattvas gained acceptance of the fact that things do not arise, and the entire assembly tossed flowers from the divine and human realms all over the Realized One and Vajrapāṇi, Lord of the Guhyakas.¹⁰⁴

7.50 The Blessed One then extended his right hand, which was the color of gold, placed it on the top of the head of Vajrapāṇi, Lord of the Guhyakas, and gave his approval, saying, “Excellent! Excellent! Vajrapāṇi, Lord of the Guhyakas, this teaching on the secret of a realized one’s body has been well spoken by you. The Realized One is pleased and approves!”

8. CHAPTER 8: THE TEACHING OF THE MYSTERY AND SECRET OF THE REALIZED ONE'S SPEECH

8.1 Once again, Vajrapāṇi, Lord of the Guhyakas, spoke to the bodhisattva of great courage, Śāntamati: “Śāntamati, what is the secret of the speech and the purity of the verbal action of the Realized One? During the period of time, Śāntamati, from the night when the Realized One awakens to unsurpassable and perfect awakening until the night when, having relinquished his life force, a realized one passes into complete cessation, the Realized One has not articulated and will not pronounce even a single syllable.¹⁰⁶ [F.133.a] What is the cause of this? It is because, Śāntamati, a realized one is in a continuous state of meditative concentration. The realized one does not breathe in or breathe out. He does not begin any thought process or continue any thought process, and no speech emerges from what does not begin or continue any thought process. So, a realized one does not begin any thought process or continue any thought process or form any idea. He does not form any concept. He does not speak anything, he does not articulate anything, he does not pronounce anything; and yet, beings have the thought, ‘The Realized One is speaking.’

8.2 “A realized one is in a state of uninterrupted absorption, and he does not communicate any information with words at all. Yet, beings who place value on words have the thought, ‘The Realized One is teaching us the Dharma, and we have understood the Dharma that the Realized One has taught.’ Nevertheless, a realized one does not form concepts and is in a state of equanimity. Furthermore, Śāntamati, even though no sound issues from a realized one’s teeth, lips, palate, tongue, or mouth, what is heard and what comes out—that is, what comes out of a realized one in the form of words and sounds—issues from space, and yet beings still have the thought, ‘This is coming out of the mouth of the Realized One himself!’

8.3 “Śāntamati, the speech of a realized one comes out endowed with sixty exceptional qualities.¹⁰⁷ What are these sixty qualities? It comes out as affectionate, tender, lovely, agreeable, pure, immaculate, illuminating, sweet-sounding,¹⁰⁸ worth hearing, causing no offense, exciting interest, restrained, refined, smooth, well disciplined, pleasing to the ear, comforting to the body, satisfying to the mind, [F.133.b] gladdening to the heart, bringing joy and happiness, causing no anguish, authoritative, insightful, clear, lovable, worthy of praise, informative, instructive, reasonable, relevant, and free from the fault of redundancy. It shocks like the roar of a lion. It echoes like the trumpet of a bull elephant. It reverberates like a peal of thunder. It resounds like the sound of the ocean. It sounds like a nāga lord, the music of gandharvas, the call of a cuckoo, the melodious voice of Brahmā, and the song of pheasants. It sounds as sweet as the voice of the king of the gods. It sounds like a drum. It is modest, superior, and it permeates all languages. It is free from bad language. It is not deficient. It is undaunted, irrepressible, joyful, comprehensive, smooth, continuous, and playful.¹⁰⁹ It completes all sounds and satisfies all the senses. It is irreproachable, unchanging, unwavering, and accessible to all assemblies. It quells desire, tames hatred, conquers ignorance, devours Māra in all his forms, and is endowed with the best of all qualities. Śāntamati, the speech of a realized one comes out endowed with these sixty exceptional qualities.

8.4 “Moreover, Śāntamati, the speech of a realized one can spread throughout all the worlds of the ten directions and satisfy the aspirations of all beings. Indeed, Śāntamati, a realized one does not have the thought, ‘I am teaching, instructing, delivering, distributing, describing, expounding, or clarifying any discourse, recitation, or prediction; or any verse text, inspired utterance, frame story, “thus it was said” story, jātaka tale, extended discourse, miracle story, or instructions; [F.134.a] or any exemplary story, past-life story, avadāna, or parable.’¹¹⁰ Nevertheless, whatever assembly has gathered around the realized one, regardless of whether it is an assembly of monks, or an assembly of nuns, laymen, or laywomen, or an assembly of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, or mahoragas, with their disparate faculties and strength, by hearing the Dharma everyone is made to understand that the Dharma comes out of the mouth of the realized one, and these teachings of the Dharma overcome any differences in their respective means of expression so that everyone understands the formulation of the Dharma as being particularly for them. Śāntamati, this is the secret of the speech of a realized one.

8.5 “Moreover, Śāntamati, the Realized One has spoken about the immeasurable conduct of immeasurable beings, and while it has been said that there are eighty-four thousand types of conduct of beings, this is taught

by the Realized One as an introductory teaching for beings whose spiritual faculties are weak. In fact, Śāntamati, beings' conduct is immeasurable, and even an eon would not suffice to describe the conduct of those beings engaged in lustful behavior. An eon would not suffice to describe the conduct of those engaged in hate-filled behavior, those engaged in ignorant behavior, or those engaged in all three types of behavior to the same degree. Śāntamati, imagine if the Realized One were to teach only about the conduct of beings for the entirety of his lifespan of one whole eon.¹¹¹ [F.134.b] He would reach the end of his life while still teaching about the conduct of beings, and he still would not reach the end of the conduct of beings. Also, he would not have any time for any other Dharma teachings. Thus, the Realized One describes the immeasurable conduct of beings as though it could be measured, because otherwise beings would fall into confusion. In this respect, Śāntamati, the Realized One's speech about the conduct of all beings comes out in such a way that it gives them an understanding of their conduct. This, too, Śāntamati, is the secret of the speech of a realized one.

8.6 “Indeed, Śāntamati, those beings who have immersed themselves in the knowledge of the secret of a realized one's speech do not believe that the Realized One's speech comes out of his mouth. Instead, they know that it issues from space. Śāntamati, even though it is the case that some beings believe that the Realized One's speech comes out of his mouth, this is not something that ought to be apparent to you. Why not? Śāntamati, there are some beings who believe that the speech of the Realized One issues from the uṣṇīṣa. Some believe it issues from the top of the head or from the hair. Some believe it issues from the shoulders, while some believe it issues from the forehead, or from the eyebrows, or from the tuft of hair between the eyebrows; or from the eyes, ears, nose, cheeks, mouth, or neck; or likewise from the arms, hands, fingers, ribs, chest, back, navel, private parts, thighs, knees, calves, ankles, or the soles of the feet; or from the primary or the secondary marks of a great being; and some beings believe it issues from each and every pore of the skin on his body. This, too, Śāntamati, [F.135.a] is the secret of the speech of a realized one.

8.7 “Also, Śāntamati, beings hold various beliefs about the emergence of a realized one's speech in accordance with their own aspirations and in accordance with the maturation of their own motivations; nevertheless, Śāntamati, a realized one does not form a concept in this respect and exists in a state of equanimity. Śāntamati, this is analogous to a well-crafted musical instrument, a wind bell, which makes a sweet sound without being touched by a hand, but rather when it is moved by the wind. It does not make any special effort to produce a sound, but still it makes a sweet sound because of the special nature of its previous preparation. In the same way, Śāntamati, a

realized one's speech comes out when it is moved by knowledge of beings' motivations, but a realized one does not make any special effort in this regard to produce it. Rather, a realized one's speech conforms to the sense perceptions of all beings because of the special nature of a realized one's previous preparation.

8.8 "To draw another analogy, Śāntamati, the sound of an echo comes out as a loud report,¹¹² yet the sound cannot be found inside, or outside, or both inside and outside, or somewhere else. In the same way, Śāntamati, the speech of a realized one comes out as a report of the motivations of all beings,¹¹³ yet it cannot be found inside, or outside, or both inside and outside, or somewhere else.

8.9 "To draw another analogy, Śāntamati, in the great ocean there is a wish-fulfilling gem called *the gratification of all wishes*, which, when fastened to the top of a flagpole, emits a sound in accordance with the wishes of any being, whatever they are. Yet, the precious gem does not form concepts. In the same way, Śāntamati, the gem of a realized one's speech, which is pure in its ambition, is known to emit a realized one's speech in accordance with the wishes of any being, whatever they are, [F.135.b] when it is fastened to the top of the flagpole of great compassion. Yet, in this respect, a realized one does not form concepts and exists in a state of equanimity. This, too, Śāntamati, is the secret of the speech of a realized one.

8.10 "Śāntamati, the blessed buddhas have immeasurable voices. Indeed, Śāntamati, I do not see anyone in this world with its gods, māras, and brahmās, or among its beings, including its ascetics and brahmins, and its gods, humans, and asuras, who has the power to grasp the measure and limit of a realized one's voice.¹¹⁴ Why do I say this? Śāntamati, I remember one time when the Blessed One was residing right here in Rājagṛha on the hill Vulture Peak, surrounded by a multitude of bodhisattvas. He was revealing at length a teaching of the Dharma called 'the purification of the sphere of sound,' and after he had empowered the bodhisattva of great courage, Maitreya, he was nearing the end of the discourse. At that moment, Venerable Maudgalyāyana the Great thought to himself, 'How far does the Realized One's sphere of sound go? I would like to measure the Realized One's sphere of sound.' So, the elder, Maudgalyāyana the Great, vanished from his seat and reappeared on the summit of Mount Meru, but while he was standing there he still heard the speech of the Realized One just as clearly as before. So, with the strength of his own superhuman powers, he went to the west of this cosmos of a billion worlds, beyond Mount Meru, beyond the four continents, beyond the mountain ranges and great

mountain ranges, until he stood on the peak of the mountain range at the end of the world. However, even there he could hear the Blessed One's speech just as clearly as before.¹¹⁵ It was the same, nothing more or less.

8.11 “At this point, the Blessed One had the thought, ‘Oh! Maudgalyāyana wishes to measure the sound of my voice. In that case, I should withdraw my superhuman powers.’ Then, once the Blessed One had withdrawn his superhuman powers, [F.136.a] the elder, Maudgalyāyana the Great, through the majestic power of the Buddha and the strength of his own superhuman powers, traveled farther westward from this world, beyond buddha domains as numerous as the grains of sand in ninety-nine Ganges Rivers, before finally arriving at a world called Raśmidhvajā, where the realized one Raśmirāja stays, abides, and presently lives teaching the Dharma.¹¹⁶ Standing there even in that distant world, the elder, Maudgalyāyana the Great, could still hear the speech of the Blessed One just as clearly as before. Just as clearly as one can hear the voice of someone who is only a meter away, that is how clearly the elder, Maudgalyāyana the Great, could hear the speech of the Blessed One.

8.12 “Now, the body of the realized one, the blessed Raśmirāja, is a league in height, and the bodies of the bodhisattvas in that realm are half a league in height. So, there was the elder, Maudgalyāyana the Great, walking along the rims of the alms bowls of those bodhisattvas. The bodhisattvas were quite pleased, and they asked the Blessed One, ‘Blessed One, who is this tiny creature who seems to have the appearance of a monk and is walking along the rims of our alms bowls? From where has he come?’¹¹⁷

8.13 “The Blessed One answered, ‘Noble sons, do not conceive any thoughts that make fun of him. Why not? He is the elder, Maudgalyāyana the Great. He is among the blessed Śākyamuni's foremost disciples. Among his great disciples, he is the foremost in the possession of superhuman powers.’ Then, the realized one, the blessed Raśmirāja said to the elder, Maudgalyāyana the Great, ‘Maudgalyāyana, since these bodhisattvas have looked down upon you, you should display miracles with your superhuman powers, having been empowered by the empowering authority [F.136.b] of the blessed one, the realized one, the worthy one, the perfect Buddha Śākyamuni.’

8.14 “At that point, the elder, Maudgalyāyana the Great, bowed at the feet of that Blessed One, walked around him seven times, keeping him on the right, and addressed him, saying, ‘Blessed One, I will pervade this whole jeweled continent while seated in a cross-legged posture.’

“That Blessed One replied, ‘Maudgalyāyana, when you know the time is right, go ahead!’

- 8.15 “Then, the elder, Maudgalyāyana the Great, rose into the air to the height of seven palm trees and pervaded the entire jeweled continent while seated in a single cross-legged posture. From his cross-legged posture hung hundreds of thousands of millions and billions of strings of pearls. Each of the pearls emitted a hundred thousand rays of light, and from the points of each of these rays of light, lotuses arose, and within the center of each lotus appeared a seated figure that was an exact likeness of the blessed one Śākyamuni. All of these figures of the Realized One then spoke in praise of the teaching of the Dharma of the blessed one Śākyamuni called ‘the purification of the sphere of sound.’
- 8.16 “The elder, Maudgalyāyana the Great, then said to that Blessed One, ‘Blessed One, I have now pervaded this world of four continents with a single seated posture. I will likewise pervade a galaxy of a thousand worlds and a galaxy of a hundred thousand worlds. Blessed One, I will even pervade this whole great cosmos of a billion worlds with a single seated posture.’
- “That Blessed One said, ‘Maudgalyāyana, when you know the time is right, go ahead!’
- 8.17 “The elder, Maudgalyāyana the Great, then withdrew his miraculous demonstration and took a seat before the Blessed One. The bodhisattvas were awestruck and asked [F.137.a] that Blessed One, ‘Blessed One, for what purpose has the elder, Maudgalyāyana the Great, come to this world?’
- 8.18 “The Blessed One answered, ‘Noble sons, he has come to this world with the desire to know the measure of the blessed Śākyamuni’s sphere of sound.’
- 8.19 “The Blessed One then spoke to the elder, Maudgalyāyana the Great, saying, ‘Maudgalyāyana, you have come to this world with the desire to know the measure of the sphere of sound of the blessed Śākyamuni’s immeasurable voice. However, you should not give this a second thought. Maudgalyāyana, even if you were to use the strength of your own superhuman powers to travel farther west for eons as numerous as there are grains of sand in the Ganges River, you would not be able to reach the limit to the sphere of sound of the blessed Śākyamuni. Blessed buddhas possess an immeasurable voice.’
- 8.20 “So, the elder, Maudgalyāyana the Great, bowed at the feet of that Blessed One and admitted his mistake: ‘Blessed One, in trying to understand the sphere of sound of the endless voice of the Realized One, I have made a mistake, and I admit this mistake. Blessed One, how far have I come?’
- 8.21 “The Blessed One answered, ‘You have come to this world after passing through worlds equal in number to the grains of sand in ninety-nine Ganges Rivers.’

- 8.22 “Maudgalyāyana said, ‘Blessed One, I am exhausted after having traveled so far. I am unable to return to the Sahā world.’
- 8.23 “ ‘Maudgalyāyana, what do you think?’ asked the Blessed One. ‘Do you think that you have come to this world through the strength of your own superhuman powers? You should not think so. Why not? You [F.137.b] came to this world through the majestic power and empowering authority of the blessed Śākyamuni. Pay homage to that Blessed One, and he will bring you back home. Maudgalyāyana, even if you were to go to that world on the strength of your own superhuman powers, you would not be able to get there even within the span of an eon. You would enter into complete cessation before you arrived there. What do you think, Maudgalyāyana? From which direction have you traveled here: north, south, east, or west?’
- 8.24 “ ‘Blessed One, I am disoriented,’ Maudgalyāyana answered. ‘I don’t know the direction from which I came to here.’
- 8.25 “The Blessed One said, ‘Maudgalyāyana, the main point you should understand is that if you were to go toward that world on the strength of your own superhuman powers, you would not be able to get there even within an eon.’
- 8.26 “Maudgalyāyana asked, ‘Blessed One, in which direction is the blessed Śākyamuni dwelling?’
- “ ‘Maudgalyāyana,’ answered the Blessed One, ‘the realized one, the blessed Śākyamuni, is dwelling in the east.’
- 8.27 “So, at that moment the elder, Maudgalyāyana the Great, bowed down to the east, placing his knees, elbows, palms and forehead on the ground, and spoke in verse:
- 8.28 “ ‘You, of great superhuman power, worshiped by gods and men,
Of infinite wisdom, and possessing infinite speech,
O best of bipeds, please hear me:
May I return once again to that domain!’
- 8.29 “Śāntamati, through the majestic power of the Buddha the entire assembly gathered on Vulture Peak was able to hear Maudgalyāyana’s entreaty. Once they all heard it, Venerable Ānanda asked the Blessed One, ‘Blessed One, who is making this entreaty?’
- 8.30 “The Blessed One answered, ‘Ānanda, it is Maudgalyāyana. [F.138.a] He left this buddha domain and traveled west, traveling through buddha domains as numerous as there are grains of sand in ninety-nine Ganges Rivers. He is in a world called Raśmidhvajā, in the buddha domain of the blessed one Raśmirāja. Yet, now he wishes to return to this world, and so he is making this entreaty.’

- 8.31 “Ānanda asked, ‘Blessed One, for what purpose did Maudgalyāyana the Great go to that world?’
- “The Blessed One answered, ‘Ānanda, Maudgalyāyana will come back here, and then you will hear of it.’
- 8.32 “Then everyone in the entire assembly knelt down on one knee and raised their arms, palms together in a gesture of salutation, and entreated the Blessed One, saying, ‘Blessed One, we also wish to see the world Raśmidhvajā, the realized one Raśmirāja, the bodhisattvas there, as well as the elder, Maudgalyāyana the Great!’
- 8.33 “Cognizant of the entreaty of his assembly, the Blessed One then emitted a ray of light called *the ray of light that goes everywhere* from the tuft of hair between his eyebrows. This ray of light passed through buddha domains as numerous as there are grains of sand in ninety-nine Ganges Rivers and bathed the world Raśmidhvajā in a bright light. The entire retinue then beheld the Raśmidhvajā world, the realized one Raśmirāja, the bodhisattvas there, and the elder, Maudgalyāyana the Great, who was on the ground entreating the Blessed One.
- 8.34 “Then the Blessed One instructed Venerable Maudgalyāyana the Great, ‘Maudgalyāyana, follow this beam of light!’
- 8.35 “At that point, the elder, Maudgalyāyana the Great, relying on the Blessed One’s beam of light, [F.138.b] reappeared in the presence of the blessed Śākyamuni in this Sahā world in as little time as it takes to think a thought. He bowed his head at the feet of the Blessed One and walked around him seven times, keeping him on the right. He then bowed down before the Blessed One, placing his knees, elbows, palms and forehead on the ground, and admitted his mistake, saying, ‘Blessed One, I went so far in the hope of comprehending the sphere of sound of the immeasurable voice of the Realized One. I have made an error, and I admit this mistake. Blessed One, no matter how far I went, the Realized One’s speech sounded exactly the same as it does here.’
- 8.36 “ ‘Maudgalyāyana the Great, it is exactly as you have said,’ replied the Blessed One. ‘The speech of the realized ones cannot be measured. Maudgalyāyana, those who have the intention to examine thoroughly the measure or limit of the speech of the Realized One must have the intention to examine thoroughly the measure or limit of space. Why is this? The speech of the Realized One pervades just as far as space pervades.’
- 8.37 “When they heard the explanation of the travels of the elder, Maudgalyāyana the Great, ten thousand beings conceived the aspiration for unsurpassable and perfect awakening. This, too, Śāntamati, is the secret of the speech of a realized one.”

- 8.38 Vajrapāṇi then said, “Tell me, Śāntamati, would you describe the thoughts of all beings and the actions that arise from those thoughts as amounting to a large number?”
- 8.39 “Lord of the Guhyakas,” responded Śāntamati, “even if all beings in this cosmos of a billion worlds were to become solitary buddhas, they would still not be able to conceive, measure, count, or examine all the thoughts of even a single being and the actions that arise from those thoughts, even if they had an eon to do so. So, there is no need to talk of all beings.”
- 8.40 “Śāntamati, this is what you should aspire to do!” said Vajrapāṇi. “This is what you should strive to realize! [F.139.a] However many are the thoughts of all beings and the actions that arise from those thoughts, that is how many types and divisions there are of the speech used by the realized one to teach the Dharma in order to satisfy all beings. Yet, in this respect, the realized one has no concept and is in a state of equanimity. It could be expressed in this way:
- 8.41 “If all beings in the cosmos of a billion worlds
Were to become solitary buddhas and guides,
They could not comprehend the mental world
Of even a single being, even in an eon.
- 8.42 “Though a perfect buddha knows
The extent of a single being’s mind,
He will not form the thought,
‘I know this being’s mind.’
- 8.43 “When the Lord of the World teaches the Dharma,
The types of his speech are equal
To the number of thoughts
Of all beings of the three times.
- 8.44 “When the Master of Dharma speaks,
As many types of speech as he has,
The word *dharma* can express
Just as many teachings of the Dharma.
- 8.45 “The light rays that issue from a single hair
Of that Essence of Beings
Is equal in number to the appearances,
Words, and thoughts of all beings.
- 8.46 “When the Master of Men teaches the Dharma,
The types of his speech are greater
Than the number of light rays that issue

From all the hair of that Lord of the World.

- 8.47 “Analogously, even if a buddha
Were to appear for an eon,
One could not find an end
To the sound of a buddha’s voice.
- 8.48 “Afflictions that are without form
Are described with formless words.
Yet, words that are without form
Can quell formless afflictions.
- 8.49 “Just as words, being formless,
Cannot be found anywhere,
Likewise the formless afflictions
Are totally impossible to find.
- 8.50 “Just as words, being nonexistent,
Do not reside within or outside,
Likewise the nonexistent afflictions
Do not reside within or outside.
- 8.51 “Just as one cannot find anything to correspond
To the speech of the buddhas in the ten directions,
Likewise, though afflictions cannot be found, [F.139.b]
Words are used to describe them.
- 8.52 “All the words of beings—
The best, the middling, and the worst—
Do not reside in the body or the mind,
And yet they are not without a residence.
- 8.53 “Just as a wind bell makes sound
When moved by the wind—
While no one is making the sound,
Nonetheless, it makes sound—¹¹⁸
- 8.54 “Similarly, due to their past purification,
The speech of the buddhas comes out,
Moved by the motivations of all beings.
Yet buddhas form no ideas about this.¹¹⁹
- 8.55 “Just like the sound of echoes
Does not reside within or outside,
Likewise the speech of the Master of Men

Does not reside within or outside.¹²⁰

- 8.56 “Just as a precious jewel, being without any concept,
Can satisfy beings with its radiance,
Likewise the speech of the victors, who do not form concepts,
Can bring all sounds to perfection.
- 8.57 “Furthermore, Śāntamati, you should know that the secret of the speech of a realized one is the fact that the Dharma is taught according to the languages used by all beings. Śāntamati, a realized one establishes the teaching by using different words for the truths according to the languages used by beings, depending on the different places of rebirth for beings in this cosmos of a billion worlds.
- 8.58 “For instance, Śāntamati, what is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the earth-dwelling gods as ‘consumption, the root of consumption, the removal of consumption, and causing consumption to stop.’¹²¹
- 8.59 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the sky-dwelling gods as ‘aggregation, the cause of aggregation, freedom from aggregation, and freeing one from aggregation.’
- 8.60 “What is known here as ‘suffering, origin of suffering, cessation of suffering, [F.140.a] and the path that leads to the cessation of suffering’ is described in the language of the gods in the Heaven of the Four Great Kings as ‘arising, measuring, burning, and destroying.’
- 8.61 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of the Thirty-Three as ‘circling, embracing, extinction, and returning to extinction.’
- 8.62 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Yāma Heaven as ‘harm, drawing harm near, extinction of harm, and cultivating the extinction of harm.’
- 8.63 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of gods of the Heaven of the Contented as ‘total wickedness, the root of wickedness, disengagement, and causing complete disengagement.’
- 8.64 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of gods of the Heaven of Those Whose Delight Comes From

Magical Creations as ‘a leather bag full of air, the cause of the leather bag, deflating the leather bag, and the gateway to the deflation of the leather bag.’

8.65 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of gods of the Heaven of Those Who Possess the Power to Transform Others’ Delight into Their Own as ‘*augh!*, the cause of obtaining *augh!*, freedom from *augh!*, and the cause of freedom from *augh!*’

8.66 “Śāntamati, what is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the māras as ‘burning coals, the harm leading to burning coals, [F.140.b] the desire to reject the burning coals, and liberating one from burning coals.’

8.67 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the brahmās as ‘pain, the cause of pain, rest from pain, and encircling pain.’

8.68 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Brahmā’s Assembly as ‘dripping, the cause of dripping, stoppage, and complete emergence.’

8.69 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Brahmā’s Priests as ‘wound, opening the wound, closed wound, and healing the wound.’

8.70 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Great Brahmā as ‘causing a flood, causing detritus, bringing the flood to an end, and causing the attainment of the cause.’

8.71 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Limited Radiance as ‘*oh, no!, ah, no!, ugh, no!*,’ and what sounds like ‘*hara!*’

8.72 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Limited Splendor as ‘*ohita, nivahita, nigakṣita, and nigamani.*’¹²²

8.73 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ [F.141.a] is described in the language of the gods of the Heaven of Immeasurable

Splendor as ‘service, correct service, extinction of service, and reverence.’

8.74 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Total Splendor as ‘division, emergence of division, close to home, and always pure.’

8.75 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Smaller Heaven of the Pure as ‘following, always returning, association, going to association.’

8.76 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of the Cool as ‘purity, possessing purity, purifying purity, and going to purity.’

8.77 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of the Beautiful Ones as ‘mamamama, mamamame, mananunaya, and mananugama.’¹²³

8.78 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of the Clear-Sighted Ones as ‘freedom, possessing freedom, root of freedom,’ and what could be rendered as ‘the place of freedom.’¹²⁴

8.79 “What is known here as ‘suffering, origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods of the Heaven of Great Results as ‘what is unmade, inactivity, freedom from activity, and apex of activity.’

8.80 “What is known here as ‘suffering, [F.141.b] origin of suffering, cessation of suffering, and the path that leads to the cessation of suffering’ is described in the language of the gods who dwell in the pure realm of the Supreme Heaven as ‘apex, true apex, unmaking, and reconnection.’

8.81 “In this way, Śāntamati,¹²⁵ just as there are differences among the gods with respect to the truths, there are likewise differences with respect to the truths among the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, karoṭapāṇi yakṣas, and mālādhārins.

8.82 “Furthermore, Śāntamati, here on Jambudvīpa, which is filled with a thousand countries subsumed within the sixteen great countries, each community of people has its own language, its own terminology, and its own conventions. So, here, too, the Realized One establishes the truths in various names by employing the languages found here. So, for example,¹²⁶ among the thousand countries that fill Jambudvīpa are those of the Śakas, the Pahlavas, the Tukhāras, the Yavanas, the Kambojas, the Khaṣas, the

Hūnas, the Cīnas, the Daradas, the Uraśas, the Pilidas,¹²⁷ the Sāmas,¹²⁸ the Brāhmaṇas, the Kṣatriyas, the Vaiśyas, the Śūdras, the Vacivas,¹²⁹ the Kiratas, the Pulindas, the Maruṇḍas,¹³⁰ the Kurus, the Pañcālas, the Easterners, the Pauravas,¹³¹ the Southerners, the Kalingas, the Śābaras, the Vanasakas,¹³² the Paṇatas, the Sālakas,¹³³ the Dog-Faced People, the Jackal-Faced People, the Kṛviṣa-Faced People,¹³⁴ the Downward-Facing People, the Upward-Facing People, the Sideways-Facing People, the People of the Northern Borders, the Westward-Moving People,¹³⁵ the People on the Coasts, the People of the Adjoining Lands, the Aṅkuras, the Makuras, the Snub-Nosed People, the Sabala-pārśvas, the Pārśva-śābaras, the Parṇa-śābaras, the Kukṣa-śābaras, [F.142.a] as well as those who descend from the ancient past and those who dwell in areas beyond these lands.¹³⁶ Each of these places, Śāntamati, has its own language, its own terminology, and its own conventions, and the Realized One sets forth the truths in various names by employing the languages found therein. And still, the Realized One's speech does not come out preceded by any thought or cognition.

8.83 “In this galaxy of a thousand worlds, Śāntamati, ninety-four hundred thousands of millions and billions of truths circulate and are taught under various names. Yet, all of these presentations of the truths converge upon a single meaning, that is, on an ultimate truth, a truth that has no point of origination, a truth that accords with the way things are, an unshakable truth. This, too, Śāntamati, is the secret of the speech of a realized one. [B5]

8.84 “Moreover, Śāntamati, the speech of a realized one dispels the doubts of all beings and eliminates their hesitancy. As many beings as there are in the immeasurable, incalculable worlds in the ten directions, Śāntamati, if they were all collected into a single collection of beings, the buddhas would know them all, even though one would say that the mass of those beings is far greater even than the mass of the earth element.¹³⁷ Furthermore, Śāntamati, consider that all these beings are destined to acquire a human body sooner or later, and what is more, all these beings are destined to possess knowledge and wisdom to the same extent as the elder, Śāriputra, such that a single being would possess the knowledge and wisdom of all beings, which would be equal to that of Śāriputra. In this way, all beings would possess knowledge and wisdom to this same extent. Now, Śāntamati, consider that [F.142.b] all these beings would then think over their doubts and questions, assess them, and evaluate them critically for an eon or more than an eon in such a way that the doubts and questions of one being would be different from those of a second being. In this way, Śāntamati, each and every being would ponder over their own respective doubts and questions. Now, consider that all these beings were then to go and see the Blessed One all together, and in the time it takes to snap one's fingers they were all to ask

him to clarify their doubts and questions. After giving his full attention to them with one penetrating thought, the Blessed One would resolve all their doubts and questions by pronouncing a single utterance, and all these beings would know that their respective doubts and questions were resolved, and they all would be gladdened by the Blessed One's elucidation of their questions.

8.85 “In this way, Śāntamati, the speech of a realized one dispels the doubts of all beings and eliminates their hesitancy. Still, a realized one has ceased all thought and therefore does not articulate any words, and yet, he does what needs to be done. This, too, Śāntamati, is the secret of the speech of a realized one. This is the marvel of a realized one's speech.¹³⁸ This is its purity.”

8.86 When Vajrapāṇi, Lord of the Guhyakas, had described the wondrous nature and the mysterious nature of the speech of a realized one, thirty-two thousand beings conceived the aspiration for unsurpassable and perfect awakening, and the bodhisattvas of this Fortunate Eon from within the buddha domains of the blessed buddhas throughout the ten directions, who were leading the holy life in their presence, showered flowers upon Vajrapāṇi, Lord of the Guhyakas, in order to worship him. They also sent him jeweled parasols. The flowers fell upon the bodies of the Blessed One and Vajrapāṇi, Lord of the Guhyakas, and spread throughout the entire assembly, while the jeweled parasols [F.143.a] remained hovering in the air above the head of the Blessed One. A voice was then heard coming from the jeweled parasols and this is what it said: “Blessed One, we have been sent by the bodhisattvas of this Fortunate Eon to worship the Blessed One and to convey our appreciation to Vajrapāṇi, Lord of the Guhyakas, for having described the nature of a realized one as a marvelous thing.”

8.87 When they heard this voice, everyone in the assembly was even more awestruck than before, and they all bowed to Vajrapāṇi, Lord of the Guhyakas, and developed an even greater sense of respect for him. They said, “We have obtained something well worth obtaining by having seen Vajrapāṇi, Lord of the Guhyakas, and having heard about the inconceivable nature of a realized one.¹³⁹ Among those beings who hear this teaching, none will fail to obtain rebirth as a human being, gain motivation, and stop entertaining doubts. All of them will become ready to be guided by the Realized One and it will be impossible to be turned back from unsurpassable and perfect awakening.”

8.88 At that point, the Blessed One gave his approval to the entire assembly and spoke to the bodhisattva of great courage, Śāntamati. He said, “Śāntamati, a realized one's qualities, which are possessed by the Realized One as they truly are,¹⁴⁰ run counter to all the worlds. Vajrapāṇi, Lord of the Guhyakas, has described them here in this teaching of the Dharma. He has

pointed them out and made them clear. Beings will become endowed with these qualities without delay. They will hear this teaching of the Dharma and become motivated by it. They will hold on to it. They will not fear. They will not tremble. They will not fall into a state of terror. They will develop a firm understanding of its meaning, and they will hasten to make it their reality. This is the prediction of their unsurpassable and perfect awakening.”

8.89 When Vajrapāṇi, Lord of the Guhyakas, had taught this teaching, then incalculable, immeasurable worlds throughout the ten directions shook in the six ways [F.143.b] and were pervaded with a great light.¹⁴¹ A great shower of flowers rained down, and the sound of musical instruments and singing could be heard. Incalculable beings conceived the aspiration for awakening. Incalculable bodhisattvas gained the acceptance that brings one into conformity with the Dharma. Incalculable bodhisattvas acquired the acceptance of the fact that things do not arise. Incalculable bodhisattvas brought to maturity the roots of virtue required to be limited to only one more life.

8.90 At that point, a jet of water became visible. With a diameter measuring the length of a chariot’s axle, it burst through the earth in the middle of the assembly right there in front of the Blessed One, having risen from a depth of sixty-eight thousand leagues. It then rose into the sky as far as the Brahmā world and showered fragrant water upon this entire cosmos of a billion worlds. The Blessed One asked the bodhisattva Śāntamati, “Śāntamati, do you see this jet of water rising into the sky?”

8.91 “Blessed One, I see it!” he said. “Of whom is this the preceding sign?”

“Śāntamati,” the Blessed One answered, “just as this jet of water bursts through the earth, which is insentient, and rises into the sky, in exactly the same way those beings who hold on to this teaching of the Dharma and hasten to make it their reality will rise up and burst through the door of all views made from ignorance. Doing so, they will manifest the wisdom and inspired eloquence that are the inexhaustible light of the Dharma. In this way, these good people will satisfy all beings with their well-spoken words. This should be known as a unique quality of this teaching of the Dharma.” [F.144.a]

8.92 *This was the eighth chapter, “The Teaching of the Mystery and Secret of the Realized One’s Speech.”¹⁴²*

9. CHAPTER 9: THE SECRET OF THE REALIZED ONE'S MIND

- 9.1 Once more Vajrapāṇi, Lord of the Guhyakas, spoke to the bodhisattva of great courage, Śāntamati: “In this regard, Śāntamati, what is the secret of the mind of the realized ones and the purity of their mental action? Śāntamati, let me draw an analogy: Those beings who have been reborn among the classes of gods in the formless realm remain focused upon a single object of consciousness for eighty-four thousand eons. They do not change the object of their consciousness to a different object of consciousness so long as their concentration lasts until the time they die and acquire another rebirth in accordance with their accumulation of karma. In precisely the same way, Śāntamati, a realized one has a mind that is not fixed on anything, in such a way that from the night when the bodhisattva awakens to unsurpassable and perfect awakening until the night when the Realized One passes into complete cessation, the state of cessation that is free of any remaining thing, during the intervening time there is no modification of the Realized One’s mind; no mental activity; no mental examination; no forgetfulness of mind;¹⁴³ no mental alteration;¹⁴⁴ no measurement of mind; no excitement of mind;¹⁴⁵ no mental conflict;¹⁴⁶ no mental avoidance;¹⁴⁷ no mental distraction; no mental elation; no mental depression; no mental protection; no movement of mind; no excessive joyfulness in the mind; no mental disturbance;¹⁴⁸ no malice in the mind; no vacillation of mind; no special comprehension of mind; no mental stimulation; no mental pressure; no application of mind; no wandering of the mind; no formation of ideas in the mind; no mental conceptualization; no mental imagination; no calming state of mind, no deep mental insight; [F.144.b] no consciousness that chases after thoughts; no dwelling on one’s own thoughts; no mental perception of the thoughts of others; no support from the mind for the eye; no support from the mind for the intellect, the physical body, the tongue, nose, or ear; no support from the mind for visual forms; no support from the mind for thoughts, tactile

sensations, tastes, smells, or sounds; no support from the mind for mental objects; no place in the mind for mental appearances; no mind that is without a place; no internal place for the mind; and no external place for the mind. He also has a mind that does not engage with things, a mind that does not engage with knowledge,¹⁴⁹ and also a mind that is not perceived as being past, present, or future.

9.2 “In this way, Śāntamati, a realized one has purity of mind, and he does not produce any mental object with the mind. Yet, he develops a knowledge and vision toward all things without any aversion or attachment. With the purity of his own mind, he does not perceive the mind of any being as impure. He sees, but he does not see anything, and he does not form any concepts. He sees, but he does not generate any conceptual elaborations. He does not see seeing or discerning by means of seeing.¹⁵⁰ In addition, the knowledge of the realized one is not connected with the vision of the eye of flesh, nor is it connected with the vision of the divine eye, nor is it connected with the vision of the eye of wisdom, nor is it connected with the vision of the eye of Dharma, nor is it connected with the vision of the buddha eye. It is not connected with the hearing of the divine ear. It is not connected with the knowledge of others’ minds. It is not connected with the remembrance of past lives. It is not connected with the marvelous manifestation of superhuman powers. It is not connected with the knowledge of the destruction of the defilements.

9.3 “He is disconnected from attachment to everything while not being disconnected from anything, and thus streams of a realized one’s knowledge become manifest for him effortlessly, spontaneously, and without fabrication [F.145.a] so that he perceives the behaviors of all beings, knows about the purification of all beings’ afflictions, and never becomes bewildered. This is due to the ten powers, the forms of self-assurance, and the eighteen unique attributes of a buddha. These qualities of a realized one come into being spontaneously, effortlessly, and without fabrication. Moreover, a realized one is free of mental consciousness and mind; he does not leave the state of meditative concentration, but he performs all the deeds of a buddha.¹⁵¹ Due to the fact that his knowledge is unattached to everything, he does not cling to anything.

9.4 “Indeed, Śāntamati, consider the example of a realized one who magically creates the form of a second realized one. While no mind, no mental consciousness, no bodily formations, no verbal formations, and no mental formations are produced with respect to this magically created form, it still performs all the deeds of a buddha, and it does so only by means of the majestic power of a buddha. In precisely the same way, Śāntamati, a realized one, being equivalent to a magically created form and something that does

not form concepts, because it has the quality of a magically created form, does not appear as something of bodily origin, verbal origin, or mental origin, but performs all the deeds of a buddha, and does so spontaneously, effortlessly, and without fabrication.¹⁵² Why is this? Śāntamati, a realized one has awoken to the fact that all things have, as their defining characteristic, the essential nature of being magically created, and having awoken to this fact, a realized one illuminates all things out of compassion for beings.

9.5 “Moreover, Śāntamati, a realized one’s knowledge is not founded on what is conditioned, nor is it founded on what is unconditioned. It is not founded on the aggregates, nor is it founded on the elements, nor is it founded on the sense spheres. [F.145.b]. It is not founded on what is interior, nor is it founded on what is exterior. It is not founded on what is good, nor is it founded on what is bad. It is not worldly, nor is it transcendent. It is not blameworthy, nor is it blameless. It is not defiled, nor is it undefiled. It is not situated in the past, nor is it situated in the future, nor is it situated in the present. It is not based on enumerative analysis, nor does it come from a lack of enumeration. In this way, Śāntamati, a realized one is one whose knowledge has no foundation. Without undertaking anything whatsoever, but out of compassion for beings, his knowledge and vision of the thoughts, actions, and motivations of all beings arises without attachment or impediment, and this happens effortlessly, spontaneously, and without fabrication.¹⁵³

9.6 “This, Śāntamati, is the secret of a realized one’s mind and the inconceivable nature of his thoughts—he does not leave the state of meditative concentration, but he meets the demands of all beings.¹⁵⁴

9.7 *This was the ninth chapter, “The Secret of the Realized One’s Mind.”¹⁵⁵*

10. CHAPTER 10: CELEBRATING THE VIRTUES OF VAJRAPĀṆI, LORD OF THE GUHYAKAS

10.1 Venerable Śāriputra then spoke to the Blessed One: “Throughout the ten directions, Blessed One, bodhisattvas of this Fortunate Eon are leading the holy life in the presence of blessed buddhas. Is there a Lord of the Guhyakas standing behind all these bodhisattvas?”

10.2 The Blessed One responded, “Enough, Śāriputra, such activity is inconceivable. The world including its gods would fall into confusion about the conduct of the bodhisattvas. Nevertheless, Śāriputra, those who have faith will be embraced by [F.146.a] companions in what is good and will not worry about this subject at all.”

10.3 “Blessed One, please explain this. I would trust the Realized One.”¹⁵⁶

“Śāriputra, do you see my constant companion, Vajrapāṇi, Lord of the Guhyakas?” asked the Blessed One.

“I can see him, Blessed One, through the majestic power of the Buddha. I have never seen him before.”¹⁵⁷

10.4 “In precisely the same way, Śāriputra, this Vajrapāṇi, Lord of the Guhyakas, stands behind each and every bodhisattva of this Fortunate Eon. Through his former vow and the power of his supernormal faculties, he appears in the likeness of Vajrapāṇi everywhere. As many beings as there are throughout this cosmos of a billion worlds, Śāriputra, behind each and every one of those beings Vajrapāṇi, Lord of the Guhyakas, could appear in the likeness of Vajrapāṇi, and his appearance would not thereby exhaust his knowledge and empowerment. Śāriputra, do you see Vajrapāṇi standing behind the bodhisattva Maitreya?”

10.5 “Blessed One, I see him now. He wasn’t visible to me at first.”

“He is always truly standing behind him; you simply do not see him. By contrast, the bodhisattvas, śakras, brahmās, and lokapālas who come from other worlds see Vajrapāṇi always standing behind the bodhisattva Maitreya, with a vajra in his hand. At this moment and time, Śāriputra, the

bodhisattva Maitreya, and all the other bodhisattvas of this Fortunate Eon, magically create hundreds of thousands of millions and billions of magically created forms, and behind each and every one of them, too, stands Vajrapāṇi, Lord of the Guhyakas. All of this is the empowering authority of that Lord of the Guhyakas alone. [F.146.b] What is more, Śāriputra, Vajrapāṇi, Lord of the Guhyakas, also stands behind the magically created forms that are magically created by the Realized One, and this, too, is due to his very own empowering authority. In this manner, Śāriputra, Vajrapāṇi, Lord of the Guhyakas, is endowed with inconceivable power, empowering authority, supernormal faculties, and knowledge.”¹⁵⁸

10.6 *This was the tenth chapter, “Celebrating the Virtues of Vajrapāṇi, Lord of the Guhyakas.”*¹⁵⁹

11. CHAPTER 11: THE EXALTED NATURE OF THE
SEVERE ASCETIC PRACTICES: THE METHOD
OF ACQUIRING FOOD TO BRING BEINGS TO
MATURITY

- 11.1 The bodhisattva Śāntamati then requested Vajrapāṇi, Lord of the Guhyakas, “Please use your inspired eloquence, Lord of the Guhyakas, to shine light on those occurrences that were the causes of wonders, beginning with a description of the splendid array of the Bodhisattva’s severe ascetic practices, his arrival at the seat of awakening, his defeat of Māra, and his turning of the wheel of Dharma, all of which you have witnessed.”
- 11.2 When this was said, Vajrapāṇi, Lord of the Guhyakas, responded to the bodhisattva Śāntamati. “Śāntamati,” he said, “the splendid array of the Bodhisattva’s virtues is immeasurable. It would not be easy for me to describe them in full or in detail if I were to use the whole length of my life, even if it were to last for an eon. However, I could gesture at them to some extent.
- 11.3 “Moreover, Śāntamati, the severe ascetic practices of the Bodhisattva were not of a single type. In order to defeat the rival teachers and their followers, the Bodhisattva undertook various vows, physical austerities, and physical postures. The rival teachers and their followers longed to undertake them, too, but the austerities were so intense, so extreme, and so severe that they were unable actively to display them. However, they were all displayed by the Bodhisattva.¹⁶⁰
- 11.4 “In this respect, Śāntamati, some beings saw the Bodhisattva standing on one leg. Some saw him standing with one arm raised above his head. Some saw him staring at the sun. Some saw him practicing the austerity of the five fires. Some saw him engaged in the ascetic practice of standing without ever sitting down. Some saw him standing [F.147.a] without moving. Some saw him standing with one leg held aloft. Some saw him standing on his head. Some saw him lying on a bed of thorns. Some saw him lying on a bed of cow

- dung. Some saw him sitting on a seat of stone. Some saw him lying on a bed of reeds. Some saw him lying on a bed of wooden boards. Some saw him lying on a bed of pestles. Some saw him lying on a bed of dust. Some saw him following the sun.¹⁶¹
- 11.5 “Some saw him wearing clothes made of nut palm leaves.¹⁶² Some saw him wearing clothes made of muñja grass. Some saw him wearing clothes made of balbaja grass. Some saw him wearing clothes made of kuśa grass. Some saw him wearing black antelope skin. Some saw him wearing monastic robes.¹⁶³ Some saw him naked. Some saw him wearing clothes made of darbha grass. Some saw him wearing clothes made of tree bark.¹⁶⁴
- 11.6 “Some saw him eating grains of millet.¹⁶⁵ Some saw him eating grains of barley. Some saw him eating roots, leaves, flowers, fruits, shoots, seeds, and lotus roots. Some saw him undertaking a six-day fast. Some saw him abstaining from meat. Some saw him eating jujube fruits, kodo millet,¹⁶⁶ mung beans, māṣa beans, grains of puffed rice,¹⁶⁷ sesame seeds, or grains of uncooked rice. Some saw him sustaining himself only with water. Some saw him sustaining himself with drops of ghee. Some saw him sustaining himself with drops of honey. Some saw him sustaining himself with drops of milk. Some saw him eating no food at all. Some saw him free of fatigue. Some saw him sitting alone. Some saw him standing alone.
- 11.7 “Indeed, Śāntamati, the Bodhisattva displayed severe ascetic practices such as these and an immeasurable number of other demeanors. For six whole years, not even a single one of his demeanors was disturbed, and all of them were displayed to perfection. [F.147.b] With vows of the most distinguished kind,¹⁶⁸ unsurpassable heroic efforts, and the most intense austerities, he displayed all these vows and austerities for six years and he did so in such a way that beings whose inclinations were mutually exclusive to one another did not see the mutually exclusive vows and austerities. Instead, those beings saw only the vows and austerities by which they themselves were guided and not the others.
- 11.8 “In this regard, Śāntamati, the Bodhisattva was irreproachable in every respect and he displayed this activity while being in a state of equanimity. Six hundred and forty million gods and humans within the three vehicles were brought to maturity by these severe ascetic practices. Furthermore, Śāntamati, those gods and humans with lofty aspirations, who had completed the preparations, saw the Bodhisattva sitting in a jeweled pavilion for six years absorbed in the *all-pervading meditation*,¹⁶⁹ without moving and in a state of bliss, after which the Bodhisattva arose from that meditation.

- 11.9 “In this regard, Śāntamati, for those gods and humans for whom the important thing is the Dharma, who desire the Dharma, and who need to be brought to maturity through the teaching of the Dharma, they saw the Bodhisattva occupied by no other activity than teaching the Dharma. This, Śāntamati, is the practice of great compassion, which is called the coming together of the Bodhisattva’s great knowledge. It is the gateway to the guiding principles of the Dharma, which is called the descent into the inconceivable. It is the gateway to the knowledge of what is difficult to do, which is called the overpowering of all Māras and proponents of rival doctrines.
- 11.10 “When six years had passed in this way, Śāntamati, the Bodhisattva gave up the vows and austerities that he had previously displayed and went to the banks of the Nairāñjanā River. There he took a bath according to worldly custom. His body cleansed, he came away from the Nairāñjanā River and stayed there. A village girl named Sujātā came there holding a bowl of milk rice with honey, which had been made from the boiled milk of a hundred cows, and offered it to the Bodhisattva.¹⁷⁰ [F.148.a] In addition, six hundred million gods, nāgas, yakṣas, and gandharvas were also standing there, each holding their own particular kinds of food and saying, ‘Good sir! Please eat my food! Good sir! Please eat my food!’¹⁷¹
- 11.11 “When this occurred, Śāntamati, the Bodhisattva received all the food, beginning with that of the village girl Sujātā, and including the food brought by the six hundred million gods, nāgas, yakṣas, and gandharvas, and he ate all of it. However, none of them saw the others. Each and every one of them had the understanding ‘the Bodhisattva has taken my food,’ and ‘having eaten my food, the Bodhisattva will awaken to unsurpassable and perfect awakening,’ and all of them were brought to maturity for the sake of their unsurpassable and perfect awakening.
- 11.12 “This, Śāntamati, this is the method of bringing beings to maturity by means of acquiring food, which is, indeed, the exalted nature the Bodhisattva’s severe ascetic practices.”
- 11.13 *This was the eleventh chapter, “The Exalted Nature of the Severe Ascetic Practices: The Method of Acquiring Food to Bring Beings to Maturity.”¹⁷²*

12. CHAPTER 12: THE JOURNEY TO THE SEAT OF AWAKENING

- 12.1 “As soon as the Bodhisattva had washed his body and strength had returned to his body after he had eaten the food, he went to the seat of awakening. An earth-dwelling deity nearby there, named Subhūma, addressed all the earth-dwelling deities, saying:
- 12.2 “ ‘An earth bearer, unwavering and unshakeable,
Without craving and devoid of enmity,
The Bodhisattva is approaching that tree.
I will decorate the surface of the fertile ground.’
- 12.3 “Joyous earth-dwelling deities responded, ‘Great idea!’
And cleansed this whole cosmos of a billion worlds,
Scattered flowers, burned the most fragrant incense, [F.148.b]
And sprinkled the fertile earth with scented water.
- 12.4 “Bowl-holding deities and, indeed, garland-bearing deities,
As well as deities who dwell in floating palaces in the sky
Were joyous, too, when they looked upon the Bodhisattva,
And they showered him with heavenly flowers.
- 12.5 “The lokapālas from the four continents
And, indeed, their whole assemblies
Covered this whole cosmos of a billion worlds
With golden nets out of devotion to the Conqueror.
- 12.6 “In this billion-world cosmos, the Śākras, too, possessors of superhuman
power,
Lit up the Vaijayanta Palaces in the Heavens of the Thirty-Three
And similarly made the billion worlds shine and decorated them
As an act of veneration of the Bodhisattva.

- 12.7 “All the gods of the Yāma Heaven were joyous, too,
And they covered the skies of the billion worlds
Of this Sahā realm with a net of beryl
As an act of veneration of the Supreme Being.¹⁷³
- 12.8 “The gods of the Heaven of the Contented and their chief
Decorated him with a net of pearls,
And, indeed, adorned him with crescent moons,
And rained upon him a shower of coral and pearls.
- 12.9 “The divine kings of the Heaven of Delightful Magical Forms made a net
To the knots of which they tied bells made of gold from the Jambu River
That filled the whole Sahā realm with brilliant light and pleasant sound
When, delighted, they draped it over this billion-world cosmos.
- 12.10 “There were divine jewels, and truly they were clear,
Radiating boundless light, immaculate and resplendent,
Out of which the power-possessing gods magically created a net
With devotion to the One with the Confidence to Accomplish All Aims.
- 12.11 “The nāgas, gandharvas, and mahoragas,
And all the daityas and garuḍas along with the kinnaras
Made the desire realm beautiful and adorned it
With splendid arrangements like the surfaces of their own abodes.
- 12.12 “Now, Śāntamati, it so happened that when Great Brahmā, the powerful one
who was lord over this cosmos of a billion worlds, saw the Bodhisattva
approaching the seat of awakening, he spoke to all the gods in the Heaven
of Brahmā’s Assembly:¹⁷⁴
- 12.13 “ ‘Friends, know this! [F.149.a] This is the Bodhisattva, the Mahāsattva! He
has arrayed himself with great armor for the battle. He has not cast aside his
great vow. He has arrayed himself with rock-solid armor. His mind is not
wearied. He is an adept at all the conduct of a bodhisattva. He has perfected
all the perfections. He has achieved mastery of every stage of the
bodhisattva’s path. He has completely purified every one of a bodhisattva’s
motivations. He understands the faculties of all beings. He has fully
comprehended all the secrets of the realized ones. He has transcended all of
Māra’s actions. None of the roots of his virtues depend on someone else. His
authority has been empowered by all the realized ones. He is the great
caravan leader who shows all beings the path to liberation. He is the one
true hero of this cosmos of a billion worlds who will rub out Māra’s whole
assembly. He is the great king of doctors who has acquired all the medicine
of the Dharma. He is the great Dharma king who wears the royal turban of

liberation.¹⁷⁵ He is the king whose mighty banner gives off the light of great wisdom. Unstained by the eight worldly concerns, he is the true great lotus. Being one from whom the powerful memory of all the teachings and the formulas that support it have not been stolen, he is the true great ocean. Being unmovable, unshakeable, and devoid of aversion and attachment, he is the true mighty Mount Meru. Completely unblemished, utterly pure, and possessing an intellect that is dazzlingly clear, he is the true priceless gem. Possessing power over all things, he has a mind that is ready for any endeavor.

12.14 “ ‘The Bodhisattva, who is the true Great Brahmā, is approaching the seat of awakening. He wishes to awaken to unsurpassable and perfect awakening for the sake of conquering the soldiers of Māra. He wishes to do so for the sake of perfecting the ten powers, the forms of self-assurance, and the eighteen unique attributes of a buddha. He wishes to do so for the sake of turning the great wheel of the Dharma, [F.149.b] for the sake of roaring the great lion’s roar, for the sake of satisfying all beings with the gift of the Dharma, for the sake of purifying the Dharma eyes of all beings, for the sake of using the Dharma to defeat all the proponents of other doctrines,¹⁷⁶ for the sake of demonstrating the fulfillment of all his past promises to the blessed buddhas, and for the sake of gaining lordship over all things. Therefore, friends, you should all be restless with the longing to worship and serve the Bodhisattva!’

12.15 “ ‘Then, with a feeling of great joy in his heart, Great Brahmā, sovereign of this Sahā world and lord of the cosmos of a billion worlds, spoke to all the gods of the Heaven of Brahmā’s Assembly: ‘Friends, this great and true person is an accumulation of the vows and austerities he has undertaken over many hundreds of thousands of eons. He is now approaching the seat of awakening. Therefore, you should decorate the entire cosmos of a billion worlds with great, splendid arrangements.’¹⁷⁷

12.16 “ ‘Then, at that moment, Great Brahmā, sovereign of this Sahā world, spoke the following verses:¹⁷⁸

12.17 “ ‘A purified being whose vow is resolved on the Dharma,
Who acts for the benefit of the world with its gods,
Supreme God of Gods, worshiped by gods and men,
The Great Sage is walking to the seat of awakening.

12.18 “ ‘For the sake of conquering Māra and his army,
For the sake of awakening the knowledge that is wakefulness,
For the sake of perfecting the qualities of complete awakening,
For the sake of turning the wheel of the true Dharma,

12.19 “ ‘He has the aim to roar the great lion’s roar,

And, indeed, the purpose of satisfying all embodied beings.
For the sake of purifying the eye of the supreme Dharma,
The Guide is going to the seat of awakening.

- 12.20 “ ‘For the sake of defeating the proponents of other doctrines,
For the sake of fulfilling the promises he made previously,
For the sake of displaying the deeds of a perfect buddha, too,
The Guide is going to the seat of awakening. [F.150.a]
- 12.21 “ ‘Therefore, all of us, gathered together,
We will adorn the fertile ground properly.
Oh, let us see the billion worlds adorned!
Let us see the desire realm adorned!’
- 12.22 “ ‘We will adorn the form realm in precisely the same way!’ the brahmās
said,
And the Paternal Grandfather, gladdened at heart, said, ‘Good.’
Then they set about decorating the rest of this Sahā world
So that it appeared just like the splendid array of the desire realm.¹⁷⁹
- 12.23 “Yet, what they displayed far exceeded that worship
With an abundance of flowers and clouds of incense.
With heaps of jewels and symphonies of music,
It was something that incited rapture and reverence.
- 12.24 “With splendid arrays like the surfaces of their own abodes,
The brahmās and all the deities up to the Supreme Heaven
Enraptured truly everyone in the Sahā world
And made them feel they should bow down before it.
- 12.25 “The assemblies of gods displayed adornments
That rose higher and even higher into the sky,
While down here six hundred billion apsaras
Decorated the vajra seat of awakening.
- 12.26 “They sprinkled scented water everywhere,
And upon the surface of the fertile ground
That had been prepared they scattered
Many-colored flowers and splendorous jewels.
- 12.27 “The tree of awakening was displayed with adornments,
The totality of which cannot be expressed in words.
The splendid array that they made there
Was at a scale just like that.

- 12.28 “Then, Śāntamati, as the Bodhisattva was settling down upon the seat of awakening, Great Brahmā, lord of a thousand and sovereign of this Sahā world, spoke to all the gods of the Heaven of Brahmā’s Assembly: ‘Friends, this great person and preeminent being has been walking the proper path and undertaking vows and austerities for many hundreds of thousands of millions and billions of eons. He is sitting down now upon the seat of awakening. Therefore, you all should decorate this whole cosmos of a billion worlds with great, splendidous arrangements.’
- 12.29 “Then, Great Brahmā, sovereign of this Sahā world, spoke these verses to the gods of the Heaven of Brahmā’s Assembly:
- 12.30 “ ‘A purified being whose vow is resolved on the Dharma,
A magnanimous one [F.150.b] who wants to help and does what is useful,
He has drawn near to the tree of awakening
To defeat the misguided Māra and his family, too.
- 12.31 “ ‘Indeed, all of us, gathered together, shall proceed
To decorate this Sahā world in its entirety.
For this world, including its gods, he is the Lord of Dharma.
So if we honor him with worship, we will gain infinite merit.’
- 12.32 “When the multitudes of brahmā gods heard that high praise,
They decorated this Sahā world in its entirety.
They cleaned it well, adorned it with flowers and banners,
And transformed this Sahā world into something made of jewels.
- 12.33 “They magically created tens of millions of parasols in the sky
That were just like a splendid array of sunlight and moonlight;
They magically created sāla trees variegated with the finest flowers,
Which were comparable to the trees in divine pleasure groves.
- 12.34 “As the Wise One walked down the path,
They magically created a train of seven chariots
And surrounded him with seven concentric railings
Made with jewels and inlaid with golden lotuses.
- 12.35 “The whole splendid array that Śakra made there
Truly had never been seen before by gods or humans.
Verily, the continents were made to shine
So that they were adorned like Śakra’s Vaijayanta Palace.
- 12.36 “Gods of the Yāma Heaven, the Heaven of the Contented,
The Heavens of Delighting in Magical Creations and Transforming Others’
Delight,

- And the Supreme Heaven, bearing strength and excitement,
Were all intent upon decorating the sublime seat of awakening.
- 12.37 “As the Bodhisattva came close to the seat,
The most splendid arrays were all displayed
At that very moment here in the desire realm
By the nāgas, deities, and kinnaras.
- 12.38 “From the four directions came tens of millions of apsaras,
Who decorated the tree of awakening
With flowers, incense, and scented oils,
And sprinkled scented water everywhere.
- 12.39 “The tree of awakening was so well decorated
It shone like the Pārijāta tree in the Heaven of the Thirty-Three.
The splendid arrays magically created by myriads of gods
Shone so brightly they were impossible to describe.
- 12.40 “Indeed, Śāntamati, as the Bodhisattva was stepping upon the seat of
awakening, [F.151.a] a light emanated from the thousand-spoked wheels on
the soles of his feet. This light relieved the painful suffering of the beings in
all the hell realms, the realm of animals, and the realm of Yama. The abode of
the nāga king Kālika was also pervaded with a great radiance.¹⁸⁰ When the
nāga king Kālika saw the Bodhisattva’s light, he felt joyful, enraptured, glad
at heart, delighted, and filled with pleasure. He then spoke these verses to
all the women of his inner chambers as well as their attendants:
- 12.41 “ ‘When this golden light
Bathed this abode of mine,
I felt a thrill in my body
And delight in my mind.
- 12.42 “ ‘I saw signs like these
Of the previous buddhas.
Doubtless, a great hero, a buddha,
Will be coming into the world.
- 12.43 “ ‘It is good that we take powders,
Garlands, scented oils, perfumes,
Gold, jewels, and pearls,
Conches and necklaces.
- 12.44 “ ‘Grasping cymbals and musical instruments,
And holding aloft parasols

And banners of victory,
We will worship the Teacher.

12.45 “ ‘Joyfully we will serve the Sage
With those ornaments
That are most splendid
In this abode of nāgas.’

12.46 “At that point, the nāga king Kālika, along with the women from his inner chambers, his attendants and relations, and his sons and the members of his assembly, left his abode, all of them bearing flowers, incense, garlands, perfumes, powders, clothes, parasols, banners, and flags while playing cymbals, drums, and other musical instruments. They created clouds full of fragrant water, produced rain showers of fragrant rain, and made it rain a shower of nāga pearls and nāga flowers. Thus, with the great marvelous presence of the nāgas and the great superhuman power of the nāgas, they approached the Bodhisattva. Once they and their retinues had approached him, they worshiped the Bodhisattva, [F.151.b] bowing down before him with their heads at his feet, and they circled around him while playing cymbals and musical instruments. Then they stood to one side, praising him in verse. This is what they said:

12.47 “ ‘When the supreme person released that light
This entire buddha domain was illuminated.
For a moment, the three bad rebirths also ceased,
And Kālika’s abode was pervaded with light.

12.48 “ ‘The king of nāgas appeared truly delighted,
Seeing that light, and he spoke these words:
“Without a doubt, a buddha will come into being today,
For this light is, indeed, his golden-colored radiance.

12.49 “ ‘ “Accompanied by multitudes of nāga girls
Carrying parasols, banners, and clothes,
Delighted, we come before the Bodhisattva
To worship him with deep respect.

12.50 “ ‘ “Adorned with an abundance of jewels and flowers, the whole earth is
glittering;
All the groves of trees and medicinal shrubs are bending to the tree of
awakening;
All the rivers here are standing still, and the wind has likewise ceased to
blow,

For today you conquer Māra and become a buddha celebrated in the three worlds.

12.51 “ ‘ “Today, you have dimmed the rays of light of the sun, moon, Brahmā, and Śakra

With your light, Incomparable One, the touch of which has appeased the three bad rebirths.

May the coming of your light to our abode today, announcing the arising of a buddha,

Make us happy, too, and may your arising today, Worthy One, gladden our hearts.

12.52 “ ‘ “Just like these gods who come bearing full vessels and circle you,
Just like flocks of Indian rollers that come and wheel around in the sky,
This world, too, with its gods and humans stands intent on worshipping you,
For today you become a true path for seekers of wisdom, worthy of the world’s veneration.

12.53 “ ‘ “One can acquire no wealth greater than what we have found here, Swift One.¹⁸¹

Indeed, I have worshiped Krakucchanda, and the other preeminent sage named Kanaka.

I honored the best of conquerors, Kāśyapa, and today also the great bull of the Śākyas.

Aspiring for the state of the all-knowing, I have never been deprived of seeing the sages. [F.152.a]

12.54 “ ‘ “Release your lion’s roar, O Sage, its resonance pleasant like the sound of holy water,

So that your speech will ever shake the earth and its tall mountains, our whole world.

For one whose mind is fixed upon awakening and is uplifted by this ambition even now,

It is not possible that such a being could be stayed from coming to possess the ten powers.” ‘

12.55 “At that point, Śāntamati, the chief queen of the nāga king Kālīka, whose name was Suvarṇaprabhāsā, came forward surrounded by many nāga girls.¹⁸² They were holding many parasols, they were holding many cotton cloths, they were holding many pearl necklaces, they were holding many precious jewels, they were holding many high-quality garlands made by gods and humans, they were holding many bowls of incense, and they were

playing many cymbals and other musical instruments. They scattered many jeweled flowers on the path on which the Bodhisattva was walking, and they praised him with these verses:

- 12.56 “ ‘To you who are not bewildered; to you who have no trembling, no fears,
 no frights;
To you who are not dismayed or dispirited, joyful, unyielding, dispassionate;
To you who have no anger, no ignorance, no lust; to you who are free of
 craving;
To you who have become liberated—to you, Great Seer, we pay homage!
- 12.57 “ ‘You are a physician who removes the dart, a leader of those who are led;
Truly learned doctor, you free beings from their sufferings.
Recognizing those who are without sanctuary, refuge, or shelter,
You, a sanctuary, you, a refuge—you have arisen in the three worlds.
- 12.58 “ ‘Just as congregations of gods, faithful and delighted,
Rain down great showers of flowers from the sky
And cast down great bolts of cloth, Great Seer,
Be delighted, for today you will become a victor!
- 12.59 “ ‘Approach the lord of trees and sit there without fear.
Shake off the army of Māra and tear apart the net of afflictions.
Awaken to the calm, the supreme, the highest awakening,
Just as the victors of the past were awakened.
- 12.60 “ ‘The time has come for the fulfillment of your aspiration,
The reason you have worked so many tens of millions of eons,
Undertaking difficult deeds for the sake of freeing beings. [F.152.b]
Sit beneath the lord of trees and touch the highest awakening.’ [B6]
- 12.61 “ ‘At that point, Śāntamati, the Bodhisattva stepped out from the abode of the
nāga king, Kālīka, and approached the seat of awakening. As he approached
the seat, on the right-hand side there was a grass seller named Svastika who
was collecting grass.¹⁸³ He saw that the Bodhisattva was heading toward the
seat of awakening, and, impelled by the gods, he gathered up a bundle of
grass that was soft, tender, agreeable, attractive, curved like a peacock’s
neck, spiraling nicely to the right, fragrant, and pleasant to touch like the
down of the kācalindika bird. He took the bundle of grass, approached the
Bodhisattva, and offered it to him with the ambition that he would conceive
the aspiration for unsurpassable and perfect awakening.
- 12.62 “ ‘Now, Śāntamati, if one were to think that the grass seller Svastika had not
previously given grass and conceived the aspiration for awakening, or that
he had done so for the last time, one should not see it in that way. For it was

because of the previous vow made by the grass seller Svastika—namely, ‘I will be responsible for spreading out the mats upon the seat of awakening for all the bodhisattvas of this Fortunate Eon.’ Now, what was the cause of this? I know from first-hand experience, Śāntamati, that in the past, ninety-one eons before our Fortunate Eon, a realized one, a worthy one, a perfectly awakened buddha named Vipāśyin arose in the world. He was perfected in knowledge and conduct, a sublime one, a knower of the world, an unsurpassable trainer of those ready to be trained, a teacher of gods and humans, a blessed buddha.

12.63 “While giving a teaching, he made a prediction for a group of one thousand monks who were leading the holy life with satisfaction. He said, ‘You will all awaken fully to unsurpassable and perfect awakening during the Fortunate Eon.’ At that time, there was a householder sitting in that very assembly whose name was Matimat. [F.153.a] When he heard the prediction made on behalf of those bodhisattvas as he was sitting there, he conceived the aspiration for unsurpassable and perfect awakening, and made this vow: ‘I will prepare the lion’s seat for those realized ones of the Fortunate Eon as they are going to the seat of awakening.’

12.64 “Now again, Śāntamati, if one were to have the doubt, the differing opinion, or the question that perhaps the person who was the householder Matimat at that moment and time was someone else, one should not see it in that way. That is because the grass seller Svastika was at that moment and time the householder named Matimat. Furthermore, Śāntamati, in this very same manner you should understand the previous vow of the grass seller Svastika to be such that he gives a bunch of grass to some of the bodhisattvas and he presents some bodhisattvas with lion’s seats set with splendid arrays of jewels, according to the motivations of beings¹⁸⁴ and according to the degree of maturity of their spiritual faculties.

12.65 “At that point, Śāntamati, as the Bodhisattva arrived at the seat of awakening, which was at the base of the tree of awakening, the deity of the tree of awakening approached the Bodhisattva together with a thousand divine girls from the ten directions who were holding bouquets of flowers as well as incense, powders, and scented oils. Once they had approached the Bodhisattva, they bowed their heads at his feet and scattered the flowers, incense, powders, and scented oils that they had brought all around the Bodhisattva. Then they praised him with these verses:

12.66 “ ‘Homage to you, Magnanimous One; to you, fearless, steady, calm one;
To you, disciplined, delighted, contented, and brilliant one;
To you, the one who brings happiness; to you, blameless one;
To you who are liberated from faults. Homage to you, Teacher.

- 12.67 “ ‘Homage to you, the one and only source of help
Who bestows happiness on helpless folk mired in great suffering.
Homage to you, illustrious king of the physician-kings,
Who rids the world of the illnesses that are the afflictions.
- 12.68 “ ‘Just as sure as congregations of gods, faithful and delighted, [F.153.b]
Have rained down showers of heavenly flowers upon you,
In the same way, once you have defeated Māra with love,
You are certain to attain the supreme awakening today.
- 12.69 “ ‘Approach the lord of trees and sit down upon this seat.
Once you defeat Māra, all the darkness will dissipate.
You will awaken to that calm, supreme, highest awakening,
Just as those lordly sages of the past were awakened.
- 12.70 “ ‘Just as you have become purified for the sake of freeing the world
Through your completion of difficult deeds for tens of millions of eons,
In the same way, Great Seer, your supreme ambition has reached completion.
Today, beneath the lord of trees, you will awaken to awakening.’
- 12.71 “At that point, Śāntamati, the Bodhisattva came to the seat of awakening carrying the bundle of grass, which he spread out as his very own seat of grass at the base of the tree of awakening. He then bowed down to the tree of awakening and walked around it seven times, keeping it on his right. Just as soon as the Bodhisattva had spread out his seat of grass, Śāntamati, eighty-four thousand deities also prepared eighty-four thousand lion’s seats for the Bodhisattva. These seats were multicolored, beautiful to behold, tall, and lofty. They were entirely studded with jewels, raised upon jeweled daises, covered by jeweled nets, and draped with nets that had tiny bells woven into them. The seats had strands of pearls hung on them, and they were arranged upon several thousand bolts of cloth. Śāntamati, the Bodhisattva then displayed himself seated upon each and every one of those eighty-four thousand lion’s seats. Yet, the deities did not see each other. They were not aware of each other. Rather, each and every deity knew only this: ‘The Bodhisattva is seated upon my lion’s seat. Seated upon my lion’s seat, he will awaken to unsurpassable, perfect awakening.’ As a result of the joy and pleasure they felt at this very thought, they all became unable to be turned back from unsurpassable, perfect awakening.
- 12.72 *This was the twelfth chapter, “The Journey to the Seat of Awakening.”¹⁸⁵*

13. CHAPTER 13: THE TAMING OF THE MĀRAS

- 13.1 “Just as soon as the Bodhisattva took his seat upon the lion’s seat, Śāntamati, a ray of light issued from the tuft of hair between his eyebrows. This light is called *challenging Māra*, [F.154.a] and it reached a billion māras throughout the cosmos of a billion worlds and touched each of them in their respective abodes, which immediately gave them goose bumps. When they realized that their abodes were being consumed by the light and made dim in comparison, they thought to themselves, ‘What is the cause of this? For what reason have these abodes seemingly been made dim? Could it not be that a bodhisattva is seated on the seat of awakening and is awakening to unsurpassable, perfect awakening?’ Looking down, they saw that the Bodhisattva was seated at the seat of awakening.
- 13.2 “At that point, each and every one of those evil māras vanished from their respective abodes. Each and every māra was surrounded by immeasurable, incalculable hundreds of thousands of millions and billions of yakṣas. The yakṣas had various complexions, various disguises, various appearances, various heights, various turbans, and various heads. The yakṣas were carrying various weapons and various victory banners. Uttering various expressions, and with the great majestic power of a māra and the great superhuman power of a māra, each and every māra approached the tree of awakening so that māras extended for twenty thousand leagues and the māras’ assembly extended for more than eighty-four thousand leagues.
- 13.3 “Just as soon as this assembly of māras arrived, Śāntamati, at that moment they raised a great din of unpleasant, offensive, and unsavory sounds, like ‘Ooduk!’ ‘Pijik!’ ‘Huluhulu!’—that is, ‘Seize him!’ ‘Beat him!’ ‘Bind him!’ If those beings who were not yet free from passion were to have heard that din, they would have vomited hot blood and died, or they would have experienced the suffering of simply dying right away—that is, Śāntamati, unless the Bodhisattva were to conceal that noise from them. Consequently, the Bodhisattva was seized by a feeling of great compassion at that moment,

[F.154.b] and so he concealed that sound, saying, 'May this sound not harm beings! May it not kill them!' This, Śāntamati, is the scope of a bodhisattva's mastery of skill in means. Moreover, Śāntamati, even though he heard the noise, not even a single hair on the Bodhisattva's body stood on end. Why was that? The reason is that he had completely understood that all sounds are just like echoes, including that noise too.

13.4 "Once the deities who attended upon the tree of awakening became aware of the arrival of the assembly of māras, Śāntamati, they sought to dissuade the evil māras with sixteen different forms of dissuasion.¹⁸⁶ 'Enough, evil ones,' they said. 'What is the use of your putting so much effort and difficulty into making trouble in this way? Why do we say this? Evil ones, today the Bodhisattva is going to strike you down just like a great wrestler strikes down a much inferior wrestler. Evil ones, today the Bodhisattva is going to defeat you just like a great hero defeats an army of opponents. Evil ones, today the Bodhisattva is going to overpower you just like the full moon overpowers a firefly. Evil ones, today the Bodhisattva is going to blow you away like a strong wind blows away a bundle of straw. Evil ones, today the Bodhisattva is going to fell you as if you were a great sāla tree cut down at the roots. Evil ones, today the Bodhisattva is going to terrify you like only a great-maned lion can terrify a herd of deer. Evil ones, today the Bodhisattva is going to evaporate you like the heat of the sun evaporates water in the hoofprint of a cow. Evil ones, today the Bodhisattva is going to destroy you like a great king destroys a city of enemies. Evil ones, today the Bodhisattva is going to make you run away like a criminal trying to escape from an execution. Evil ones, today the Bodhisattva is going to confound you like a conflagration confounds a merchant loaded with provisions for the road. Evil ones, today the Bodhisattva is going to make you suffer like an unrighteous king who is exiled from his kingdom.¹⁸⁷ [F.155.a] Evil ones, today the Bodhisattva is going to make you hang your heads like an old curlew whose wings have been clipped. Evil ones, today the Bodhisattva is going to strike a blow upon you like a group of travelers in the wilderness who have just exhausted their provisions. Evil ones, today the Bodhisattva is going to make you flail about like passengers whose ship has wrecked in the middle of the ocean. Evil ones, today the bodhisattva is going to make you wither like the grass and forests during the conflagration at the end of an eon. Evil ones, today the Bodhisattva is going to pulverize you like stones being struck with a great vajra.'

13.5 "However, Śāntamati, even though the deities who attended upon the tree of awakening sought to dissuade those evil māras with the sixteen forms of dissuasion, the māras did not turn back. At that point, Śāntamati, the Bodhisattva raised his right arm, which was golden-colored, soft, youthful,

full of vitality, and had made the preparations for liberation and the knowledges by practicing generosity, self-discipline, restraint, moral conduct, patience, heroic effort, meditation, wisdom, love, compassion, joy, equanimity, the applications of mindfulness, the right efforts, the foundations for superhuman power, the spiritual faculties, the powers, the constitutive factors of awakening, calm abiding, and deep insight for incalculable hundreds of thousands of millions and billions of eons, and he wiped his whole body clean, including the top of his head. Then, directed by great compassion and with the ambition to bring about the liberation of all beings, he brought down the blessed buddhas in all the worlds directly before him, and with attention and full awareness, he touched the great earth with his hand.

13.6 “Just as soon as the Bodhisattva touched the great earth, Śāntamati, at that very moment the great earth shook in six ways. [F.155.b] It quaked, it quivered, it trembled; it wobbled, it wavered, it swayed; it teetered, it tottered, it tremored; it shook, it shivered, it shuddered; it rattled, it rolled, and it clattered. It boomed; it thundered; it rumbled. When the eastern side fell, the western side rose. When the western side fell, the eastern side rose. When the southern side fell, the northern side rose. When the northern side fell, the southern side rose. When the edges fell, the middle rose. When the middle fell, the edges rose. In this way, Śāntamati, a great earthquake occurred in the world at that moment in these six ways and with these eighteen indications of its magnitude.

13.7 “Still, the evil māras could be heard making a great noise, with sounds like ‘Phucchak!’ ‘Picik!’ ‘Seize him!’ ‘Strike him!’ ‘Bind him!’¹⁸⁸

13.8 “Then, through the majestic power of the Bodhisattva, the assembly of māras heard a voice calling out from the sky above them. It sounded like this:

13.9 “ ‘You should go for refuge to this seer
Who maintains perfect moral conduct.
For he is the giver of fearlessness;
He is protector of all embodied beings.’

13.10 “When the assembly of māras heard this voice, Śāntamati, eight millions of billions upon billions of yakṣas fell down upon the surface of the earth, face-down on the ground, and they cried, ‘Protect us!’¹⁸⁹

13.11 “The remaining māras and their armed forces wanted to flee, but they were unable to flee. So, out of compassion for them, the Bodhisattva released a ray of light from his body that made all their fears disappear and returned them to their own abodes.

- 13.12 “While the Bodhisattva was showing the conquest of the māras to be child’s play for him, Śāntamati, the eight millions of billions upon billions of yakṣas who were in the assembly of māras conceived the aspiration for unsurpassable and perfect awakening, a further ninety-nine thousand millions and billions of other beings conceived the aspiration for unsurpassable and perfect awakening, [F.156.a] and eighty-four thousand divine beings who had already completed the preparations for it attained acceptance of the fact that things do not arise.”
- 13.13 *This was the thirteenth chapter, “The Taming of the Māras.”*¹⁹⁰

14. CHAPTER 14: THE TURNING OF THE WHEEL
 OF DHARMA

- 14.1 “Indeed, Śāntamati, some gods and humans thought that the conquest of the māras had immeasurable differences in this way, while some thought that Māra was not approaching in any way at all.¹⁹¹ Some thought the Bodhisattva was seated upon a mat of grass, while some saw the Bodhisattva seated upon a lion’s seat resting on a splendid arrangement of lotus flowers made of jewels. Some saw the Bodhisattva situated upon the surface of the earth, while some saw the Bodhisattva seated upon a lion’s seat situated in the vault of the sky. Some saw the tree of awakening as the king of trees, the sacred fig tree; some saw it as the divine Pārijāta tree; some saw it as the divine Kovidāra grove.¹⁹² Some saw the tree of awakening as entirely made of jewels. Some gods and humans saw the tree of awakening as being equal in height to a palm tree, and they saw the lion’s seat as equal to half the height of a palm tree. Some saw the tree of awakening as being equal in height to seven palm trees, and they saw the lion’s seat to be equal in height to three and a half palm trees. Some saw the tree of awakening to be eighty-four thousand leagues in height and the lion’s seat to be forty-two thousand leagues in height.
- 14.2 “Now, some gods and humans saw the Bodhisattva conquering Māra. Some saw only one māra. Some saw a vast army of māras. Some saw the Bodhisattva making child’s play out of defeating Māra. Some saw the bodhisattva up in the vault of the sky at the same time as he was awakening to supreme awakening while being seated upon the lion’s seat at the base of the tree of awakening. Indeed, Śāntamati, bodhisattvas have immeasurable capacity. The particular conditions and qualities of those who have gone to the supreme point of the seat of awakening have appeared in truly immeasurable ways. [F.156.b]

- 14.3 “What is more, Śāntamati, when the Bodhisattva had gone to the supreme point of the seat of awakening, an immeasurable, incalculable number of bodhisattvas, whose past actions were in the same category as his own, came from immeasurable, incalculable worlds throughout the ten directions, and they urged him on by uttering words to him. They said the word ‘fearlessness,’ and the word ‘security,’ and the words ‘happiness’ and ‘bliss.’ They said the words ‘haste’ and ‘speed.’ They said the word ‘bravo!’ They urged him on by uttering the words ‘success,’ ‘valor,’ ‘good man,’ ‘irreversible one,’ ‘nourishment,’ ‘auspicious,’ ‘no more pain,’ ‘no fatigue,’ ‘past motivation,’ ‘unfailing effort,’ ‘cheerfulness,’ ‘rock-solid as a vajra,’ ‘the child’s play of a good man,’ ‘benefit,’ ‘connecting with awakening in a single moment,’ ‘the knowledge of an omniscient one,’ and ‘complete awakening.’
- 14.4 “In this way, Śāntamati, the bodhisattvas who had gathered there from the worlds throughout the ten directions cheered on the Bodhisattva who had gone to the supreme point of the seat of awakening with thousands of different words of encouragement. They performed various forms of worship, and they extolled him with hymns of various sorts. The Bodhisattva’s past actions were done well, and thus the bodhisattvas who had gathered there from the worlds throughout the ten directions cheered on the Bodhisattva who had gone to the supreme point of the seat of awakening and they worshiped him. Nevertheless, he did not feel any affection for them, nor did he feel any anger toward the army of māras.
- 14.5 “Being free of affection and anger, Śāntamati, and with the wisdom that is connected with awakening in a single moment of thought,¹⁹³ the Bodhisattva then awakened fully to that which should be known, to that which should be seen, to that which should be attained, to all that to which one should be fully awakened—that is, complete awakening. [F.157.a]
- 14.6 “Moreover, Śāntamati, when the Realized One had achieved awakening, an immeasurable and incalculable number of blessed buddhas from throughout the ten directions extended their right hands to him, and they asked him, ‘Is your body not tired?’ And they asked, ‘Have you become awakened to the tireless state?’ and, ‘Have you become awakened to the state of ease?’ ‘Have you become awakened completely to what is self-arisen?’ ‘Have you awakened to what is not hindered?’ And they asked him, ‘Have you awakened through the knowledge of sameness?’ ‘Have you awakened through omnipresent knowledge?’¹⁹⁴ ‘Do you have as your scope what is unadulterated?’ ‘Are you wearing the armor of great compassion?’ ‘Have you made sure the lineage of the Three Jewels remains unbroken?’ And they asked him, ‘Have you gained mastery over all things?’

- 14.7 “In this respect, those beings whose spiritual faculties had reached maturity were aware of the activity of the realized ones, whereas those beings whose spiritual faculties were still immature were unaware of it.
- 14.8 “Moreover, Śāntamati, once the Realized One had attained awakening he experienced the happiness that finds pleasure in the Dharma for seven nights without closing his eyes. He also gazed at the tree of awakening without closing his eyes. Hundreds of thousands of gods also worshiped him, sang songs of praise to him, and bowed down before him. Hundreds of thousands of apsarases also worshiped him, sang songs of praise to him, and bowed down before him. When they saw the Realized One’s demeanor, they also conceived the aspiration for unsurpassable, perfect, and complete awakening.
- 14.9 “Moreover, Śāntamati, when the Realized One had attained awakening, the Four Great Kings approached him bearing alms bowls.¹⁹⁵ Just as they came from this world of four continents, in the same way four billion more great kings from a billion more worlds with four continents also approached the Realized One, and they were bearing alms bowls, too. In this regard, Śāntamati, the Realized One accepted these four billion alms bowls, [F.157.b] and having accepted them he made them into a single alms bowl through the force of his empowering authority. Still, each of the great kings had the thought, ‘The Realized One has accepted my alms bowl! The Realized One will eat from my alms bowl!’ As a result of the joy and pleasure they felt at this very thought, they all became unable to be turned back from unsurpassable, perfect awakening.
- 14.10 “Moreover, Śāntamati, once the Realized One had attained awakening, the merchants Trapuṣa and Bhallika,¹⁹⁶ and another sixty thousand gods, approached the Realized One carrying his first meal, and gave it to him. They had made the prior vow, ‘We will be the first to provide the Realized One with a meal.’ Once they had provided the Realized One with his first meal, they became unable to be turned back from unsurpassable, perfect awakening as a result of the joy and pleasure they felt at this very act.
- 14.11 “Indeed, Śāntamati, when he had gone to the supreme point of the seat of awakening, the Bodhisattva worked for the benefit of beings even before he had achieved the knowledge of an omniscient one, and once he had achieved awakening, the Realized One worked for the benefit of beings even before he turned the wheel of the Dharma, and he did so to a great extent. It isn’t that he only did so from the time when he first conceived the aspiration for awakening until he reached the seat of awakening. In this way, too, Śāntamati, one should understand that by the very act of being seated for awakening—just by that very act—a bodhisattva works for the benefit of immeasurable beings.

- 14.12 “Moreover, Śāntamati, when the Realized One had attained awakening, Brahmā Śikhin vanished from the Brahmā world and, accompanied and preceded by six million eight hundred thousand gods from the Heaven of Brahmā’s Assembly, he appeared right in front of the Blessed One. He bowed his head at the feet of the Blessed One and walked around him seven times, keeping him on the right, and entreated the Blessed One, ‘Teach the Dharma, Blessed One, so that the wheel of Dharma may be set in motion! Teach the Dharma, Sublime One! There are beings who are worthy recipients of the Dharma. They will understand the Dharma taught by the Realized One!’ [F.158.a] He did this, too, as a result of the vow he made in the past at the time when he was the son of King Dhṛtarāṣṭra: ‘I will entreat all the realized ones who attain awakening in the Fortunate Eon to turn the wheel of Dharma.’
- 14.13 “Now, Śāntamati, if one were to think that Brahmā Śikhin was the only one who entreated the Realized One to turn the wheel of Dharma, and no one else did too, then one should not see it in that way. The reason is that just as Brahmā Śikhin entreated him, the Realized One was likewise being entreated by one billion other brahmās. One billion śakras and one billion bodhisattvas were also entreating the Blessed One to turn the wheel of Dharma.
- 14.14 “When the Blessed One had settled upon the place where he would turn the wheel of Dharma, Brahmā Śikhin prepared the lion’s seat for the Blessed One at the Deer Park at Sage Landing in Vārāṇasī. It was forty-two thousand leagues tall, endowed with the finest of all features, multicolored, and beautiful to behold as it rested upon the surface of the earth. Just as Brahmā Śikhin prepared a lion’s seat for the Realized One, lion’s seats were likewise prepared for the Realized One by one billion other brahmās, one billion śakras, and one hundred billion bodhisattvas along with their retinues. They were also multicolored, beautiful to behold, and endowed with the finest of all features.
- 14.15 “Now, Śāntamati, the Blessed One went to the Deer Park at Sage Landing in the great city of Vārāṇasī, and once he had arrived there he made it appear that he sat down upon every single one of those lion’s seats. In this regard, each and every one of the śakras, brahmās, lokapālas, and bodhisattvas thought, [F.158.b] ‘The Realized One is seated upon my lion’s seat! Seated upon my lion’s seat, he will set the wheel of Dharma in motion!’ As a result of the joy and pleasure they felt at this very thought, they all became unable to be turned back from unsurpassable, perfect awakening.
- 14.16 “As soon as the Blessed One sat upon those lion’s seats, at that precise moment infinite and limitless worlds throughout the ten directions trembled and were pervaded by a great light. Now, at that moment the Blessed One settled into a state of meditative concentration known as *infinite range*. As

soon as the Blessed One had settled into that meditative concentration of *infinite range*, at that precise moment the worlds throughout this cosmos of a billion worlds became level like the palm of one's hand, and the beings in the hell realms, the animal realms, the realms of Yama, the human realms, and the god realms throughout the cosmos of a billion worlds were all transfixed in bliss. Not a single being was troubled by passion, hatred, or ignorance, nor were they troubled by any of the afflictions. Their minds were filled with love for one another, and they thought of one other as their mothers and fathers.

14.17 “Moreover, as soon as the Blessed One settled into the meditative concentration of *infinite range*, at that precise moment immeasurable and incalculable bodhisattvas from throughout the ten directions came to hear the Dharma from the Blessed One. At the same time, all the mighty and distinguished gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and superhuman beings throughout the cosmos of a billion worlds also drew near to the Blessed One to hear the Dharma from the Blessed One. Indeed, Śāntamati, at that moment there was not a single spot of ground here in this cosmos of a billion worlds, not even one so small in size as the very tip of a hair from a horse's tail, [F.159.a] that was not occupied by mighty and distinguished beings there to hear to the Dharma from the Blessed One.

14.18 “At that point, knowing that a great assembly was gathered there, the Blessed One emerged, mindful and alert, from that state of meditative concentration. Emerging from that state, he looked upon the entire world with the eye of a realized one, directed by great compassion, and he turned the wheel of the Dharma that had not been turned before for ascetics and brahmins as well as for anyone in this world who is in accord with the Dharma. Moreover, Śāntamati, the Realized One turned the wheel of Dharma in such a way that all beings were satisfied according to their own thoughts and motivations, and so that the beings gathered in the assembly understood the declaration of the Dharma to be speaking to each of them personally. When the Blessed One turned the wheel of Dharma, immeasurable and incalculable bodhisattvas came from throughout the ten directions to hear it, and thousands upon millions upon billions of gods formed a great gathering of deities from the desire realm and the form realm.

14.19 “In this respect, Śāntamati, when the Blessed One pronounced the statement, ‘Kaunḍinya, the eye is impermanent,’ the beings there who could be trained by the word *suffering* heard ‘the eye is suffering.’ Those who could be trained by *no self* heard ‘the eye is not self.’ Those who could be trained by *emptiness* heard ‘the eye is empty.’ Those who could be trained by *calm* heard ‘the eye is calmed.’ Those who could be trained by *withdrawal* heard ‘the eye

- is withdrawn.¹⁹⁷ Those who could be trained by *groundlessness* heard ‘the eye is groundless.’¹⁹⁸ Those who could be trained by *baselessness* heard ‘the eye is baseless.’
- 14.20 “Those who could be trained by *illusion* heard ‘the eye is like an illusion.’ Those who could be trained by *dream* heard ‘the eye is like a dream.’ Those who could be trained by *moon reflected in water* heard ‘the eye is like the moon reflected in water.’¹⁹⁹ Those who could be trained by *mirror image* heard ‘the eye is like a mirror image.’ Those who could be trained by *echo* heard ‘the eye is like an echo.’ [F.159.b] Those who could be trained by *thus characterized by emptiness, groundlessness, desirelessness, being unconditioned, not being born, and not arising* heard ‘the eye is characterized by emptiness, groundlessness, desirelessness, being unconditioned, not being born, and not arising.’
- 14.21 “Those who could be trained by *dependent arising* heard ‘the eye is dependently arisen,’ and they also heard, ‘As is the case with the eye, so, too, the other senses up to and including the mind are dependently arisen.’²⁰⁰ They heard, ‘In the same way, the objects of sight, sound, smell, taste, and touch, as well as mental objects are empty.’
- 14.22 “Some heard about the impermanence of the aggregates, some about the impermanence of the elements, and some about the impermanence of the sense spheres.²⁰¹ Some heard about the impermanence of the aggregates, but not about the impermanence of the elements. Some heard about the impermanence of the elements, but not about the impermanence of the aggregates.²⁰²
- 14.23 “Some were liberated by the word *suffering*. Some were liberated by the word *origin*. Some were liberated by the word *cessation*. Some were liberated by the word *path*.
- 14.24 “Some heard a talk about the applications of mindfulness. Some heard a talk about the right efforts. Some heard a talk about the foundations for superhuman power. Some heard a talk about the spiritual faculties. Some heard a talk about the powers. Some heard a talk about the constitutive factors of awakening. Some heard a talk about the path. Some heard a talk about calm abiding. Some heard a talk about deep insight. Some heard a talk about causal dependence. Some heard a talk connected to the disciples. Some heard a talk connected to the Vehicle of the Solitary Buddhas. Some heard a talk connected to the Great Vehicle. [F.160.a]
- 14.25 “Indeed, Śāntamati, the Realized One turned the wheel of Dharma in such a way that all beings were satisfied according to their own thoughts and motivations. Indeed, Śāntamati, not even the monk Śāriputra would be able to calculate the benefit done for beings when the Realized One turned the

wheel of Dharma, even if he were to spend one hundred years working on the calculation of the benefit for those beings. What more could be said by other beings?"

14.26 While this teaching was being given on the Blessed One's turning of the wheel of Dharma, and the child's play he made of the severe ascetic practices, the journey to the seat of awakening, the conquest of Māra, the splendid array, and the lion's roar, eighty-four thousand beings conceived the aspiration for unsurpassable and perfect awakening, and immeasurable beings were brought to maturity by means of the three vehicles.²⁰³

14.27 *This was the fourteenth chapter, "The Turning of the Wheel of Dharma."*²⁰⁴

15. CHAPTER 15: THE BASES OF COGNITION

- 15.1 Now Vajrapāṇi, Lord of the Guhyakas, said to the Blessed One, “I hope, Blessed One, that I have not made any false statements about the Realized One in this teaching. Indeed, I hope that what I have said aligns with the teaching of the realized ones. Blessed One, the teaching of the realized ones is deep; Blessed One, the secret of the realized ones is profound. It runs counter to the whole world. The understanding of the minds of the realized ones, Blessed One, is truly difficult to grasp. What I have taught, Blessed One, is whatever knowledge of the realized ones has been established in my body and comes out in that way. It is not due to my own personal effort.”
- 15.2 The Blessed One responded, “Precisely so, Lord of the Guhyakas. It is just as you have said. All those who speak the Dharma in conformity with the realized ones, Lord of the Guhyakas, have had the wisdom of the realized ones established in their bodies. Why so? It would not be possible otherwise, Lord of the Guhyakas. It would make no sense. It is simply impossible for beings who have not been empowered by the authority of the realized ones [F.160.b] to be in conformity with the true nature of the realized ones or to speak of the secrets of the realized ones. Why is that? Who, indeed, has the power to understand, hear about, or speak of the secrets of the realized ones without being empowered by the authority of the realized ones?²⁰⁵ Moreover, Lord of the Guhyakas, those who say that the true nature of the realized ones is the real, that the true nature of the realized ones is reality, that the dwelling place of the realized ones is the real, they are speaking correctly. Those who say this are giving a correct formulation of the Dharma.
- 15.3 “Truly, Lord of the Guhyakas, what is taught, indicated, and made evident here in this formulation of the Dharma is the unsurpassable and perfect awakening of the blessed buddhas of the past, present, and future, which runs counter to the whole world. Moreover, Lord of the Guhyakas, all those beings who hear this formulation of the Dharma, take an interest in it, and accept it will also run contrary to the whole world. Lord of the Guhyakas,

those who take an interest in this formulation of the Dharma and accept it after they hear it will be able to pick up Mount Meru, the king of mountains, and support it with their heads or their shoulders. However, those beings who have not put down the proper roots of virtue will not even be able to take an interest in this formulation of the Dharma, much less accept it or believe in it. What more need be said about upholding it, supporting it, understanding it, or putting it into practice? That would be impossible.

15.4 “Lord of the Guhyakas, the beings who hear this formulation of the Dharma and take an interest in it will not have served only one buddha or even ten buddhas. It should be understood, Lord of the Guhyakas, that these good persons will have served buddhas for many hundreds of thousands of millions and billions of eons, and they will have accumulated a supply of merit and become resolved upon the Great Vehicle. Lord of the Guhyakas, such beings will not have served one buddha, nor two, nor three, [F.161.a] nor four, nor five, nor will they have served ten. Rather, Lord of the Guhyakas, such beings will have served many buddhas, done the preparations, and put down the roots of virtue within this Great Vehicle.”²⁰⁶

15.5 The bodhisattva Śāntamati then inquired of the Blessed One, “It is said, ‘calming, calming.’²⁰⁷ What is this ‘calming,’ Blessed One, or through the calming of what is there said to be calming?”²⁰⁸

15.6 The Blessed One said, “When the word *calming* is said, noble son, it is a designation for the calming of the afflictions. The expression *calming of the afflictions* is a designation for the calming of fantasies, ruminations, and suppositions.²⁰⁹ The expression *the calming of fantasies, ruminations, and suppositions* is a designation for the calming of fixed attention to notions in the mind. The expression *the calming of fixed attention to notions in the mind* is a designation for the calming of the distorted views. The expression *the calming of the distorted views* is a designation for the calming of a cognitive basis or cause. The expression *the calming of a cognitive basis or cause* is a designation for the calming of craving, becoming, and ignorance. The expression *the calming of craving, becoming, and ignorance* is a designation for the calming of the conceptualization of ‘I’ and ‘mine.’ The expression *the calming of the conceptualization of ‘I’ and ‘mine’* is a designation for the calming of name and form. The expression *the calming of name and form* is a designation for the calming of the view that the self is eternal and the view that the self is destroyed completely at death. The expression *the calming of the view that the self is eternal and the view that the self is destroyed completely at death* is a designation for the calming of the belief in a true self.

15.7 “Indeed, Śāntamati, all those afflictions that occur in association with beliefs, causes, and cognitive bases arise from the belief in a true self. From the calming of the belief in a true self comes the calming of all views. From

the calming of the belief in a true self comes the calming of all wishes. [F.161.b] From the calming of the belief in a true self comes the calming of all afflictions.²¹⁰

15.8 “Indeed, Śāntamati, just as all the blossoms, leaves, and branches of a tree wither when the tree is cut at the roots, in the same way all afflictions are calmed through the calming of the belief in a true self.²¹¹ All the afflictions and the things to which one clings, Śāntamati, arise when one does not thoroughly comprehend the nature of the belief in a true self. Whereas for one who has thoroughly comprehended the nature of the belief in a true self, all the afflictions and the things to which one clings do not arise and do not cause one trouble.”

15.9 “Once again, Blessed One, what is thorough comprehension of the belief in a true self?” asked Śāntamati.

The Blessed One answered, “Thorough comprehension of the belief in a true self, Śāntamati, is the nonarising of a self. Thorough comprehension of the belief in a true self is the nonarising of a being; it is also the nonarising of the beliefs in a person or a life force. Moreover, Śāntamati, this belief is not found internally, and it is not found externally. This belief is everywhere unfounded, and it is from the unfounded nature of this belief that there is the knowledge that is without foundation. This, Śāntamati, is the thorough comprehension of the belief in a true self.

15.10 “The expression *thorough comprehension of the belief in a true self*, Śāntamati, is a designation for emptiness. Due to an acceptance that it is in conformity with emptiness, one does not hold on to that belief. This, too, Śāntamati, is thorough comprehension of the belief in a true self.²¹² Due to the belief in emptiness, groundlessness, desirelessness, being unconditioned, not being born, and not arising, Śāntamati, one does not hold on to the belief that there is a true self.²¹³ This, too, Śāntamati, is thorough comprehension of the belief in a true self.

15.11 “This so-called ‘true self,’ Śāntamati, does not have a self.²¹⁴ It does not draw anything to itself; it does not expand its control. It does not accumulate; it does not disperse.²¹⁵ From the very beginning, it is an unreal thing, a figment of the imagination, and an unreal thing, a figment of the imagination, cannot be ascertained or determined. What cannot be ascertained or determined cannot be made, firmly established, [F.162.a] erected, or inhabited.²¹⁶ What cannot be made, firmly established, erected, or inhabited is what is called *calm*.²¹⁷

15.12 Śāntamati then further inquired, “It is said, ‘a calmed one, a calmed one.’ Blessed One, through the calming of what is one said to be a calmed one?”

- 15.13 The Blessed One answered, “When one has a basis for cognition, one inflames the mind. The one who does not make anything into the basis for cognition, that one does not become inflamed. One who is not inflamed is called *a calmed one*. Indeed, Śāntamati, just as a fire burns when it has fuel and it stops burning when it has no fuel, in the same way one inflames the mind when one has a basis for cognition and one calms down when one does not have a basis for cognition.²¹⁸ [B7]
- 15.14 “In this respect, Śāntamati, the bodhisattvas who have mastered skill in means and purified the perfection of wisdom understand the nature of calming the bases for cognition, but they do not calm down the cognitive basis for the roots of virtue.²¹⁹ They do not generate the cognitive bases for the afflictions, but they still generate the cognitive bases for the perfections.²²⁰ They let go of the cognitive bases for the secondary afflictions and Māra, but they do not let go of the cognitive bases for the qualities that are conducive to awakening. They do not take hold of the cognitive bases for desiring the teachings for the disciples and the solitary buddhas, but they do not give up the cognitive basis for the aspiration for the state of an omniscient one. They have a strong regard for the cognitive basis of emptiness, but they still look for the cognitive basis of great compassion for all beings.
- 15.15 “Furthermore, Śāntamati, bodhisattvas who have mastered skill in means and purified the perfection of wisdom attain mastery over the bases of cognition.²²¹ They have a profound knowledge of the cognitive basis of what is not born, but they do not let go of the cognitive basis of taking rebirth intentionally. They enter into the cognitive basis of what is unconditioned, yet they bring out the cognitive basis of the roots of virtue, which are conditioned. They examine the cognitive basis of the groundless, but they do not destroy the cognitive basis of the aspiration for awakening. [F.162.b] They display the cognitive basis of what is without desire, but they do not condemn the cognitive basis of the three worlds.
- 15.16 “Becoming adepts at wisdom and skill in means, they also gain the ability to control all the bases of cognition in such a way that, even when something repulsive becomes the object of their cognition, their minds remain fixed on the beautiful body of the realized ones. While making an impermanent thing the object of their cognition, their minds remain firmly in a state of tirelessness with respect to the world of rebirth. While making suffering the object of their cognition, their minds remain set on establishing all beings in the bliss of cessation. While making *no self* the object of their cognition, their minds remain fixed on having great compassion for all beings.

- 15.17 “While making desire the object of their cognition, their minds remain set on providing a vision of the great medicine of revulsion to those who indulge their desires. While making hatred the object of their cognition, their minds remain set on providing a vision of the great medicine of great love to those who carry out acts of hatred. While making ignorance the object of their cognition, their minds remain set on providing a vision of the great medicine of dependent arising to those who commit acts of ignorance. While making an equal measure of desire, hatred, and ignorance the object of their cognition, their minds remain set on providing a vision of the great medicine of perceiving impermanence to those who carry out an equal measure of such acts.
- 15.18 “While making dispassion the object of their cognition, their minds remain set on guiding the disciples. While making the absence of hatred the object of their cognition, their minds remain set on guiding the solitary buddhas. While making the absence of ignorance the object of their cognition, their minds remain set on guiding the bodhisattvas.
- 15.19 “While making form the object of their cognition, their minds remain set on attaining the form of a realized one. While making sound the object of their cognition, their minds remain set on attaining the voice of a realized one. While making smell the object of their cognition, their minds remain set on attaining the scent of a realized one’s moral conduct. While making flavor the object of their cognition, their minds remain set on attaining the finest of flavors, which are the marks of a great being possessed by the realized ones. While making touch [F.163.a] the object of their cognition, their minds remain set on attaining the smooth and youthful hands and feet of a realized one. While making mental phenomena the object of their cognition, their minds remain set on attaining the profound comprehension of a realized one’s mind.
- 15.20 “While making generosity the object of their cognition, their minds remain set on attaining the distinctive features and secondary marks of a great being. While making moral conduct the object of their cognition, their minds remain set on the act of purifying a buddha domain. While making patience the object of their cognition, their minds remain set on attaining the pleasing tone of a brahmā’s voice and skin the color of gold. While making heroic effort the object of their cognition, their minds remain set on liberating all beings. While making meditation the object of their cognition, their minds remain set on developing the supernormal faculties. While making wisdom the object of their cognition, their minds remain set on allaying the pain of all beings that comes from their opinions and afflictions.

- 15.21 “While making love the object of their cognition, their minds remain set on making the minds of all beings devoid of anger. While making compassion the object of their cognition, their minds remain set on laying their hands on the true Dharma. While making joy the object of their cognition, their minds remain set on finding supreme joy in the teaching of the Dharma. While making equanimity the object of their cognition, their minds remain set on encouraging beings to let go of their anger and attachment.
- 15.22 “While making the means of drawing others to oneself the object of their cognition, their minds remain focused on bringing beings to maturity. While making the fault of avarice the object of their cognition, their minds remain set on giving away everything they have. While making the fault of indiscipline the object of their cognition, their minds remain set on the act of purifying their discipline. While making the fault of malice the object of their cognition, their minds remain fixed on the gentility and strength of patience. While making the fault of laziness the object of their cognition, their minds remain set on perfecting the powers of the realized ones. While making the fault of mental distraction the object of their cognition, their minds remain set on attaining the meditative concentration of the realized ones. While making the fault of faulty discrimination the object of their cognition, their minds remain set on the act of perfecting the knowledge of dispassion. [F.163.b]
- 15.23 “While fixing their attention upon the disciples and solitary buddhas, their minds remain set on the attainment of the Great Vehicle. While fixing their attention upon an agitated state of mind, their minds remained set on not committing any transgressions. While fixing their attention upon the bad places of rebirth that are the lower realms, their minds remained set on rescuing all those beings who had been reborn in bondage in the bad places of rebirth that are the lower realms. While fixing their attention upon the gods, their minds remained set on the fact that all one’s fortune comes to naught in the end. While fixing their attention upon human beings, their minds remained set on holding on to what is of central importance.
- 15.24 “While fixing their attention upon the mindful recollection of the buddhas, their minds remain set on making an actual connection with the buddhas. While fixing their attention upon the mindful recollection of the Dharma, their minds remain set on not being close-fisted as a teacher of the Dharma. While fixing their attention upon the mindful recollection of the Saṅgha, their minds remain set on attaining the state of being impossible to turn back from unsurpassable and perfect awakening. While fixing their attention upon the mindful recollection of surrender, their minds remain set on giving away everything they have to give. While fixing their attention upon the recollection of moral conduct, their minds remain set on bringing to

fulfillment their vow, meditation, and the constitutive factors of awakening. While fixing their attention upon the recollection of the gods, their minds remain set on becoming established in the knowledge of the buddhas, which is praised and lauded by all the gods.

15.25 “While fixing their attention upon the body, their minds remain set on attaining the body of a buddha. While fixing their attention upon speech, their minds remain set on attaining the speech of a buddha. While fixing their attention upon the mind, their minds remain set on attaining the even-mindedness of the buddhas.²²²

15.26 “While making conditioned things the object of their cognition, their minds remain set on attaining the knowledge of the realized ones to completion. While making unconditioned things the object of their cognition, their minds remain set on attaining the knowledge of the buddhas to completion.

15.27 “In other words, Śāntamati, the bodhisattva possesses no basis of cognition in which the mind’s attention is not fixed on achieving the knowledge of an omniscient one. The bodhisattva dedicates all bases of cognition to awakening. In fact, this vision that all things follow awakening is the bodhisattva’s mastery of skill in means. Śāntamati, [F.164.a] just as there is nothing that grows out of the ground throughout the cosmos of a billion worlds that is not put to use by the beings who are likewise born here for their growth, in the very same way, Śāntamati, there are no cognitive bases that bodhisattvas do not perceive as a benefit for awakening and are not put to use for awakening by those bodhisattvas who have mastered skill in means.²²³ Śāntamati, just as each and every material form is made from the four great elements, in the very same way, Śāntamati, for the bodhisattva who has mastered skill in means, each and every object of cognition possesses the nature and shape of awakening.

15.28 “Those beings who are stingy and have no gratitude, Śāntamati, enable bodhisattvas to achieve the perfection of generosity and the perfection of moral conduct to their full extent. Those beings who are lazy and commit acts out of anger enable bodhisattvas to achieve the perfection of heroic effort and the perfection of patience to their full extent. Those beings who are thickheaded and ignorant enable bodhisattvas to achieve the perfection of concentration and the perfection of wisdom to their full extent.

15.29 “When other beings do not return a favor, bodhisattvas do not become angry. Bodhisattvas do not become attached when other beings do not reciprocate. Bodhisattvas do not become full of themselves even when other beings offer them praise. At the same time, bodhisattvas do not become discouraged when other beings do not praise them. Bodhisattvas feel great compassion at the suffering of other beings. Bodhisattvas feel joy and

ecstasy at the happiness of other beings. Bodhisattvas cultivate [F.164.b] calm abiding for those beings who are unruly and difficult to tame. Bodhisattvas generate thoughts of gratitude for those beings who are well bred. Bodhisattvas generate thoughts of protection for those at the mercy of circumstances beyond their control. For those who have the power to affect their circumstances, however, bodhisattvas generate thoughts of advice, admonishment, and even punishment.²²⁴

15.30 “Bodhisattvas will deliver profound teachings to those who can gain an understanding from a highly condensed statement. Bodhisattvas will deliver extensive teachings to those who can gain an understanding from a full, detailed explanation. Bodhisattvas will give teachings that follow a progression to those who have a need for step-by-step guidance. Bodhisattvas will give teachings of a few syllables or a word to those who able to discern the meaning.

15.31 “Bodhisattvas will give teachings on deep insight to those who have done the preliminary practice of calm abiding. Bodhisattvas will give teachings on settling into meditative concentration for those who have done the preliminary practice of deep insight.

15.32 “To those who are attached to moral conduct, bodhisattvas will give teachings on the hell realms even though they are not their certain destination. To those who are attached to learning, bodhisattvas will give teachings on freedom.²²⁵ To those who are attached to meditative concentration, bodhisattvas will give teachings on using discernment. To those who are attached to living in the forest, bodhisattvas will give teachings that the mind is what should be brought into a state of solitude. To those who are attached to severe asceticism and the ascetic virtues of the pure ones, bodhisattvas will give teachings on the spiritual faculty of wisdom possessed by the noble ones. To those whose ignorance is great, bodhisattvas will give teachings on what becomes apparent through learning.

15.33 “To those who are oppressed by sensual desire, bodhisattvas will give teachings on what is repulsive. To those who are oppressed by hatred, bodhisattvas will give teachings on love. To those who are oppressed by ignorance, bodhisattvas will give teachings on dependent arising. [F.165.a] To those who carry out acts of passion, hatred, and ignorance in equal measure, bodhisattvas will give more expansive teachings in such a way that sometimes they will give teachings on what is repulsive, at other times they will give teachings on love, and at other times they will give teachings on dependent arising.

- 15.34 “Bodhisattvas will give teachings on superior forms of moral conduct, superior forms of intellect, and superior forms of discernment to those who need to be trained by teachings of a suitable nature. To those who need to be trained by a buddha, they will give suitable teachings on the truths and suitable teachings on the constitutive factors of awakening. To those who need to be trained by censure, they will teach the Dharma after turning away their faces. They will teach steadily and continuously to those who need to be trained by an unbroken stream of discourse. They will give teachings on the Dharma to those whose spiritual faculties are not yet mature.
- 15.35 “To those who need to be trained by diverse kinds of teachings, bodhisattvas will give teachings that contain parables, doctrinal exegesis, and avadānas. To those who need to be guided by profound teachings, they will give teachings on dependent arising, teachings on the nonexistence of a sentient being, and teachings on the nonexistence of a person. To those who are mired in views, they will give teachings on emptiness. To those who engage in rumination, they will give teachings on what is groundless. To those who make aspirations, they will give teachings on what is free from longing.
- 15.36 “To those who put stock in the aggregates, bodhisattvas will give teachings on the illusory nature of things. To those who put stock in the elements, they will give teachings on total isolation. To those who put stock in the sense spheres, they will give the teaching that things are like a dream.
- 15.37 “To those who dwell in the desire realm, bodhisattvas will give the teaching that everything is on fire. To those who dwell in the form realm, they will give the teaching that all conditioned things involve suffering. To those who live in the formless realm, they will give the teaching that all conditioned things are impermanent.
- 15.38 “To those who need to be trained by teachings about suffering, [F.165.b] bodhisattvas will give teachings on the contentment of the lineage of the noble ones. To those who need to be trained by teachings about bliss, they will give teachings on the four states of meditative concentration and the four immeasurable states. To those who need to be trained by teachings about the gods, they will give teachings on experiencing nothing but bliss. To those who need to be trained by teachings on distinguishing characteristics, they will give teachings on not grasping on to things and making them ‘mine.’
- 15.39 “To those who need to be trained as disciples, bodhisattvas will give teachings on the instructions and appropriate practices for them. To those who need to be trained as solitary buddhas, they will give teachings on little actions and little benefits. To bodhisattvas who are conceiving the aspiration for awakening for the first time, they will give teachings on ambition and

great compassion. To bodhisattvas who have been undertaking the conduct of a bodhisattva for some time, they will give teachings on not becoming wearied by the realm of rebirth. To bodhisattvas who have reached the stage of being impossible to turn back from awakening, they will give teachings on the purification of a buddha domain. To bodhisattvas who have one more life, they will give teachings on adorning the seat of awakening. To all those who have the potential to be trained by the buddhas, they will give teachings on what is fruitful and without deficiency.

15.40 “In short, Śāntamati, bodhisattvas who have purified their wisdom and their skill in means and who have gained mastery over the bases of cognition teach the Dharma that is fruitful. They satisfy all beings with their well-spoken words.”

15.41 When this teaching was given, ten thousand beings conceived the aspiration for unsurpassable and perfect awakening, and five hundred bodhisattvas attained an acceptance of the fact that things do not arise.

15.42 *This was the fifteenth chapter, “The Bases of Cognition.”²²⁶*

16.

CHAPTER 16: THE PREDICTION FOR VAJRAPĀṆI, LORD OF THE GUHYAKAS

- 16.1 At that point, some the bodhisattvas in the assembly had the thought, “When will Vajrapāṇi, Lord of the Guhyakas, awaken to unsurpassable and perfect awakening and become a perfect buddha? What will his buddha realm be called? What will be his name when he attains awakening? [F.166.a] What will his assembly of bodhisattvas be like?”
- 16.2 Then, knowing with his mind the train of thought in the minds of those bodhisattvas at that moment, the Blessed One smiled. When blessed buddhas smile, it is the nature of things that multicolored rays of light issue from the blessed one’s mouth. So, at that moment variegated, multicolored rays of blue, yellow, red, white, rose madder, brilliant, and shiny light issued forth and spread throughout limitless worlds, reaching upward as far as the Brahmā worlds, before they came back down and, after circling the Blessed One three times, they disappeared into the top of his head.
- 16.3 The bodhisattva of great courage, Śāntamati, then asked the Blessed One about the meaning of his smile by speaking the following verses:
- 16.4 “Resting in equipoise, like the face of the moon,
Your beautiful light, like the purest gold,
Dispels the darkness like the sun—
For what reason, Best of Men, do you show your smile?
- 16.5 “You have entered with conviction the pool of calm abiding,
Wherein the water of compassion arises by the force of endeavor,
And possesses the sweet fragrance of the blossom of mindfulness—
For what reason, Sublime Lotus, do you show your smile?
- 16.6 “Your wisdom is a butter lamp that dispels the darkness.
Mindfulness is its fine holder; calm abiding is the ghee;
Its wick is compassion by which it removes the three stains—

For what reason, Sublime Lamp, do you show your smile?

- 16.7 “With compassion for the world, the light of your deep insight
Removes defects from our eyes and extinguishes our craving.
You cleanse our world and you refine our eyes—
For what reason, Sublime Sun, do you show your smile?²²⁷
- 16.8 “You know the motivations of those in the world,
Together with its gods, which you illuminate.
The assembly is looking at you to say
Why you have displayed your smile.”²²⁸
- 16.9 When this was said, the Blessed One spoke [F.166.b] to the bodhisattva of great courage, Śāntamati: “While holding up this vajra, Vajrapāṇi, Lord of the Guhyakas, will worship all the realized ones of this Fortunate Eon, Śāntamati. He will take hold of the true Dharma, he will propagate this teaching of the Dharma on the secret of the realized ones, and he will make immeasurable beings ready for awakening.
- 16.10 “When the Fortunate Eon has ended and the true Dharma of the realized one, Roca, has disappeared, he will be born in the buddha domain of the realized one Akṣobhya. Taking birth in that Abhiratī world along with the realized one Akṣobhya, he will then maintain the teaching of the bodhisattvas on the one hundred and eight seals, go farther down the path to the goal, and become accomplished in understanding the way things are. In that way, he will encounter immeasurable, incalculable realized ones in the future. He will serve them, respect them, honor them, worship them, and he will lead the holy life in their presence. He will safeguard the true Dharma and make immeasurable hundreds of thousands of millions and billions of beings ready for perfect awakening.
- 16.11 “Finally, after traveling through more eons than there are grains of sand in the Ganges River, he will bring to completion the constitutive factors of awakening and awaken to unsurpassable, perfect, and complete awakening. He will appear as a realized one, a worthy one, a perfectly awakened one, one perfected in knowledge and conduct, a sublime one, a knower of the world, an unsurpassable trainer of those ready to be trained, a teacher of gods and humans, a blessed buddha known as Vajravikrāmin in the world called Samantapariśuddhā, [F.167.a] and this will occur during the era called Viśodhana.
- 16.12 “Moreover, noble son, Samantapariśuddhā, which will be the buddha domain of the blessed realized one Vajravikrāmin, will be wealthy, expansive, bountiful,²²⁹ pleasant, well populated with many gods and human beings, and packed with bodhisattvas. This buddha domain will be adorned with the seven precious substances: gold, silver, lapis lazuli, quartz,

agate, emerald, and red pearl. The world will be separated into square plots like a chessboard. It will be as flat as the palm of one's hand and pleasant to touch like the down of the kācalindika bird. It will be adorned with raised flags, victory banners, and parasols fringed with bunches of silken tassels. It will be covered with divine blossoms and jeweled flowers. The air will be filled with the smell of the finest incense, and the sky above it will resound with divine music. This world will be devoid of all the bad realms of rebirth and the unfavorable circumstances for practicing the Dharma. This world will be adorned with dwellings, floating palaces, and parks as though they were ornaments, and there will be food and drink to the heart's content, just like the enjoyments of the gods in the Heaven of the Contented.

16.13 “Even though the enjoyments there in the pavilions with their high peaks will be earthly and divine enjoyments, all the gods and human beings there will have their interest piqued by what is lofty; that is, they will take a keen interest in the knowledge of the buddhas. In that world, the names of the two other vehicles—that is, the Vehicle of the Disciples and the Vehicle of the Solitary Buddhas—will not even exist. There, the realized one Vajravikrāmin will be surrounded by an assembly of many hundreds of thousands of bodhisattvas, and that blessed one will give the bodhisattvas teachings that are completely unadulterated.

16.14 “Furthermore, the beings in that world will not see their customs degenerate, their livelihoods will not become corrupted, their moral conduct will not decline, and neither will their views degenerate. [F.167.b] The beings there will not be blind, crippled, hunchbacked, tongue-tied, mute, or lame,²³⁰ and neither will they have any impaired faculties. All the gods and humans will be adorned with twenty-eight of the marks of a great person. There, the length of that realized one's life will span eight intermediate eons. The gods and humans will not die before their time is ripe. Indeed, Śāntamati, these are just some of the immeasurable number of special conditions and qualities of the realized one Vajravikrāmin; there are many others, too.

16.15 “Additionally, when that realized one teaches the Dharma, he will give off light from his body. Now, when those beings see this light, they will think, ‘The Realized One is starting to give a teaching of the Dharma, so we should go to the Blessed One to listen to the Dharma.’ Some will arrive through the power of their own superhuman abilities and supernormal faculties. Some will arrive by means of the empowering authority of that realized one, who will then rise into the sky above the gods and human beings who have gathered there to a height of one hundred thousand palm trees. While hovering there in a cross-legged position, he will pervade that world of four great continents with his body. He will then teach the Dharma to those bodhisattvas using the speech a realized one, which satisfies all beings

according to their own thoughts and motivations, and with the voice and tone of a buddha, which can be understood throughout an immeasurable number of worlds in the ten directions. Moreover, not even a single being among them will go against or offer resistance to the Dharma taught by that realized one. Each and every one of those beings will have sharp faculties and the ability to understand highly condensed statements. In that world, there will be no king other than the true king of the Dharma, the realized one Vajravikrāmin. In that world, there will not be any possession [F.168.a] or sense of ownership, either. All those beings will be without possessions or a sense of ownership.

16.16 “Moreover, Śāntamati, the form of the realized one Vajravikrāmin will appear in front of any gods or human-like beings who wish to make an offering of alms, and he will be holding his alms bowl so that they may do so. When any gods or human-like beings see that realized one’s form, they will think, ‘The blessed realized one Vajravikrāmin wishes to enjoy a meal in my presence.’ Then, with their minds they will create a circular space with seats and places to lie down, and food and drink, and they will tell that blessed one that it is time for the midday meal. Then, that realized one will enjoy the meal, and after enjoying it, he will depart. When that realized one goes into seclusion, the bodhisattvas there will dwell in an array of states of meditative concentration. That world will possess these special conditions and qualities and an immeasurable number of others. Therefore, noble son, that world is called Samantapariśuddhā.”

16.17 Furthermore, while the description of the prediction for Vajrapāṇi, Lord of the Guhyakas, was being elucidated, twenty thousand beings conceived the aspiration for unsurpassable and perfect awakening. They made the vow, “I will be reborn in that buddha domain!” The Blessed One then made the prediction that all of them would be reborn there in Samantapariśuddhā, the buddha domain of the blessed realized one Vajravikrāmin.

16.18 Now, after Vajrapāṇi, Lord of the Guhyakas, heard the prediction given for him, he was satisfied, overjoyed, pleased, and glad. He felt both delight and cheerfulness of mind, and he threw his vajra up into the vault of the sky. Right when he threw the vajra, at that precise moment, [F.168.b] this cosmos of a billion worlds quaked in the six ways, and it rained a shower of flowers. It resounded with the sounds of hundreds of musical instruments. Garlands of flowers of various colors spontaneously manifested in the right hands of everyone in the assembly. Vajrapāṇi, Lord of the Guhyakas, then praised the Blessed One with these verses:

16.19 “Lord of Dharma, you are an abundant and inexhaustible treasury of the true Dharma.

You are skilled in the fine analysis of things everywhere for the benefit of the world.

Your heart is unwearied toward things; your detachment and surrender are firm.

Homage to you who are fixed upon the practice of such true forms of the Dharma.

16.20 “For your knowledge and your purified conduct, O Pure Being,
Full of virtue like a king, your glory known far and wide through the three worlds,
An inexhaustible stream of knowledge, now and forever through the three times,
I offer salutations to you whose level now is equal to the surpassing of attachment.

16.21 “The total purity of your pureness surpasses the pure luster of the moon.²³¹
The supreme splendor of your fine radiance surpasses the radiance of the sun.
The holy tones of your fine voice surpass the intonations of a brahmā.
I salute you, your radiance that of gold, foremost even among the Three Jewels.

16.22 “You display a body, but you are not at all bound to a body.
You speak with a voice, but concepts have no hold over you.
You proclaim the Dharma, but you have no fixed notion of a dharma.
You cause the liberation of beings, but you have no idea of a being.

16.23 “At no point whatsoever would it be possible to repay you,
Not even by all the beings of the world freed from the troubles of the home,
Except insofar as those beings understand what you have taught,
Dwell in the core of the practices, and are trained thereby in the truth.”

16.24 At that point, Vajrapāṇi, Lord of the Guhyakas, and all the members of the assembly who had been holding various jeweled garlands of flowers in their hands, completely covered the Blessed One with them. Right when those garlands of flowers were strewn at him, at that precise moment, this cosmos of a billion worlds became completely adorned with garlands of various flowers, and it also appeared as though it were separated into square plots like a chessboard. This was accomplished through the wondrous power of the Buddha. [F.169.a]

16.25 *This was the sixteenth chapter, “The Prediction for Vajrapāṇi, Lord of the Guhyakas.”²³²*

17. CHAPTER 17: ARTICULATING NONDUALITY

17.1 At that point, the bodhisattva Śāntamati said this to Vajrapāṇi, Lord of the Guhyakas: “The Realized One has made a prediction for you, Lord of the Guhyakas.”

Vajrapāṇi responded, “The prediction made for me, noble son, is one that has the nature of a dream.”

17.2 “What have you been predicted to obtain?”

“The prediction I have obtained, noble son, is for what does not obtain.”

17.3 “What does not obtain?”

“A being, a life force, a person, an individual entity, and a human being—these do not obtain.²³³ The aggregates, elements, and sense spheres do not obtain. It is the same with virtue, vice, purity, impurity, the defiled, the undefiled, the mundane, the transcendent, the conditioned, the unconditioned, the afflicted, the cleansed, saṃsāra, and nirvāṇa—these do not obtain.”

17.4 “If they do not obtain, then what was predicted here?”

“What was predicted is the knowledge that comes from the understanding of what cannot be grasped by the mind.”

17.5 “And is this knowledge produced by duality?”²³⁴

“If it were produced by duality,” Vajrapāṇi responded, “then one could not obtain a prediction. Since knowledge is not produced by duality, the predictions bodhisattvas obtain are only nondual predictions.”

17.6 Śāntamati then asked, “If knowledge is produced by nonduality, then who gives the prediction and who receives the prediction?”

“The one who gives the prediction and the one who receives the prediction are obtained by understanding that they are same. They are conceived from the position of nonduality.”²³⁵

17.7 “For one who has the position of nonduality, Lord of the Guhyakas, [F.169.b] what prediction can there be?”

- “For whichever position one has, that position being the position of nonduality, there is a prediction precisely for the one who has that position.”
- 17.8 “For which position is there a prediction for the one who stands thereon?”
- “For one who stands on the position that there is a self, there is a prediction. For one who stands on the position that there is a being, there is a prediction, as well as for one who stands on the position that there is a life force or a person.”
- 17.9 “On what is one standing when one is standing on the position that there is a self?”
- “When one is standing on the position that there is a self, one is standing on the position of being liberated by the realized ones.”
- 17.10 “What is standing on the position of being liberated by the realized ones?”
- “It is standing on the position of craving, becoming, and ignorance.”
- 17.11 Śāntamati asked, “On what is one standing when one is standing on the position of craving, becoming, and ignorance?”
- “One is standing on the position of what is perpetually not born and not produced,” said Vajrapāṇi.
- 17.12 “Standing on what is not born is what kind of stance?”
- “It is a stance that makes something known.”²³⁶
- 17.13 “What is made known by making something known?”
- “If one is making something known, it would not be something unknown.”
- 17.14 “What is not made known?”
- “All that is made known does not make it known.”
- 17.15 “If it is not made known, then how does one give an instruction?”
- “If one were to give an instruction, one would not make something known. Since one does not make something known, therefore one gives an instruction.”
- 17.16 “How is one instructed?”
- “When one does not receive information.”
- 17.17 “How does one not receive information?”
- “When one does not chase after words.”
- 17.18 “How does one not chase after words?”²³⁷
- “When one relies on the meaning.”
- 17.19 “How does one rely on the meaning?”
- “When one does not see the meaning.”
- 17.20 “How does one not see the meaning?” [F.170.a]
- “When one is not intent on meaning or lack of meaning.”
- 17.21 “When one is not intent on meaning or lack of meaning, then does one lack intent?”

- “When one is not intent on meaning or lack of meaning, then one is intent on the Dharma.”
- 17.22 “If one is intent on the Dharma, is that not simply being intent on something?”
- “One who is intent on the Dharma, noble son, is not intent on anything at all, because the thing on which such a being is intent is not a thing, nor is the one who is intent upon it a thing, either.”²³⁸
- 17.23 “What, again, is not a thing?”
- “Where not even the word *thing* obtains.”
- 17.24 “Where not even the word *thing* obtains, what sort of Dharma can there be?”
- “It is precisely the Dharma, noble son, to which words do not speak, because, as it is said, all things are inexpressible; they cannot be given voice, they cannot be put into words. Noble son, when one speaks the words ‘I speak,’ one misspeaks, and one who misspeaks possesses neither the Dharma nor the Discipline.”
- “You really should not say, Lord of the Guhyakas, that the Realized One misspeaks when he speaks the Dharma!”
- 17.25 “Have I not previously explained, Śāntamati, that the Realized One has not articulated or pronounced even a single syllable? What beings perceive as the Realized One speaking occurs through the force of their own vows and in accordance with their own motivations.”²³⁹
- 17.26 “What is the fault of one who speaks?”
- “One who speaks commits a fault of verbal action.”
- 17.27 “What is the fault of one who makes a verbal action?”
- “The fault of uttering words by thinking of syllables.”
- 17.28 “What, then, is faultless?”
- “What is not spoken, what is not pronounced, is not made known at all, and what is not made known is faultless. What is not made known as self or other, that is faultless.”
- 17.29 “What is the root of fault?”
- “The root of fault is grasping.”
- 17.30 “What is the root of grasping?”
- “Its root is fixation.” [F.170.b]
- 17.31 “What is the root of fixation?”
- “Its root is false supposition.”
- 17.32 “What is the root of false supposition?”
- “Its root is a view that takes something as a basis of cognition.”
- 17.33 “What is taken as a basis for cognition?”
- “Forms, sounds, smells, tastes, tactile sensations, and mental objects are taken as the bases for cognition.”

- 17.34 “What is not taken as the basis for cognition?”
 “The propensity for craving²⁴⁰ is not taken as a basis for cognition, Śāntamati, because the Dharma that is taught by the Realized One has as its aim the abandonment of craving as a basis for cognition.”
- 17.35 While Vajrapāṇi, Lord of the Guhyakas, was giving this teaching, the minds of five hundred monks became liberated and two hundred bodhisattvas acquired an acceptance of the fact that things do not arise.
- 17.36 *This was the seventeenth chapter, “Articulating Nonduality.”²⁴¹*

18.

CHAPTER 18: ENJOYING A MEAL AFTER GOING TO AḌAGAVATĪ

- 18.1 Now, Vajrapāṇi, Lord of the Guhyakas, was satisfied, overjoyed, pleased, and glad. He felt both delight and cheerfulness of mind at having received the prediction of the fulfillment of his intention. So he said to the Blessed One, “Would you please show compassion for me, Blessed One, and come with these bodhisattvas and great disciples to the capital city of Aḍagavatī in my abode of guhyakas and stay there for seven days? The reason, Blessed One, is that there are many different types of beings, such as yakṣas, kumbhāṇḍas, rākṣasas, piśācas, gandharvas, and mahoragas, dwelling in the capital city of Aḍagavatī. Seeing the Blessed One and hearing the Dharma will be to their benefit, prosperity, bliss, and aims for a long time, and from then on they will abstain from thoughts that are sullied by wickedness and anger. For the Four Great Kings and their assemblies, too, [F.171.a] it will be to their benefit, prosperity, bliss, and aims for a long time.”
- 18.2 By remaining silent, the Blessed One gave his consent that he would go to the capital city of Aḍagavatī in the abode of the Lord of the Guhyakas, together with the bodhisattvas and great disciples, and stay there for seven days. He did so out of compassion for Vajrapāṇi, Lord of the Guhyakas, and with the aim to cultivate further the roots of virtue of immeasurable beings and to fulfill the wishes of Vajrapāṇi, Lord of the Guhyakas. Knowing that the Blessed One had given his consent by remaining silent, Vajrapāṇi, Lord of the Guhyakas, was satisfied, overjoyed, pleased, and glad. He felt both delight and cheerfulness of mind. He bowed his head at the Blessed One’s feet and walked around him seven times, keeping him on the right. He then took leave of the Blessed One, and having left his presence, he went to the capital city of Aḍagavatī in his own abode.
- 18.3 At that point, it occurred to Vajrapāṇi, Lord of the Guhyakas, “I ought to make my courtyard into such an array of adornments that, when I perform the worship of the Realized One, all the gods from the desire and form

realms will be awestruck, and the bodhisattvas who gather from the ten directions will feel delighted, and so that the worship I perform for the Realized One will be something grand.”

18.4 Then it occurred to him, “I remember one time the Blessed One, while he was resting for the night, entered a state of meditative concentration known as *the endowment of inconceivable activity*. He then went in the eastern direction, going past as many buddha domains as there are grains of sand in the Ganges River, to a world named Anantaḡaṇaratnavyūha, the buddha domain of the blessed realized one Vyūharāja, in order to make predictions for ten thousand bodhisattvas there. In that buddha domain, [F.171.b] I saw an inconceivable array that surpassed the arrays made by gods and human beings. For the worship of the Blessed One, I should make my courtyard into an array just like the array in Anantaḡaṇaratnavyūha.”

18.5 At that very moment, Vajrapāṇi, Lord of the Guhyakas, entered into the state of meditative concentration known as *the king of great arrays* and just as soon as Vajrapāṇi, Lord of the Guhyakas, had entered into the meditative concentration *the king of great arrays*, at that very moment the courtyard situated the middle of the capital city of Aḡagavatī appeared as an array that was exactly like the array in Anantaḡaṇaratnavyūha. It was grand and expansive. It spanned sixty-four leagues from east to west, and from north to south it spanned thirty-two leagues. The surface of the floor was made of the bluest lapis lazuli. The surrounding walls were made of sapphire, and the twin enclosures were set with all manner of gems, inlaid with lotuses of gold from the Jambu River. It was decorated with colorful strands, arranged with many heavenly linens, draped with many strands of pearl, and adorned with numerous garlands of silken fillets. It was covered with many garlands of flowers, perfumed by many bowls of burning incense, and many heavenly flowers of different colors and blossoms of jewels were scattered throughout it. It was colorful, beautiful to behold, gratifying to the mind, stimulating to the body, and something that brought excitement to one’s thoughts. It was truly an accumulation of endless virtues, a description in praise of which would have no measure.

18.6 In the courtyard, many hundreds of thousands of lion’s seats spontaneously appeared. They were studded with jewels, raised upon jeweled daises, arrayed with jeweled lotuses, covered with nets of pearls, divided into squares like a chessboard, arranged upon many heavenly linens, and above them were coverings of nets of jewels. They were arrayed in ways previously unseen and unheard of, [F.172.a] in ways that do not appear in many worlds, but the arrangement was set forth in such a way as to be appreciated by hundreds of different tastes. The hundreds of

thousands of lion's seats were set up so that they were not fixed upon the ground, and in the sky above them each and every lion's seat was covered by a jeweled parasol endowed with the finest of all qualities.

18.7 Now, when he had created the array in the courtyard and the array of lion's seats in that fashion, Vajrapāṇi, Lord of the Guhyakas, mindful and alert, arose from that meditative concentration. That night, he laid out an abundant and excellent meal, arrayed with many different flavors, made pure by the motivation of a bodhisattva, and worthy of being offered in worship to the Realized One. At the end of the night, he said to the Four Great Kings, "Friends, know this! I have invited the Blessed One to stay in my abode of the guhyakas along with the bodhisattvas of great courage and the great disciples, and he has accepted out of compassion for me.²⁴² Therefore, you and your armies and assemblies, worship and serve the Blessed One with enthusiasm for seven days and do not become distracted by any other task." To the yakṣas, rākṣasas, pretas, piśācas, gandharvas, kumbhāṇḍas, guhyakas, mahoragas, and the other kinds of beings who were residing in the capital city of Aḍagavatī, he said, "Friends, know this! I invited the Blessed One to come to the capital city of Aḍagavatī and he has agreed to come. Therefore, do not be malicious, do not be hostile, but worship the Blessed One with a great deal of joy, faith, and the utmost delight, and listen to the Dharma, too." [B8]

18.8 Vajrapāṇi, Lord of the Guhyakas, then spoke to his eldest son, Vajrasena: "Handsome Face, use your superhuman powers and go to the heavenly realms from the Heaven of Brahmā's Assembly up to the Supreme Heaven and inform the gods of those realms that the Blessed One [F.172.b] has been invited to receive his midday meal in the capital city of Aḍagavatī in the abode of Vajrapāṇi, Lord of the Guhyakas, and that whoever among them wishes to see him should come quickly. Do as your father says!" The son of the lord of the guhyakas then did as he was told.

18.9 Vajrapāṇi, Lord of the Guhyakas, then spoke to his second son, Subāhu: "Use your superhuman powers and go to the heavenly realms from the realms of the earth-dwelling deities and the sky-dwelling deities up to the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Yāma Heaven, the Heaven of the Contented, the Heaven of Those Whose Delight Comes from Magical Creations, and the Heaven of Those Who Possess the Power to Transform Others' Delight into Their Own, and inform the gods of those realms that the Blessed One has been invited to receive his midday meal in the capital city of Aḍagavatī in the abode of Vajrapāṇi, Lord of the Guhyakas, and that whoever among them wishes to see him should come quickly. Do as your father says!" The young Subāhu then did as he was told.

- 18.10 Then, in an instant, in a fraction of an instant, many hundreds of thousands of gods from the desire and form realms appeared there and pervaded the surrounding area for ten thousand leagues. Vajrapāṇi, Lord of the Guhyakas, then arranged the offerings for the Blessed One, and in the morning he knelt down on his right knee, and, bowing down to the Blessed One with his palms joined together in a gesture of salutation, he informed the Blessed One that the midday meal was ready by reciting the following verses:
- 18.11 “Great sage, the time has come.
Best of men, please come!
True man, please come!
Most noble man, please come!
- 18.12 “Great sage, the midday meal is ready.
Best of bipeds, please come!
True biped, please come!
Most noble biped, please come!
- 18.13 “Like a lotus born in the pond of moral conduct,
You flourished in the water of heroic effort,
And now students buzz around you like bees.
Lotus-like sage, please come!
- 18.14 “You dwell among the truths of the noble ones,
You have the eyes of love and compassion,
And you utter the roar of no self.
Victorious lion, please come!
- 18.15 “The core of your conduct has mindfulness as its roots.
Your flowering branches are the limbs of awakening.
Your fruits of liberation are your attainments. [F.173.a]
Victorious tree, please come!
- 18.16 “Your depths have the vastness of wisdom.
Your waters have the coolness of concentration.
Sea traders speak of you as one immersed in yoga.
Ocean of virtues, please come!
- 18.17 “Glorious sphere of compassion,
Radiating light rays of wisdom,
Making students bloom like flowers,
You are the sun, sage—please come!

- 18.18 “You are unmoved by proponents of other doctrines.
You bear the medicines of freedom and the like.
Students and those beyond schooling are said to be deer.
You are a mountain, sage—please come!”
- 18.19 Knowing that Vajrapāṇi, Lord of the Guhyakas, had set out the midday meal, the Blessed One then spoke to the monks: “Since the Lord of the Guhyakas has set out the midday meal, monks, you should wear your monastic robes and take your alms bowls. Appoint a caretaker of the monastery and empower him with authority for seven days.” Those disciples and bodhisattvas who had superhuman powers then rose into the air by the power of their own superhuman powers, while those who did not have superhuman powers stood within the sphere of the Realized One’s aura of light and traveled through the vault of the sky with the Blessed One. Then, surrounded by a host of bodhisattvas and at the head of a host of disciples, the Blessed One vanished from the hill, Vulture Peak, while a host of gods lauded him and a host of goddesses sung his praise, all of them radiating light, showering a rain of flowers, and playing millions upon billions of musical instruments as they made domains tremble.
- 18.20 By means of the great majestic power of the Buddha, the great superhuman power of the Buddha, the great transformative power of the Buddha, the great miraculous display of the Buddha, the great glory of the Buddha, the great vital energy of the Buddha, the great demeanor of the Buddha, and the great child’s play of the Buddha, [F.173.b] they flew freely through the vault of the sky like the king of swans, toward the capital city of Aḍagavatī. The gods of the realms of desire and form saw the Blessed One coming from afar. As he flew freely through the vault of the sky, he looked like the sphere of the rising sun. He looked as if he were the full moon being encircled by a constellation of stars. He was surrounded by a host of gods as if he were Śakra, King of the Gods. He was surrounded by brahmās as if he were Great Brahmā.²⁴³
- 18.21 Those gods who saw him coming were satisfied, overjoyed, pleased, and glad. They felt both delight and cheerfulness of mind, and then as an act of worship of the Blessed One, they strewed the Blessed One with heavenly blossoms of blue lotus, white water lily, red lotus, white lotus, māṇḍārava, great māṇḍārava, flowers of the divine Pārijāta tree, red spider lily, great red spider lily, sthāla, great sthāla, rocaka, and great rocaka—flowers the size of great wheels, flowers with intoxicating fragrance, flowers with hundreds and thousands of petals, flowers colored like the red breast of a goose, star flowers that shone with the radiance of a star, flowers whose every part had an everlasting fragrance, and flowers that were ever blooming and pleasing

to the eye. These and other flowers were strewn upon the Blessed One while the gods held aloft parasols, flags, and banners, and played hundreds of thousands of musical instruments.

18.22 With an array such as this one, with showers of flowers raining down, with a heavy downpour of powders, scented oils, garlands, and fragrances, and with cymbals and other musical instruments being played and songs being sung by hundreds of divine maidens, the Blessed One reached the capital city of Aḍagavatī in an instant—in a fraction of an instant. He alighted at the assembly hall of the Great King Vaiśravaṇa, together with the bodhisattvas and great disciples, and just as soon as the Blessed One was standing firmly on the surface of the earth, at that precise moment in time the great earth shook, gently [F.174.a] and slightly, so that no one was harmed by it.

18.23 When the Four Great Kings knew that the Blessed One had arrived at the capital city of Aḍagavatī, they hastened to his side with the utmost speed, together with the women from their inner chambers, their relatives, and their assemblies, carrying powders, scented oils, garlands, fragrances, incense, and flowers. When they arrived, first the Four Great Kings bowed their heads at the feet of the Blessed One, and worshiped him with the scented oils, garlands, incense, and flowers that they had brought, and they stood to one side with their arms outstretched, palms together in a gesture of salutation. Then, the women from the Four Great Kings' inner chambers, their assembled armies, and everyone else who had gathered there all bowed their heads at the feet of the Blessed One, and stretched out their arms, palms together in a gesture of salutation.

18.24 The Blessed One then gave a talk on the Dharma that was oriented toward those who had gathered there, beginning with the Four Great Kings, which led twelve thousand living creatures among the assemblies of nāgas, yakṣas, rākṣasas, gandharvas, and kumbhāṇḍas gathered there to conceive the aspiration for awakening, and at the same time ten thousand maidens from the Four Great Kings' inner chambers also conceived the aspiration for unsurpassable and perfect awakening.

18.25 At that point, Vajrapāṇi, Lord of the Guhyakas, along with the women from his inner chambers, surrounded by his relatives and their assemblies, and with the entire population of Anantaḡaratanavyūha in his train, came to the assembly hall of the Great King Vaiśravaṇa, bearing all manner of flowers, fragrances, garlands, scented oils, incense, powders, linens, parasols, flags, and banners, and making music by singing and playing cymbals and other musical instruments. He approached the Blessed One, bowed his head at the Blessed One's feet, walked around him seven times, keeping him on the right, [F.174.b] and worshiped the Blessed One with the

- flowers, incense, fragrances, garlands, scented oils, powders, linens, parasols, flags, and banners of various kinds that had been brought, and with music being made by singing and playing musical instruments. Then he paid homage to the Blessed One and brought him into his courtyard, along with the monastic community.
- 18.26 The Blessed One then sat down upon his own lion's seat that had been prepared for him in the courtyard, which was hovering above the ground's surface and was endowed with the finest of all qualities, while the bodhisattvas and the great disciples took their own seats, and so did the whole assembly.
- 18.27 Vajrapāṇi, Lord of the Guhyakas, then said this to the assembly of gods:²⁴⁴ "Come and assist the worship of the Realized One. For, as the Realized One has said,
- 18.28 " 'Those who give their approval in such a case,
And do the business with which they have been tasked,
Their reward will not be the lesser for it.
They, too, will receive their share of merit.'
- 18.29 "Therefore, friends, may you provide the accompanying approval and receive the merit that is the effect of such activity."
- 18.30 Indeed, when the gods beheld the array in the courtyard and the array of lion's seats, they were astounded, and thus inspired they uttered this inspired utterance: "Whose majestic power is this? Is it the Realized One's, or is it that of the Lord of the Guhyakas?"
- 18.31 Then, a voice was heard from the sky, which said, "It is the empowering authority of the Lord of the Guhyakas. In the eastern direction from here, friends, beyond buddha domains equal to the number of grains of sand in the Ganges River, there is a world called Anantaḡaṇaratnavyūha, where the realized one Vyūharāja teaches the Dharma. With the Lord of the Guhyaka's empowering authority, he has transformed the courtyard here [F.175.a] into an array with an appearance similar to the array that the Lord of the Guhyakas saw there."
- 18.32 As soon as the Blessed One sat upon the lion seat, at that very moment, the yakṣas, rākṣasas, pretas, piśācas, gandharvas, guhyakas, and mahoragas that were dwelling in the capital city of Aḡagavatī drew near to the Blessed One. Once they had drawn near, they bowed their heads at the feet of the Blessed One, and then stood to the side, while raising their arms, palms together, in a gesture of salutation to the Blessed One.
- 18.33 Now, Vajrapāṇi, Lord of the Guhyakas, invited the Four Great Kings and the whole assembly, saying, "Come, all of you who have gathered here, join together while we present the Blessed One with the meal that has been set

out accordingly.”

18.34 Then, along with the women from his inner chambers, his relatives, his sons, his soldiers, and his attendants, Vajrapāṇi, Lord of the Guhyakas, with his own hands and with the deepest respect, served the Realized One, the bodhisattvas, and the community of monks with an abundant and excellent meal of hard and soft foods, arrayed with many different flavors, a meal that was made pure by the motivation of a bodhisattva and worthy of being offered in worship to the Realized One, which satiated and entertained them. After he had entertained and satiated the Blessed One, and he knew that the Blessed One had washed his hands and put away his alms bowl,²⁴⁵ he sat down in front of the Blessed One to listen to the Dharma. When all the yakṣas and rākṣasas who were living in the capital city of Aḍagavatī had gathered there, too, they stood looking up at the face of the Blessed One with their arms outstretched, palms together in a gesture of salutation.

18.35 *This was the eighteenth chapter, “Enjoying a Meal After Going to Aḍagavatī.”²⁴⁶*

19.

- 19.1 Vajrapāṇi, Lord of the Guhyakas, then asked [F.175.b] the Blessed One to teach the Dharma: “Please give a teaching that will introduce the guiding principles of the Dharma in such a way that those beings who have not yet conceived the aspiration for awakening will conceive the aspiration for awakening, and become firmly established in the state of being unable to be turned back from unsurpassable and perfect awakening, and so that it will be to the benefit, prosperity, bliss, and aims of this assembly of yakṣas, rākṣasas, pretas, piśācas, gandharvas, guhyakas, and mahoragas for a long time, and so that by this distinction they will rise to a state of distinction and will not give up any part of it.”
- 19.2 After this had been said, the Blessed One addressed Vajrapāṇi, Lord of the Guhyakas, and the entire assembly, saying, “Listen well, friends, and pay careful and close attention, for I will give a teaching that will introduce the way of the Dharma in such a way that a noble son or noble daughter who sets foot upon it will suitably rise to a level of distinction,²⁴⁷ and will not give up any part of it.
- 19.3 Vajrapāṇi, Lord of the Guhyakas, said, “Good, Blessed One!” And he and the whole assembly listened to the Blessed One, as the Blessed One said this to them:
- 19.4 “In this regard, friends, noble sons and noble daughters with ambition who have conceived the aspiration for unsurpassable and perfect awakening are believers.²⁴⁸ They have an abundance of faith. They have a desire to be in sight of the noble ones and they desire to hear the Dharma. Without greed, they freely surrender everything. Their hands are open, and they delight in making gifts. They have an urge to sponsor sacrifices. They have a connection with surrender and they delight in sharing with others through their generosity.²⁴⁹

- 19.5 “Their thoughts are free of hostility and they possess clarity of mind. They believe in the idea that actions produce consequences. They take an active interest in it; they put their confidence in it. They are free of uncertainty, they have no doubts, and they do not take the opposing viewpoint. They know [F.176.a] that the fruits of good and bad actions do not perish, and so they do not do what should not be done, even for the sake of their lives.
- 19.6 “They abstain from harming beings. They abstain from taking what is not given; they abstain from sexual misconduct; they abstain from lying, from slanderous speech, from harsh speech, and from idle chatter; and they abstain from covetousness, from malice, and from wrong views. They undertake the path of the ten forms of good conduct, and they do not take the path of the ten forms of bad conduct.²⁵⁰
- 19.7 “Full of belief and ready to be guided, such a noble son or daughter recognizes ascetics and brahmins whose conduct is right; who have practiced what is right; who are in full possession of moral conduct, virtue, and wisdom; who are experts; who have the quality of goodness; who are greatly learned; who have applied themselves to knowledge; who have repeatedly applied careful attention; who are calm, controlled, and at peace; who speak with restraint, assume an inoffensive manner,²⁵¹ and have good intentions; who expel bad qualities; who are not haughty or condescending; who are not boisterous; who are not loose with their words; who attend to mindfulness; whose minds are concentrated in meditation; who have cut off the conduit to continued existence; who have drawn out the thorn; who have put down their burden; who have left behind uncertainty; who have left behind doubt; and who have left behind future rebirth—such a noble son or daughter knows them to be companions in what is good who appear in the form of ascetics and brahmins, but are actually buddhas and disciples of buddhas, and serves them, supports them, stays close to them, pleases them, does not displease them, and gains their favor.
- 19.8 “Companions in what is good whose favor is gained in this way make it clear, by means of talking about the nature of things, that generosity brings a state of great enjoyment. They demonstrate it; they enable noble sons and daughters to grasp it; they make them excited about it; they make them pleased about it. Similarly, they also make it clear that moral conduct brings rebirth in the heavens, that learning brings about a state of great wisdom, and that meditative cultivation brings freedom. They do so by saying:
- 19.9 “ ‘This is giving; this is the result of giving. [F.176.b] This is stinginess; this is the result of stinginess. This is moral conduct; this is the result of moral conduct. This is immoral conduct; this is the result of immoral conduct.²⁵² This is patience; this is the result of patience. This is heroic effort; this is the result of heroic effort. This is meditation; this is the result of meditation. This

is wisdom; this is the result of wisdom. This is the state of one whose powers of discrimination are faulty; this is the result of the state of one whose powers of discrimination are faulty.

19.10 “ ‘This is good behavior with the body; this is the result of good behavior with the body. This is bad behavior with the body; this is the result of bad behavior with the body. This is good verbal behavior; this is the result of good verbal behavior. This is bad verbal behavior; this is the result of bad verbal behavior. This is good behavior with the mind; this is the result of good behavior with the mind. This is bad behavior with the mind; this is the result of bad behavior with the mind.

19.11 “ ‘This is virtue. This is vice. This is what should be done. This is what should not be done. Doing this is to one’s benefit, prosperity, bliss, and aims for a long time, but doing this is not to one’s benefit, prosperity, bliss, and aims for a long time.’²⁵³

19.12 “This, indeed, is how those companions in what is good demonstrate it to noble sons and daughters, how they enable them to grasp it, how they make them excited about it, how they make them pleased about it. And then, once they know that someone is a worthy recipient of the Dharma, they offer profound teachings—for instance, teachings on emptiness, teachings on groundlessness, teachings on desirelessness, teachings on what is unconditioned, teachings on what is not born and does not arise, and teachings on the lack of a self, the lack of a being, the lack of a life force, and the lack of a person.

19.13 “They offer profound teachings on dependent arising, saying, ‘This being so, this comes to be. [F.177.a] This not being so, this does not come to be. This being so, this arises. This not being so, this ceases.’

19.14 “And they also say, ‘With ignorance as the condition, latent tendencies come to be; with latent tendencies as the condition, consciousness comes to be; with consciousness as the condition, name and form come to be; with name and form as the condition, the six sense spheres come to be; with the six sense spheres as the condition, sense contact comes to be; with sense contact as the condition, feeling comes to be; with feeling as the condition, craving comes to be; with craving as the condition, clinging comes to be; with clinging as the condition, becoming comes to be; with becoming as the condition, birth comes to be; and with birth as the condition, old age and death come to be, along with grief, lamentation, suffering, displeasure, and despair. Such is the origin of this whole great mass of suffering.

19.15 “ ‘That not being so, this does not come to be. From the ceasing of that, this ceases. So, from the ceasing of ignorance, latent tendencies cease; from the ceasing of latent tendencies, consciousness ceases; from the ceasing of consciousness, name and form cease; from the ceasing of name and form, the

six sense spheres cease; from the ceasing of the six sense spheres, sense contact ceases; from the ceasing of sense contact, feeling ceases; from the ceasing of feeling, craving ceases; from the ceasing of craving, clinging ceases; from the ceasing of clinging, becoming ceases; from the ceasing of becoming, birth ceases; from the ceasing of birth, aging and death cease, along with grief, lamentation, suffering, displeasure, and despair. Such is the cessation of this whole great mass of suffering.

19.16 “ ‘In the respect, moreover, from the perspective of the ultimate truth, nothing can be found of which there is the arising or the cessation, and that is because all things that are dependently arisen are without an owner, a doer, or an experiencer. Furthermore, with respect to what comes into being through causes and conditions, there is no thing that comes into being, turns back into nonbeing, or returns into being. The notion that there are the three worlds comes into being as a result of bewilderment caused by what is unreal, and not otherwise. The notion persists through the afflictions; it persists through action; [F.177.b] it persists through suffering. However, if one were to examine this false conception²⁵⁴ from the perspective of the true nature of things, there is no thing whatsoever, nor is there a doer of anything at all. Where a doer cannot be found, in such a case it should be said that nothing comes into being, turns back into nonbeing, or returns into being.’

19.17 “Hearing such a profound teaching about the nature of things, noble sons and daughters do not hesitate. They do not doubt. They comprehend that all things have the nature of being unbound, and so they do not become bound to form, and they do not become bound to feeling, conception, latent tendencies, or consciousness. They do not become bound to the eye, form, or visual consciousness. Likewise, they do not become bound to the ear, the nose, the tongue, or the body, or to the mind, mental objects, or the consciousness of mind. They believe that all things are naturally empty and naturally isolated and free.²⁵⁵

19.18 “A bodhisattva who is grounded in such a belief, friends, does not stop seeing the buddhas. He does not stop listening to the Dharma. He does not stop serving the Saṅgha. Wherever he is born, he is not separated from seeing the buddhas, hearing the Dharma, and serving the Saṅgha. He is born with his face turned toward the blessed realized ones, and from the moment of his birth he strives with heroic effort. Striving with heroic effort and focused on the search for the good Dharma, he has no desire for the life of a householder. He has no desire to become attached to a household of wives, sons, daughters, male servants, female servants, attendants, and hired dayworkers.²⁵⁶ As a youth, he does not engage in child’s play or with

sensual pleasures even for a moment, and even though he is good-looking, he sets out from home in the prime of his life and enters the homeless life out of faith in the teachings of the blessed buddhas. [F.178.a]

19.19 “Those who enter the homeless life acquire companions in what is good, become companions of what is good, help others to attain what is good, and become motivated by what is good. Those who are motivated by what is good listen to teachings about what is good, but their central concern is practice; they are not endowed with mere verbal intelligence. After having strived with heroic effort in a search for extensive learning, they teach the Dharma expansively to others exactly as they heard it and without a thought for material compensation or an expectation of profit, favor, or fame. They teach the Dharma to others not by relying upon their own words, but they teach the Dharma to others exactly as they heard it and exactly as it has been established.

19.20 “They obtain a great love for those who hear the Dharma. They generate great compassion for all beings. Once they have extensive learning, they give no regard to their bodies or their lives, and they have few wants. They are content, live in total isolation, are easily satisfied, require little support, and are quite happy in forests and borderlands where they spend their time carefully investigating the Dharma just as they have learned it. They place their confidence in the meaning; they do not place their confidence in the words, and they become beings in whom the world with its gods, humans, and asuras places its confidence.²⁵⁷ They do not endeavor for themselves alone, but examine thoroughly and for the sake of all beings the unsurpassably great self, which is the knowledge of the buddhas.²⁵⁸

19.21 “They are intent on being watchful. What sort of watchfulness is meant here? It is what restrains the sense faculties. After seeing forms with the eye, they do not grasp on to their general features or secondary characteristics. They know the pleasure and the misery of such forms, and the freedom from them, just as they really are. In the same way, after cognizing sounds with the ear, smells with the nose, tastes with the tongue, tactile sensations with the body, and mental objects [F.178.b] with the mind, they do not grasp on to their general features or secondary characteristics. They know the pleasure and the misery of such things, and the freedom from them, just as they really are. This is called watchfulness.²⁵⁹

19.22 “Moreover, watchfulness is also controlling one’s mind, protecting the minds of others, reducing one’s delight in the afflictions, increasing one’s delight in the Dharma, and conforming to one’s delight in the Dharma. It is the state of not pursuing preoccupations of sensual desire, ill will, and cruelty. It is the state of not pursuing greed, anger, delusion, and the roots of vice. It is the state of not pursuing bad behavior with one’s body. It is the

state of not pursuing bad behavior with one's speech. It is the state of not pursuing bad behavior with one's mind. It is the state of not pursuing the objects of one's indiscriminate attention. It is the state of not pursuing all bad and evil things. This is called watchfulness.

19.23 "Accordingly, friends, the bodhisattva who is watchful and has endeavored to pay careful attention has belief. Be watchful and a believer, Lord of the Guhyakas, have an abundance of faith, always be in harmony, be intent on the Dharma, and desire the Dharma. Indeed, those who have belief, Lord of the Guhyakas, whether human or another type of individual, do not have any fear of a bad rebirth in the next world. They do not apply their minds to bad behavior, and they are worthy of the praise of the noble ones.

19.24 "Furthermore, Lord of the Guhyakas, individuals who are established in the practice of the Dharma go to places that conform with the Dharma. They do not avoid the sight of the buddhas, and having been set firmly on the noble path, they attain greatness of character. This greatness of character, Lord of the Guhyakas, which they bring to fulfillment, is itself the aspiration for awakening in order to attain the knowledge of the realized ones. What is more, Lord of the Guhyakas, humans and other individuals who want to experience bliss ought to make an effort to achieve complete cessation, which is the final rest from effort. [F.179.a]

19.25 "Look at how this assembly shines, Lord of the Guhyakas! It has come together by means of the roots of past virtue. Therefore, Lord of the Guhyakas, one should make an effort so that roots of virtue are not completely ruined. And how, Lord of the Guhyakas, are roots of virtue not ruined? The roots of virtue of those gods and humans who live in watchfulness are not ruined, Lord of the Guhyakas. Therefore, watchfulness guards the mind. It drives away sense objects, it shuns the delight of sense pleasures, and it indulges the delight of the Dharma. It is the state of not pursuing preoccupations of sensual desire, ill will, and cruelty. It is the state of not pursuing the vices that are the objects of one's indiscriminate attention. It is the state of not pursuing greed, anger, and delusion. It is the state of not pursuing the grave offenses of the body, speech, and mind. It is the state of not pursuing anything connected with ruin. This is called watchfulness.

19.26 "Those who are watchful and have belief, Lord of the Guhyakas, ought to make a heroic effort that conforms with these qualities, and then, by means of such heroic effort, they will gather those qualities of which watchfulness and belief are the causes. Those who are watchful, have belief, and make heroic effort, Lord of the Guhyakas, ought to make an effort to achieve mindfulness and circumspection. With mindfulness and circumspection, none of the qualities that are conducive to awakening are ruined. Those who

are watchful, have belief, make heroic effort, and are mindful and circumspect, Lord of the Guhyakas, ought to practice with care. Indeed, Lord of the Guhyakas, the bodhisattva who has practiced with care knows whether something exists or does not exist.²⁶⁰ In this respect, what exists and what does not exist?

19.27 “There is the noble liberation for those who have practiced correctly. [F.179.b] This, it is said, exists. In this regard, what does not exist? There is no noble liberation for those who have practiced incorrectly. This, it is said, does not exist. Moreover, action and consequence exist.²⁶¹ The one of whom there is the action and consequence does not exist. Moreover, conventionally, the eye, ear, nose, tongue, body, and mind exist.²⁶² One who possesses the eye, ear, nose, tongue, body, and mind does not exist.

19.28 “Moreover, for a bodhisattva who has strived with heroic effort, awakening exists. For one who is lazy, awakening does not exist. The five aggregates that arise from the distorted views exist. Things that arise without a cause do not exist.

19.29 “Moreover, a form that is impermanent, causes suffering, and is subject to change exists. A form that is established in accordance with the way things truly are as being permanent, stable, eternal, and not subject to change does not exist. In the same way, a feeling, conception, latent tendency, or consciousness that is impermanent, causes suffering, and is subject to change exists. A feeling, conception, latent tendency, or consciousness that is established in accordance with the way things truly are as being permanent, stable, eternal, and not subject to change does not exist.

19.30 “Moreover, what are called latent tendencies, which have ignorance as the condition, exist. When ignorance does not exist, then what are called latent tendencies do not exist. What is called consciousness, which has latent tendencies as the condition, exists. When latent tendencies do not exist, then what is called consciousness does not exist. What are called name and form, which have consciousness as the condition, exist. When consciousness does not exist, then what are called name and form do not exist. What are called the six sense spheres, which have name and form as the condition, exist. When name and form do not exist, then what are called the six sense spheres do not exist. What is called sense contact, which has the six sense spheres as the condition, exists. When the six sense spheres do not exist, then what is called sense contact does not exist. What is called feeling, which has sense contact as the condition, exists. When sense contact does not exist, then what is called feeling does not exist. What is called craving, which has feeling as the condition, exists. When feeling does not exist, then what is called craving does not exist. [F.180.a] What is called clinging, which has craving as the condition, exists. When craving does not exist, then what is

called clinging does not exist. What is called becoming, which has clinging as the condition, exists. When clinging does not exist, then what is called becoming does not exist. What is called birth, which has becoming as the condition, exists. When becoming does not exist, then what is called birth does not exist. What are called old age and death, along with grief, lamentation, suffering, displeasure, and despair, which have birth as the condition, exist. When birth does not exist, then what are called old age and death, along with grief, lamentation, suffering, displeasure, and despair, do not exist.

19.31 “Moreover, the development of great wealth through generosity exists. The development of poverty through generosity does not exist. Rebirth in the good realms through moral conduct exists. Rebirth in the bad realms through moral conduct does not exist. The development of great wisdom through learning exists. The development of faulty powers of discrimination through learning does not exist. The development of freedom through meditative cultivation exists. The development of bondage through meditative cultivation does not exist. The arising of afflictions for one who does not pay careful attention exists. The arising of afflictions for one who does pay careful attention does not exist.

19.32 “For those who have self-conceit, a prediction of perfect knowledge does not exist. For those who do not have self-conceit, cessation exists.

19.33 “Moreover, all-pervasive emptiness exists. A self that pervades an individual does not exist. For those who have knowledge, liberation exists. For those who are proud, freedom does not exist.²⁶³ That which is called a self, a being, a life force, and an individual does not exist.

19.34 “Bodhisattvas who are watchful and pay careful attention, Lord of the Guhyakas, know that those things exist which those in the world who are wise say exist. They know that those things do not exist which those in the world who are wise say do not exist. [F.180.b] They are not attached to the conventional expression ‘that exists.’ They are not attached to the conventional expression ‘that does not exist.’ They understand the correct meaning of what is taught by the blessed buddhas.

19.35 “When the realized ones give a concise outline of all things, Lord of the Guhyakas, they lay out a set of the four statements of the Dharma. What are these four? First, all conditioned things are impermanent. This is stated in order to defeat ascetics and brahmins who speak of permanence and those who have the idea that the long-lived gods are eternal. Second, all conditioned things are suffering. This is stated in order to defeat those that have the idea that gods and humans are happy. Third, all things are without

self. This is stated in order to defeat those rival teachers who assert that there is a self. Fourth, *nirvāṇa* is peace. This is said in order to defeat those with self-conceit who engage in vain ruminations.

19.36 “What is called *impermanence*, Lord of the Guhyakas, is a designation with the meaning of momentariness. What is called *suffering* is a designation for being without desire. What is called *being without self* is a designation for the defining characteristic of emptiness. The statement *nirvāṇa is peace* is a designation for the direct realization of groundlessness.

19.37 “Bodhisattvas who are thus inclined toward all things in this way and who pay careful attention, Lord of the Guhyakas, do not neglect the qualities that are conducive to awakening, or allow them to become ruined. Indeed, they quickly bring to completion all the qualities of a buddha.”²⁶⁴

19.38 At this point, the Four Great Kings, who are the protectors of the world, spoke to the Blessed One. “Blessed One,” they said, “it is said that we, the Four Great Kings, are the protectors the world. How should we protect the world, Blessed One?”

19.39 The Blessed One then responded to the Four Great Kings, the protectors of the world, saying, “Friends, you should protect the world with deeds of the Dharma. [F.181.a] In this respect, those who walk the path of the ten forms of good conduct protect the world. What are the ten forms? They are as follows: you renounce the taking of life; you remain satisfied with your own wealth; you do not fly around with the wives of others; you are truthful to those who practice the Dharma; you do not divide other communities; you do not sow discord by using harsh speech; you use only the words that are necessary and you do not deceive others; you do not desire the wealth of others; you calm feelings of ill will; and you hold correct and pure views. Friends, those who walk the path of those ten forms of good conduct protect the world.

19.40 “There are eight more things, friends, that protect the world. What are these eight things? They are as follows: just as one speaks, so does one act; one respects one’s teachers; one treats everyone consistently; one is honest; one is gracious; one has thoughts of love toward all sentient beings; one does not do any bad deeds; and one gathers all the roots of virtue. Friends, these eight things protect the world.

19.41 “There are also six things that bring total satisfaction, friends, and these things protect the world, too. What are these six things? The first thing that brings total satisfaction is conduct with one’s body that shows love for the teacher, for the wise ones who lead the holy life, and for all beings. It satisfies them, shows them respect, and pleases them, and the cultivation of actions that satisfy, show respect, and please them attracts others and makes them ready for meditative concentration.

- 19.42 “Similarly, the second and third things that bring total satisfaction are conduct with one’s speech and conduct with one’s mind that show love for the teacher, for the wise ones who lead the holy life, and for all beings. They satisfy them, show them respect, and please them, and the cultivation of actions that satisfy, show respect, and please them attracts others and makes them ready for meditative concentration. [F.181.b]
- 19.43 “The fourth thing that brings total satisfaction is the intent to share whatever one has obtained in accordance with the Dharma, including even those virtuous offerings that have been placed in one’s alms bowl, with the wise ones who lead the holy life. It satisfies them, shows them respect, and pleases them, and the cultivation of actions that satisfy, show respect, and please them attracts others and makes them ready for meditative concentration.
- 19.44 “The fifth thing that brings total satisfaction is the intent to uphold moral conduct together with the wise ones who lead the holy life, a moral conduct that is persistent, flawless, pure, good, autonomous, undefiled, praised by the wise, and not condemned by the wise ones who lead the holy life. It satisfies them, shows them respect, and pleases them, and the cultivation of actions that satisfy, show respect, and please them attracts others and makes them ready for meditative concentration.
- 19.45 “The sixth thing that brings total satisfaction is the intent to uphold the view that accords with the wise ones who lead the holy life—the view that is conducive to the forms of penetrating insight that are mastered by the noble ones, the view that completely eliminates suffering, the view of those adept at bringing suffering to an end. It satisfies them, shows them respect, and pleases them, and the cultivation of actions that satisfy, show respect, and please them attracts others and makes them ready for meditative concentration. These are the six things that bring total satisfaction, friends, and these things protect the world, too.
- 19.46 “There are four more things, friends, that protect the world. What are these four things? They are as follows: lust, hatred, delusion, [F.182.a] and fear—through the abandonment of these things one is not driven by lust onto a wrong course of action, one is not driven by hatred onto a wrong course of action, one is not driven by delusion onto a wrong course of action, and one is not driven by fear onto a wrong course of action. These four things, friends—that is, the abandonment of the four wrong courses of action—protect the world.
- 19.47 “There are two more things, friends, that protect the world. What are these two things? They are the following: a sense of shame and a feeling of remorse. These two things protect the world.

19.48 “There are also some single things, friends, that protect the world. What are these things? They are the following: The truth protects the world. Speaking well protects the world. Guilelessness protects the world. These single things, friends, protect the world.

19.49 “If one practices these sets of things, friends, one protects the world. Protect the world, friends, by practicing these sets of things.”

19.50 *This was the nineteenth chapter, “The Protectors of the World.”*

20.

CHAPTER 20: GOING AND COMING

20.1 At that point, the Blessed One had the thought, “I should make it so that the words of a mantra are heard in this assembly, the articulation of which ensures the well-being of the entire assembly and ensures the long-term availability of the awakening of the realized ones, too.”

20.2 The Blessed One then spoke to Vajrapāṇi, Lord of the Guhyakas: “Lord of the Guhyakas, do you remember the words of the mantra that were spoken by me in the abode of the nāga king Apalāla, which I recalled as I was at the supreme point of the seat of awakening and spoke again for the well-being and benefit of the world?”

“Yes, I remember them, Blessed One.”

20.3 The Blessed One then said, “Use your inspired eloquence, Lord of the Guhyakas, and speak the words of the mantra.” [F.182.b]

20.4 Vajrapāṇi, Lord of the Guhyakas, then rose from his seat. Crouching down in front of the Blessed One, he touched the Blessed One’s feet with his hands, and then he spoke these words of the mantra as follows:

20.5 *ahula | hulavati | hularaṇa | aguha | ca ca ca ca ca | niṣuraṇa | kṣuta kṣata | kṣaya kṣaya | akṣayasama | śamanikara | hahula huvati | khilavati | kina abhiṣiti | nissaraṇi | jajājajāmāti | avaṭā | nivāṭā | varta varta anusariṇi | bhuta anusmṛti ho | manuṣa anusmṛti ho | deva anusmṛti ho | nāganāṃ | yakṣānāṃ | gandharvānāṃ | kinnarānāṃ | mahoragānāṃ | svastir bhavantu | sarvasattvānāṃ | vikirantu mahāparavat | saṃvyathatāṃ dhārāṇi | garjatu samudravega iti |* ²⁶⁵

20.6 When he had set forth this teaching of the words of the mantra, all the divine abodes quaked. The entire earth quaked, too, and the great ocean roiled. The whole assembly trembled and fell down at the feet of the Blessed One. The Blessed One then touched that galaxy of a thousand worlds with one foot.

- Just as the Blessed One was about to touch the ground, however, the whole assembly seated nearby cried out, “Blessed One, keep us safe! Sublime One, protect us! We are in danger! We are in great danger! We are trembling!”²⁶⁶
- 20.7 The Blessed One said, “Have no fear, friends, have no fear. This is the impact of these words of the mantra, which have been authorized by the empowering authority of the Realized One: the great earth quakes; the great ocean roils. Even if you were in the sky, you would quake.”
- 20.8 The Blessed One then taught the Dharma at length so that eighty thousand beings in the courtyard of Vajrapāṇi, Lord of the Guhyakas, conceived the aspiration for awakening [F.183.a] and an immeasurable number of beings took up the basic moral precepts. [B9]
- 20.9 Vajrasena, son of the Lord of the Guhyakas, then covered the Blessed One with a net of jewels and inquired of the Blessed One, “How is it, Blessed One, that bodhisattvas become unshakable in their resolve for unsurpassable and perfect awakening?”
- 20.10 The Blessed One answered, “Noble son, bodhisattvas of great courage who have ten qualities become unshakable in their resolve for unsurpassable and perfect awakening. What are these ten qualities? They are great love without anger; great compassion without weariness; heroic effort that brings to completion everything one has begun; concentration that is brought into contact with emptiness; wisdom that is perceived with one’s own eyes; all-encompassing expertise; knowledge that cleanses the three times; vision of the truths that is not obscured by any smudges; being endowed with emptiness, which is the finest of all qualities; and having set out upon the path of what is entirely pure just as it is. Young one, bodhisattvas who have these ten qualities become unshakable in their resolve for unsurpassable and perfect awakening.”
- 20.11 Vajrasena, son of the Lord of the Guhyakas, then spoke again to the Blessed One: “How is it, Blessed One, that bodhisattvas can avoid feeling fear, fright, or terror when they hear about the inconceivable qualities of a buddha?”
- 20.12 The Blessed One answered, “Young one, bodhisattvas who have eight qualities do not become fearful, frightened, or terrified when they hear about the inconceivable qualities of a buddha. What are these eight qualities? They are steadiness due to one’s wisdom, steadiness due to one’s knowledge, being held firmly [F.183.b] by companions in what is good, having lofty aspirations, letting go of things that have the characteristics of a magical illusion, having an interest in the idea that things are impermanent, having a mind that is equal to space, and knowing that all things have the characteristic of being involved in a magical creation. Young one,

bodhisattvas who have these eight qualities do not become fearful, frightened, or terrified when they hear about the inconceivable qualities of a buddha.”

20.13 “With what qualities should bodhisattvas be equipped, Blessed One, so that they gain the power to do everything that should be done?”

20.14 The Blessed One answered, “Young one, bodhisattvas equipped with four qualities gain the power to do everything that should be done. What are these four? They have thoroughly cultivated and become equipped with the five supernormal faculties without any impairment. They are equipped with the four states of meditation that are fully pervaded by the gateway to liberation. They are equipped with the four dwellings of Brahmā, which transcend even the highest Brahmā world. They are masters of wisdom and skill in means, which apply to every situation. Young one, bodhisattvas equipped with these four qualities gain the power to do everything that should be done.”

20.15 “What are the gateways of the bodhisattvas, Blessed One?”

The Blessed One answered, “Young one, there are four gateways of the bodhisattvas. What are these four gateways? They are as follows: the gateway of knowledge, which comprehends the spiritual faculties of beings; the gateway of wisdom, which teaches the fine analysis of words; the gateway of powerful memory and the formulas that support it, which enables a thorough grasp of all languages; and the gateway of the special modes of knowledge, which teaches the inexhaustible Dharma. Young one, these are the four gateways of the bodhisattvas.”

20.16 “What are the powers of the bodhisattvas, Blessed One?”

The Blessed One answered, “Young one, there are nine powers of the bodhisattvas. What are these nine powers? [F.184.a] They are the power of profound contemplation so that one may do the work of compassion; the power of heroic courage so that one may become impossible to turn back from awakening; the power of learning so that one may develop great wisdom; the power of ardent devotion so that one may fulfill the goal of liberation;²⁶⁷ the power of cultivation so that one may become free; the power of patience in order to protect the mind; the power of the aspiration for awakening in order to gain power over Māra; the power of great compassion so that one may bring beings to maturity; and the power of acceptance of the fact that things do not arise so that one may gain full possession of the ten powers of the realized ones. Young one, these are the nine powers of the bodhisattvas.”

20.17 When this teaching had been given, the sons of the Lord of the Guhyakas gained acceptance of the fact that things do not arise, and once they had gained acceptance of this fact they implored the Blessed One, “Use your

empowering authority, Blessed One, to ensure that this formulation of the Dharma continues to exist and be circulated for a long time in the abode of the Lord of the Guhyakas. Ensure that those beings who are worthy recipients of it will continue to hear of it, that it will spread widely throughout Jambudvīpa, and that by no means will it disappear after the complete cessation of the Realized One.”

20.18 Thinking of what the sons of the Lord of the Guhyakas had requested of him, the Blessed One said to Vajrapāṇi, Lord of the Guhyakas, “So that the way of the true Dharma continues to exist for a long time and the māras and proponents of other doctrines are defeated in accordance with the Dharma, I request you, Lord of the Guhyakas, to speak the words of the mantra that you called to mind and then expressed and intoned in order to protect the Bodhisattva when he was seated at the supreme point of the seat of awakening and to defeat the māras when the armies of Māra had come there.”

20.19 Understanding the Blessed One’s request, Vajrapāṇi, Lord of the Guhyakas, then rose from his seat, arranged his cloak over one shoulder [F.184.b], knelt down on his right knee, and bowing toward the Blessed One with his arms outstretched, palms together in a gesture of salutation, he spoke the words of the mantra:

20.20 *tadyathā | hulu hulu | hule dhire | hariti | akuśalakṣaye | cale | calavati | sāre | kṣure kṣāntivale | kṣeme | śāntikare | kṣame | śame | hulu | ilikhi | khire | khare | aveśaṇi | saraṇe | jaye | jayavati | sthire | āvarte | vivarte | āvartani | maitre | bhutanān | sanggrahe | dame | damasampanne | tāraṇe | tārayasesvayan | svasti devebhyo | nāgebhyo | yakṣebhyo | gandharvebhyo | rākṣasebhyo | manuṣebhyo | amanuṣebhyo | svastir bhavatu sadāmukham | |²⁶⁸*

20.21 The recitation of the words of the mantra
Shook even the king of mountains;
It made the earth quake, too,
And it also made the king of waters roil.

20.22 The recitation of the words of the mantra
Defeated the proponents of other doctrines,
Brought together the exponents of the Dharma,
And safeguarded the treasury of the Dharma.

20.23 When they heard the words of the mantra
The groups of gods were overjoyed,
And each one of them stated the wish,
“May the true Dharma last a long time.”

- 20.24 As the cosmos of a billion worlds shook,
The assembly, too, began to tremble.
They touched the feet of the Lord of Men,
To whom they had gone for protection.
- 20.25 They had gone to the one without fear,
The Teacher, who had spoken thus,
Whose authority empowered this discourse,
Ensuring that the true Dharma would last long.
- 20.26 The Blessed One then spent seven days in the abode of Vajrapāṇi, Lord of the Guhyakas, and for seven days he fulfilled the wishes of limitless beings. As many different wishes as the beings had in that assembly in the capital city of Aḍagavatī, he fulfilled them all.
- 20.27 Then the Blessed One left the abode of Vajrapāṇi, Lord of the Guhyakas, and, surrounded by the host of bodhisattvas and accompanied by the host of disciples, he flew freely through the vault of the sky like the king of swans, as a host of gods paid homage to him; a host of goddesses [F.185.a] praised him; yakṣas, gandharvas, asuras, and garuḍas surrounded him; and Śakra, Brahmā, and the Lokapālas offered him praise. The rays of light they emitted made a latticework of light, as musical instruments were played, it rained down showers of flowers, and all the domains trembled. All this was due to the great majestic power of the Buddha, the great superhuman power of the Buddha, the great transformative power of the Buddha, the great miraculous display of the Buddha, the great glory of the Buddha, the great vital energy of the Buddha, the great demeanor of the Buddha, and the great child's play of the Buddha.
- 20.28 With Vajrapāṇi, Lord of the Guhyakas, following as his attendant, the Blessed One returned to the hill, Vulture Peak.
- 20.29 *This was the twentieth chapter, "Going and Coming."*²⁶⁹

CHAPTER 21: ON ŚŪRABALA

- 21.1 At that point, the Blessed One remained at the hill, Vulture Peak, together with the bodhisattvas and great disciples. The Blessed One rested in the afternoon and then he got up and taught the Dharma. Then the sixty thousand inhabitants of the great city of Rājagṛha, including King Ajātaśatru and his household, came to know that the Blessed One had returned. So in the afternoon they took flowers, incense, garlands, and scented oils, left the great city of Rājagṛha and came to the hill, Vulture Peak, and into the presence of the Blessed One. They bowed their heads at the Blessed One's feet and sat to one side. As they were sitting to one side, King Ajātaśatru spoke to the Blessed One.
- 21.2 "Blessed One," he said, "I was sitting in my assembly hall, and my son, Given by the Frightful One, was there, too, and he said to me, 'Father, I heard that the Blessed One had a meal [F.185.b] in the capital city of Aḍagavatī in the abode of Vajrapāṇi, Lord of the Guhyakas, and now he has returned.' Regarding this, Blessed One, I had the following thought:
- 21.3 " 'For what reason was the Blessed One invited to the capital city of Aḍagavatī in the abode of Vajrapāṇi, Lord of the Guhyakas? He must have gone to the capital city of Aḍagavatī in order to bring beings there to maturity, because there is no class of beings that is abandoned by the realized ones. The application of the blessed buddhas' great compassion to those beings is marvelous! By making a prediction of Vajrapāṇi's determination for the Dharma, the Realized One has delighted the Lord of the Guhyakas. The Blessed One's greatness of self is marvelous!'
- 21.4 "In the company of how many realized ones, worthy ones, fully awakened buddhas has Vajrapāṇi, Lord of the Guhyakas, cultivated roots of virtue, Blessed One, so that he now possesses such inspired eloquence?"
- 21.5 This is what he said, and the Blessed One then responded to King Ajātaśatru, "Great King, it is difficult for beings who have not developed the roots of virtue to take an interest in this matter. However, those who have

developed the roots of virtue could take an interest in it. Great King, it is possible to comprehend an endpoint to the number of worlds throughout the ten directions, which are equal in number as the grains of sand in the Ganges, by doing a calculation. However, it is not possible to comprehend, by doing a calculation, an endpoint to the number of blessed buddhas worshiped and served by Vajrapāṇi, Lord of the Guhyakas. He has come to possess such inspired eloquence by leading the holy life in their vicinity.

21.6 “It is in this fashion, Great King, that you should understand the following: Once upon a time, Great King, in a past eon, going back an incalculable eon, [F.186.a] going back more than an incalculable eon, going back a limitless, inconceivable, and immeasurable span of time, there was an eon called Irreproachable. At that time, in a world called Land of Victory, there appeared a realized one, a worthy one, a perfectly awakened one, one perfected in knowledge and conduct, a sublime one, a knower of the world, an unsurpassable trainer of those ready to be trained, a teacher of gods and humans, a blessed buddha whose name was Vaiśramaṇa. The blessed realized one Vaiśramaṇa gave only teachings for bodhisattvas, such as, ‘Noble sons, you should practice with heroic effort, giving up even your body and life!’

21.7 “At that time, Great King, there was a bodhisattva named Śūrabala sitting in the assembly, and he said this to that blessed one:

21.8 “ ‘The Blessed One has said to the bodhisattvas that we should practice, giving up even our bodies and lives. Regarding the meaning of the Blessed One’s statement, I would ask if it is appropriate, Blessed One, to say that those bodhisattvas who think that they should quickly awaken to unsurpassable and perfect awakening should be known as slothful ones for thinking such a thing. Why do I say so? Blessed One, bodhisattvas who practice with heroic effort do not conceive the thought of being exhausted by saṃsāra. Blessed One, bodhisattvas hold the view that saṃsāra is something to be celebrated because it enables them to bring beings to maturity, but they do not view nirvāṇa in this way. Blessed One, bodhisattvas work on behalf of beings. Why do I say so? Blessed One, for bodhisattvas who are ardently devoted to heroic effort, saṃsāra is a great pleasure, but they do not view nirvāṇa in this way. Why do I say so? Blessed One, bodhisattvas who work on behalf of beings become happy to the degree that they do the work that benefits beings. [F.186.b]

21.9 “ ‘What is there to be done, Blessed One, by someone who has passed into nirvāṇa? Bodhisattvas who think in this way, Blessed One, make saṃsāra their field of action even though the pleasures of saṃsāra do not have any flavor. They do not make nirvāṇa their field of action. Blessed One, bodhisattvas who make saṃsāra their field of action, even though the

pleasures of saṃsāra do not have any flavor, and work on behalf of beings gain the vision of an immeasurable number of blessed buddhas, hear about the immeasurable nature of the Dharma, and bring an immeasurable number of beings to maturity. Blessed One, bodhisattvas who make saṃsāra their field of action become immersed in the field of action of beings. Blessed One, bodhisattvas who take nirvāṇa as their field of action sink into apathy.²⁷⁰ When bodhisattvas are fearful of saṃsāra as a field of action, Blessed One, they fall into the state of having no field of action, and subsequently they do not work on behalf of beings. They do not become established in the field of action of the realized ones, and they do not become someone on whom all beings can depend.

21.10 “ ‘What is the state of having no field of action? It is the state sought by disciples and solitary buddhas, a state of laxity in regard to the work of bringing beings to maturity. What is the reason for that? Blessed One, the disciple’s field of action is not the bodhisattva’s field of action. What is the reason for that? The field of action of the disciples and solitary buddhas is that of one who is afraid of saṃsāra. The bodhisattvas’ grasp of saṃsāra is immeasurable. In this respect, Blessed One, bodhisattvas dwell in their own field of action.’

21.11 “This is what he said, Great King, and the realized one Vaiśramaṇa then said this to the bodhisattva Śūrabala: ‘Excellent, my good man, excellent! What you have said has been well said. [F.187.a] Bodhisattvas should be focused on what needs to be done in their own field of action. They should work within their own field of action, and they should not work within the field of action of others.’

21.12 “ ‘What is the bodhisattvas’ own field of action, Blessed One?’

“ ‘The bodhisattva’s own field of action, noble son, is the field of action of one who does not fear the immeasurable grasp of saṃsāra; one who celebrates the way of the bodhisattva; one who does not wish for the level of a disciple or a solitary buddha; one who gathers the means to sever the connection to rebirth in the three worlds, while knowing that there is no such connection; one who is skilled in the ways of making the roots of virtue grow; one who knows the means of drawing others to oneself; one who is skilled in accumulating all virtues; one who is skilled in not using up the supply of one’s merit, while understanding the nature of extinction; and one who is skilled in deliberately being reborn while realizing what is never born.

21.13 “ ‘It is the field of action of one who is skilled in bringing beings to maturity, even though there is no such thing as a being; one who is skilled in grasping the true Dharma, while knowing all things to be isolated and free; one who is skilled in purifying a buddha domain, while knowing that space

is the true nature of all buddha domains; one who is skilled in the acquisition of the distinctive features and secondary marks of a great being, while knowing that one possesses the Dharma body of all the buddhas; one who is skilled in not severing the roots of virtue, which are themselves conditioned things, while knowing what is unconditioned; and one who knows the joy that is the isolated and free state of one's mind and body, while being skilled in doing what all beings need done, even when there is little need and little desire for the enjoyment of conditioned things.

21.14 “ ‘It is the field of action of one who is wise to censure those who argue their positions, and yet does not fail to teach the Dharma; one who does not relish the flavor of meditative concentration, while still producing a state of meditative concentration; one who is skilled in revealing teachings and engaging in the various actions of beings, while still comprehending the profound Dharma; [F.187.b] one who deliberately grasps the world of becoming, even while knowing what does not arise at all; one who knows deep insight, but is skilled in not causing oneself to obtain the fruit of such knowledge; one who is skilled in not cutting the thread of desire for the liberation of the realized ones, while still being within the range of the disciples and the solitary buddhas; and one who is skilled in seeing the range of the buddhas, while still knowing not to neglect the actions of a bodhisattva. This, noble son, is the bodhisattvas' own field of action.’

21.15 “When the bodhisattva Śūrabala heard this teaching from the blessed realized one Vaiśramaṇa on the purification of the field of action, Great King, he was awestruck, and he said this to that realized one: ‘It is marvelous, Blessed One, how well the Realized One has expressed this teaching on the purification of the bodhisattvas' own field of action!’

21.16 “ ‘If I were to express my own understanding of the meaning of what the Blessed One has just taught, I would say that bodhisattvas who have mastered skill in means have all things as their own field of action.²⁷¹ Just as, Blessed One, space has a field of action that has all forms as its appearance, because it has no resting place, because the appearances of all forms are by nature without obstruction, and because the range of action of space is by nature without obstruction, in precisely the same way, Blessed One, bodhisattvas who have mastered skill in means have all things as their own field of action, because they have the nature of perfect and complete awakening.

21.17 “ ‘To draw another analogy, Blessed One, just as space has a field of action that has all forms as its appearance, because it is not injured thereby, in the sense that whatever poisonous trees, medicinal trees, thorny trees, flowering trees, fruit trees, and fragrant trees there are, [F.188.a] all of them grow in space, and yet space is not sullied or cleansed by them, and it does not

become stuck on them or repelled by them, in precisely the same way, Blessed One, bodhisattvas who have mastered skill in means and become adept at wisdom have all things as their own field of action, including the qualities of ordinary people, the qualities of those who are still undergoing training and of those who have reached the stage of no more training, the qualities of the solitary buddhas, and the qualities of bodhisattvas, as well as the qualities of the realized ones, for the reason that all these qualities are things to which the bodhisattva should become perfectly and completely awakened.

21.18 “ ‘Indeed, Blessed One, to make another analogy, just as there is no grass or type of wood whatsoever that can escape from fire, but all of them can be made into something useful when set alight as a burning torch, in precisely the same way, Blessed One, bodhisattvas have all things as their own field of action, because they are set alight by the burning torch of wisdom.

21.19 “ ‘Indeed, Blessed One, just as the body of a being with a great physique cannot be burned by fire, pierced by a weapon, or killed by poison, and it is not an object of attack by another, in precisely the same way, Blessed One, the knowledge and wisdom of a bodhisattva cannot be subdued by close acquaintance with disciples, by close acquaintance with solitary buddhas, or by close acquaintance with the afflictions—and what is more, the closer a bodhisattva’s acquaintance with them becomes, the more a bodhisattva comes to be fixed on deep insight and refines wisdom.

21.20 “ ‘To draw another analogy, Blessed One: just as a water-purifying precious jewel purifies water of all pollutants, in precisely the same way, Blessed One, the bodhisattva’s jewel of wisdom purifies beings of the filth of all the afflictions.

21.21 “ ‘Indeed, Blessed One, [F.188.b] to make one more analogy, just as the medicine known as a purgative does not remain in the body along with the poison, but eliminates all the poison, in precisely the same way, Blessed One, a bodhisattva’s cultivation of wisdom and skill in means does not remain along with beings’ afflictions or the bodhisattva’s own afflictions, but eliminates the poison of all afflictions. In this manner, Blessed One, bodhisattvas have all things as their own field of action.’

21.22 “When the bodhisattva Śūrabala gave this instruction, Great King, eight thousand beings conceived the aspiration for unsurpassable and perfect awakening, and two hundred bodhisattvas gained the acceptance of that fact that things do not arise. Moreover, if you were to think, Great King, that the bodhisattva Śūrabala, when he was in dialogue with the realized one, the blessed Vaiśramaṇa, was someone else at that moment and time, then it should not be seen in that way. The bodhisattva Śūrabala at that moment and

time was this very Lord of the Guhyakas, Vajrapāṇi. As such, Great King, this good man is, indeed, arrayed with the strong armor of heroic effort as well as someone who has attended upon many buddhas.”

21.23 *This was the twenty-first chapter, “On Śūrabala.”²⁷²*

22.

CHAPTER 22: THE EXPLANATION OF AJĀTAŚATRU'S QUESTIONS

22.1 At that point, it occurred to King Ajātaśatru, "The vajra that Vajrapāṇi, Lord of the Guhyakas, is holding in his right hand must be heavy, because if it is light, why is Vajrapāṇi, Lord of the Guhyakas, said to possess incredibly great strength?"

22.2 Then, knowing with his own mind the train of thought of King Ajātaśatru, Vajrapāṇi, Lord of the Guhyakas, said to him, "It is, indeed, heavy, Great King, and it is light."

22.3 "For what reason is it heavy, and how is it light?"

"It is heavy, Great King, in order to gain full control over [F.189.a] beings who are arrogant, conceited, haughty, and overly proud. For beings who are honest and humble, it is light."

22.4 Vajrapāṇi, Lord of the Guhyakas, then used his empowering authority and made that spot of earth into vajra, and he placed his vajra on that ground. Just as soon as he set it down, the cosmos of a billion worlds quaked in six ways. Vajrapāṇi, Lord of the Guhyakas, then said to King Ajātaśatru, "Lift this vajra off the ground, Great King."

22.5 Then, as someone with the incredible strength of a being with a great physique, King Ajātaśatru thought, "I will lift this vajra," but with all his incredible strength he could not move or budge it, even to the slightest degree. Awestruck, he stretched out his arms, palms together in a gesture of salutation, and said to the Blessed One, "With the incredible strength of a being with a great physique, I can lift an elephant that is fully arrayed with armor with one hand, but, Blessed One, I cannot move or budge this mere trifle of a vajra in the slightest, not to speak of lifting it.²⁷³ What is the reason?"

22.6 "Great King," the Blessed One answered, "this vajra is heavy. Therefore, you cannot lift it."

- Then King Ajātaśatru said to Śakra, Lord of the Gods, “Kauśika, you are called ‘The Vajra-Bearer.’ Lift this vajra off the ground.”
- 22.7 Yet, even though he was in possession of a great reserve of power, both the power of his superhuman powers and his own incredible strength, Śakra, Lord of the Gods, was unable to move or budge the vajra. Awestruck, Śakra, Lord of the Gods, then said to the Blessed One, “At a time when I was waging war on the asuras, Blessed One, I was able to lift the chariot of the asura lord Vemacitra with just one hand, even though the chariot was more than seven hundred leagues long. Still, I am unable to move or even budge this mere trifle of a vajra. Blessed One, is this due to the empowering authority of the Buddha?” [F.189.b]
- 22.8 “Kauśika,” the Blessed One said, “this vajra is heavy, but it should be understood that this is not due to my empowering authority. What do you think, Kauśika? Is Mount Meru, the king of mountains, heavy?”
- “Mount Meru is so heavy, Blessed One, that it would not be easy to describe how much, even by analogy.”
- 22.9 “Kauśika,” continued the Blessed One, “this vajra is heavy, so much so that, for example, Kauśika, if Vajrapāṇi, Lord of the Guhyakas, were to strike it against the Cakravāḍa Mountains, which form this world’s perimeter and are made of vajra, they would be pulverized into tiny bits no bigger than chaff. This vajra has that much incredible power, Kauśika.”
- 22.10 Śakra, Lord of the Gods, then said to Venerable Maudgalyāyana the Great, “Revered Maudgalyāyana the Great, since you are foremost among the Blessed One’s disciples in the possession of superhuman powers, lift this vajra off the ground.”
- 22.11 The thought then occurred to Venerable Maudgalyāyana the Great, “If I am unable to pick up this vajra in front of this world and its gods, then I would become an impostor.” So, he grasped the vajra with such incredible strength that the cosmos of a billion worlds quaked in six ways, the rivers overflowed, and the oceans roiled, but he could not move or even budge the vajra.
- 22.12 Venerable Maudgalyāyana the Great was awestruck. He bowed his head at the feet of the Blessed One and said, “Blessed One, you have declared that I am foremost among the Blessed One’s disciples in the possession of superhuman powers. Blessed One, I have such great superhuman powers, such great exalted status, and such great majestic power that, if I wish, Blessed One, I can even hold all the water in the four great oceans in the palm of my hand. Blessed One, I could even make this cosmos [F.190.a] of a billion worlds revolve in one direction and then reverse direction, just as if someone were rolling a coin back and forth with the tips of their fingers. Blessed One, I can even touch the sun and moon, which have such great

superhuman power and such great majestic power. With one hand, I could even pick up Mount Meru, the king of mountains, and throw it as far as the world of Brahmā. Blessed One, I have even tamed the nāga kings Nanda and Upananda. Blessed One, I have even traveled to the Maṛīcika world. Blessed One, when I can do what I want even with things as large as Mount Meru, does the fact that I cannot move or even budge this mere trifle of a vajra indicate that the power of my superhuman powers is insufficient, Blessed One, or am I not the only one?"

22.13 "Maudgalyāyana the Great," the Blessed One answered, "it is not that the force of your superhuman powers is insufficient. Rather, when the empowering authority of a bodhisattva's power cannot be shaken even by all the disciples and solitary buddhas, what more needs to be said about other beings? Maudgalyāyana, even if you were able to move the Mount Merus, those kings of mountains, that exist in as many buddha domains as there are grains of sand in the Ganges River, you would still not be able to move this vajra from its place, even slightly."

22.14 Venerable Maudgalyāyana the Great then asked, "Does the fact that he holds this vajra, Blessed One, give Vajrapāṇi, Lord of the Guhyakas, great power?"

"Maudgalyāyana," the Blessed One answered, "even if all the Mount Merus that exist in this cosmos of a billion worlds were made into a single mountain and you were able to lift even that mountain, you would still not be able to lift this vajra."

22.15 At this, the elder, Maudgalyāyana the Great, was awestruck, and he said to the Blessed One, "It is marvelous, Blessed One, that Vajrapāṇi, Lord of the Guhyakas, has the incredible power [F.190.b] to hold this vajra. Blessed One, did Vajrapāṇi, Lord of the Guhyakas, inherit this power from his parents, or is it the power of his own superhuman powers?"

The Blessed One answered, "Maudgalyāyana, the power that comes from human parents is sufficiently explained just by giving it a suitable name, whatever it may be, but if one were to explain fully the power of the superhuman powers of the bodhisattvas, then the world and its gods would be driven mad."

22.16 At that point, the Blessed One surveyed all the directions with the gaze of a bull elephant, and then he said to Vajrapāṇi, Lord of the Guhyakas, "Lift this vajra from the ground, Lord of the Guhyakas!"

22.17 Then, with his left hand, Vajrapāṇi, Lord of the Guhyakas, lifted the vajra, which shook this cosmos of a billion worlds, and he threw it into the air, at which point it circled the sky seven times and returned to his right hand. Thereupon everyone in the assembly was awestruck, and stretching out their arms, palms together in a gesture of salutation, they paid homage to

Vajrapāṇi, Lord of the Guhyakas, and said, “It is marvelous that the Lord of the Guhyakas possesses such incredible strength that he can hold this vajra in that way. Blessed One, may all beings come to possess such incredible power!”

22.18 King Ajātaśatru then asked the Blessed One, “By means of what things, Blessed One, can a bodhisattva obtain that kind of power?”

22.19 “Great King,” the Blessed One answered, “bodhisattvas can obtain that kind of power by means of ten things. What are these ten? Great King, they are the following: bodhisattvas give up their bodies and their lives, and they never give up the true Dharma; they bow down to all beings, and they do not allow their pride to rise; they have patience with beings who have little strength, and they do not act out of anger; [F.191.a] they provide the supreme nourishment to feed beings who are starving, and they give fearlessness to beings who are fearful; they bring joy through the work of healing those beings who are sick; they bring contentment by providing resources to beings in poverty; they apply coats of plaster to the shrines of the realized ones; they cause words to be heard that fill beings with complete joy; they distribute wealth to beings who are destitute and suffering; and they bear the burdens of those beings who are exhausted and languishing. By means of these ten things, Great King, bodhisattvas obtain that kind of power.”²⁷⁴

22.20 “Blessed One, how do bodhisattvas remain well bred, and how are they reborn in the places of rebirth of those who are well bred?”

22.21 “Great King,” the Blessed One answered, “bodhisattvas who have eight qualities become well bred and are reborn in the places of rebirth of those who are well bred. What are these eight? They are as follows: good speech, honesty, flexibility, mildness, steadiness, forthrightness, contentedness, and having a mind that is ready for any endeavor. Great King, bodhisattvas who have these eight qualities become well bred and are reborn in the places of rebirth of those who are well bred.”

22.22 “What are the places of rebirth of those bodhisattvas who are well bred, Blessed One?”

22.23 “Great King, there are four places of rebirth of those bodhisattvas who are well bred. What are these four? If they are born in the human world, they become a wheel-turning king and have the privilege of serving the buddha who arises in that very place. If they are reborn as Śakra, Lord of the Gods, they have the privilege of serving the buddha who arises in that very place. If they are reborn as Brahmā, sovereign of this Sāhā world, they have the privilege of serving the buddha who arises in that very place. If they are

reborn as the head of a household or a guild of tradesmen, they have the privilege of serving the buddha who arises in that very place. Great King, these are the four places of rebirth of those bodhisattvas who are well bred."

22.24 King Ajātaśatru asked, "Blessed One, what is the natural consequence of faith?"

"Great King," the Blessed One answered, [F.191.b] "companions in what is good are the natural consequence of faith."

22.25 "Blessed One, what is the natural consequence of generosity?"

"Great King, the natural consequence of generosity is wealth."

22.26 "Blessed One, what is the natural consequence of learning?"

"Great King, the natural consequence of learning is discernment."

22.27 "Blessed One, what is the natural consequence of moral conduct?"

"Great King, good places of rebirth are the natural consequence of moral conduct."

22.28 "Blessed One, what is the natural consequence of patience?"

"Great King, the natural consequence of patience is the protection of beings."

22.29 "Blessed One, what is the natural consequence of heroic effort?"

"Great King, the natural consequence of heroic effort is fulfillment of the qualities of a buddha."

22.30 "Blessed One, what is the natural consequence of meditation?"

"Great King, the natural consequence of meditation is calming."

22.31 "Blessed One, what is the natural consequence of wisdom?"

"Great King, the natural consequence of wisdom is the elimination of all afflictions."

22.32 "Blessed One, what is the natural consequence of hearing the Dharma?"

"Great King, the natural consequence of hearing the Dharma is that one lets go of doubts."

22.33 "Blessed One, what is the natural consequence of inquiry into Dharma?"

"Great King, the natural consequence of inquiry into Dharma is certainty."

22.34 "Blessed One, what is the natural consequence of a place of solitude?"

"Great King, the concentrations and the supernormal faculties are the natural consequence of a place of solitude."

22.35 "Blessed One, what is the natural consequence of meditative cultivation?"

"Great King, the natural consequence of meditative cultivation is liberation."

22.36 "Blessed One, what is the natural consequence of hearing that things are impermanent?"

"Great King, the natural consequence of hearing that things are impermanent is that one gives away one's possessions." [F.192.a]

- 22.37 “Blessed One, what is the natural consequence of hearing about suffering?”
 “Great King, the natural consequence of hearing about suffering is that one stops clinging.”
- 22.38 “Blessed One, what is the natural consequence of hearing that things have no self?”
 “Great King, the natural consequence of hearing that things have no self is that one stops holding on to the concepts of ‘I’ and ‘mine.’ ”
- 22.39 “Blessed One, what is the natural consequence of hearing that nirvāṇa is peace?”
 “Great King, the natural consequence of hearing that nirvāṇa is peace is calming.”
- 22.40 “Blessed One, what is the natural consequence of careful attention?”
 “Great King, the natural consequence of careful attention is the right view of the noble ones.”²⁷⁵
- 22.41 “Blessed One, what is the natural consequence of the isolated and free state of one’s mind and body?”
 “Great King, the natural consequence of the isolated and free state of one’s mind and body is the development of the meditative states and the supernormal faculties.”
- 22.42 “Blessed One, what is the natural consequence of the path?”
 “Great King, the natural consequence of the path is the realization of the goal.”
- 22.43 “Blessed One, what is the natural consequence of ardent devotion?”
 “Great King, the natural consequence of ardent devotion is the fulfillment of liberation.”²⁷⁶
- 22.44 “Blessed One, what is the natural consequence of the arising of a buddha?”
 “Great King, the natural consequence of the arising of a buddha is the attainment of qualities that are conducive to awakening.”
- 22.45 “Blessed One, how does a buddha arise?”
 “Great King, it is the consequence of giving rise to the aspiration for awakening.”
- 22.46 “Blessed One, how does one give rise to the aspiration for awakening?”
 “Great King, it is the consequence of giving rise to great compassion.”
- 22.47 “Blessed One, for whom is there the arising of a buddha?”
 “Great King, a buddha arises for those who have given rise to faith.”
- 22.48 “Blessed One, who gives rise to faith?” [F.192.b]
 “Great King, the one who gives rise to the aspiration for awakening.”²⁷⁷
- 22.49 “Blessed One, who gives rise to the aspiration for awakening?”
 “Great King, one whose ambition does not waver.”

- 22.50 “Blessed One, whose ambition does not waver?”
 “Great King, one who gives rise to great compassion.”
- 22.51 “Blessed One, how does one give rise to great compassion?”
 “Great King, it is the consequence of not forsaking beings.”
- 22.52 “Blessed One, how does one not forsake beings?”
 “Great King, it happens when one forsakes one’s own welfare.”²⁷⁸
- 22.53 “Blessed One, how does one forsake one’s own welfare?”
 “Great King, one does not forsake the Three Jewels.”
- 22.54 “Blessed One, who does not forsake the Three Jewels?”
 “Great King, one who forsakes the afflictions does not forsake the Three Jewels.”
- 22.55 At this point, King Ajātaśatru said to the Blessed One, “It is marvelous, Blessed One! It is marvelous, Sublime One, how well the Dharma and Discipline made known by the Realized One have been spoken, how well the training of the Realized One has been prescribed, how the teaching of the Dharma by the blessed buddhas conforms with reality, how cause and effect are said to be imperishable, how it avoids the extreme views of eternalism and complete annihilation, how it lays out an introduction to deeds and actions, how the effects of both good and bad actions are said to be imperishable, and how it characterizes keeping one’s word—how well all this has been spoken!
- 22.56 “Among those here who are intent upon such a lofty and superior teaching, Blessed One, [F.193.a] who would dare to harm it,²⁷⁹ or resist it, or oppose it, apart from those who have not put down roots of virtue or who are surrounded by companions in what is bad?
- 22.57 “We, Blessed One, ought not to feel ungrateful for the roots of our virtue in the past.²⁸⁰ It is certainly not possible for us to repay, even with our own flesh and blood, the Realized One by whose majestic power we have been turned away from all the afflictions. Blessed One, it is not even possible for us to repay Prince Mañjuśrī, who has been our companion in the good for a long time and by whose majestic power our regret over the tremendous evil deed we did has been eased and by whose majestic power we have obtained the great light of the Dharma.²⁸¹ As the Blessed One has said so well, this holy life in its entirety is due to one’s companions in the good.” [B10]
- 22.58 *This was the twenty-second chapter, “The Explanation of Ajātaśatru’s Questions.”²⁸²*

CHAPTER 23: ON BHADRARĀJA

- 23.1 At that point, the bodhisattva of great courage, Śāntamati, said this to Vajrapāṇi, Lord of the Guhyakas: “When the Blessed One creates magically created forms of himself, Lord of the Guhyakas, do you create magically created forms of yourself, too?”
- 23.2 Vajrapāṇi responded, “I am an eyewitness to what comes directly before the eyes of the Blessed One, Śāntamati, and therefore, even if the Realized One were to create magically created forms of the Realized One equal in number to the grains of sand in the Ganges River, then precisely that many magically created forms of me would accompany them, taking a variety of forms and making child’s play in a variety of ways. This, Śāntamati, is a natural consequence of the purification of my motivation in the past.”
- 23.3 The bodhisattva Śāntamati then said to Vajrapāṇi, Lord of the Guhyakas, “Please make a request of the Blessed One, Lord of the Guhyakas, for this formulation of the Dharma to be circulated and widely distributed in the latter time—that is, in the final five-hundred-year period of the Dharma—and to come into the hands of those good persons [F.193.b] who grasp on to the true Dharma.”
- 23.4 “This formulation of the Dharma has been empowered by all the buddhas, noble son,” the Lord of the Guhyakas replied. “For what reason do I say so? The syllables through which this formulation of the Dharma has been communicated are not real; they are not exhausted, and they do not disappear. Moreover, the meaning that is expressed through these syllables, too, cannot be made to disappear. The true Dharma of the Realized One is not something that can be made to disappear, Śāntamati, because, indeed, it has not arisen in the first place, and what does not arise, does not cease.
- 23.5 “With this in mind, the Blessed One has said that whether the realized ones arise or they do not arise, this is what truly remains: the true nature of things wherein things are just as they are in the realm of reality. In this way,

dependent arising is not impeded, and what does not impede dependent arising is the true Dharma. And the true Dharma is forever and not something that disappears—for this reason it is called the true Dharma.”

23.6 “Lord of the Guhyakas, those who prepare themselves to grasp the true Dharma, for what do they prepare themselves?” asked Śāntamati.

23.7 “Those who prepare themselves to grasp the true Dharma prepare themselves not to oppose anything. What is the reason for this? It is because the true Dharma is precisely what does not oppose anything.”

23.8 “How could there be an opposition to the Dharma?”

“From an opposition to syllables, there is an opposition to the Dharma, and the Dharma should not be opposed. Those who are not oppositional in this respect, they grasp the true Dharma completely.”

23.9 “Is it possible, Lord of the Guhyakas, that a formulation could be opposed by the entire world, and yet it grasps the true Dharma?”

23.10 “Yes, it is possible, Śāntamati. What is the reason for this? The world is strongly attached to views, Śāntamati, [F.194.a] and so one who affirms emptiness is, for this reason, opposed by the whole world. The world affirms permanence, happiness, beauty, ‘I,’ and ‘mine,’ and so one who affirms impermanence, suffering, repulsiveness, ‘not-self,’ and ‘not-mine’ is, for this reason, opposed by the whole world. The world goes with the current, and so one who goes against the current is, for this reason, opposed by the whole world. The world puts the weight on this lifetime, and so one who puts the weight on a future lifetime is, for this reason, opposed by the whole world. The world is strongly attached to the aggregates, the elements, and the sense spheres, and so one who teaches the Dharma to be completely unattached to all things is, for this reason, opposed by the whole world. In this manner, Śāntamati, the one who is opposed by the whole world grasps the true Dharma.”

23.11 “Do you grasp the true Dharma, Lord of the Guhyakas?”

“I grasp it, noble son, but I do not grasp an ‘I,’ or a being, or a thing.”

23.12 “How then do you grasp it?”

“I grasp it as something separate from and free of an ‘I,’ as something separate from and free of a being, and as something separate from and free of a thing, and as something not separate from and not free of an ‘I,’ a being, or a thing. I grasp it as something separate from and free of a past, a present, and a future, and as something not separate from and not free of a past, a present, and a future. I grasp it as something separate from and free of an awakened one, and as something not separate from and not free of an awakened one. I grasp it as something separate from and free of a domain,

and as something not separate from and not free of a domain. I grasp it as something separate from and free of the Dharma, and as something not separate from and not free of the Dharma.”

23.13 At that point, the Blessed One congratulated Vajrapāṇi, Lord of the Guhyakas: “Excellent, my good man, excellent! [F.194.b] This is what it means to grasp the true Dharma. Moreover, Lord of the Guhyakas, those who grasp the true Dharma do not grasp anything or cling to anything, they do not grasp on to or act upon any vain imaginings of a mental image of a being, and they do not form an idea or form a concept of any figment of the imagination.”

23.14 There was also a god named Bhadrarāja sitting in the assembly at that time, and he said to the Blessed One, “Blessed One, calming is the word of the Buddha, and, Blessed One, what makes it the word of the Buddha is that it is the word of one who is calmed. So, one who is calmed possesses the word of the Buddha. In this regard, Blessed One, those who see all objects of cognition as being calmed are those who are calmed themselves. Being calmed themselves, they are not set on fire, they do not burn, and they are not consumed by fire. Those who are calmed, quiet, and at peace retain the true Dharma of the Realized One in their minds, and they retain it in their minds in such a way that they do not hold on to or let go of anything.”²⁸³

23.15 When the god had expressed this point, a thousand monks became liberated in their minds, and the Dharma eyes of a thousand gods were purified.

23.16 The bodhisattva Śāntamati then asked the god Bhadrarāja, “Divine one, who possesses this inspired eloquence?”

“This is the inspired eloquence of those who have eliminated any lingering traces of past actions, those who have gone beyond the range of language, those who are indescribable from the standpoint of ultimate truth, and those to whom nothing is stuck.”

23.17 “Divine one, how is this inspired eloquence born?”

“It is born by reason of the fact that there is no inspired eloquence and there is an absence of inspired eloquence. Why do I say this? ‘No inspired eloquence’ is a way of saying that there is no link to rebirth, while ‘an absence of inspired eloquence’ is a way of saying that there is an absence of the proliferation of vain imagining.

23.18 “Furthermore, noble son, since you ask who possesses this inspired eloquence, it is the inspired eloquence of one for whom consciousness does not arise in regard to the imputation of a body,²⁸⁴ [F.195.a] and one for whom consciousness is not established in regard to the imputation of a self; it is the inspired eloquence of one for whom the imputation of a mind is not taken up as an object of cognition, and who dwells in a state in which things are

unobscured; it is the inspired eloquence of one for whom knowledge does not arise with regard to anything, and one for whom nothing is especially known by means of knowledge; and it is the inspired eloquence of one who stands still,²⁸⁵ does not exert any effort, but crosses the flood. It is the inspired eloquence of someone who is born, while being one who is not born, and who enters nirvāṇa, while being one for whom there is no cessation.”

23.19 Then the bodhisattva Śāntamati said to the Blessed One, “Blessed One, the inspired eloquence of the god Bhadrarāja is marvelous!”

23.20 The Blessed One said, “Śāntamati, the god Bhadrarāja has come here from Abhiratī, the buddha domain of the realized one Akṣobhya, in order to hear the teaching from Vajrapāṇi, Lord of the Guhyakas, of this formulation of the Dharma, ‘The Secret of the Realized One.’ Śāntamati, the god Bhadrarāja has acquired a powerful mnemonic formula called *accessing the aspects of the Dharma*. If he wished, he could teach for hundreds of thousands of eons with his inspired eloquence unimpeded, and still his inspired eloquence would not be exhausted.”

23.21 *This was the twenty-third chapter, “On Bhadrarāja.”*²⁸⁶

24. CHAPTER 24: THE INEXHAUSTIBLE NATURE
OF THE ANALOGIES IN PRAISE OF THE
VIRTUES OF POWERFUL MEMORY AND THE
FORMULAS THAT SUPPORT IT

24.1 The bodhisattva Śāntamati then asked the Blessed One, “Blessed One, what kind of powerful mnemonic formula is the one called *accessing the aspects of the Dharma*?”

24.2 “Śāntamati,” the Blessed One answered, “*accessing the aspects of the Dharma* is the knowledge that accesses the imperishable in syllables.²⁸⁷ Śāntamati, all things have the syllable *ā* as their point of entry.²⁸⁸ All things have the syllable *ā* as their gateway; they are created from the syllable *ā*; they reach their end in the syllable *ā*. The syllable *ā* does the action in verbal action, [F.195.b] but the syllable *ā* does not know; it does not ascertain, and yet it is the point of entry to all things. This is why the powerful mnemonic formula is called *accessing the aspects of the Dharma*.

24.3 “Access means in this case that nothing, Śāntamati, not even an atom, has entered or exited. The syllables, Śāntamati, do not come from somewhere and enter an interior space inside the body; also, the syllables neither take up residence within an interior space inside the body, nor do the syllables come out and then go in some direction. The syllables also do not stimulate one another. The syllables also do not form an idea of right or wrong.²⁸⁹ The syllables are not pronounced, nor are they not pronounced. They do not waste away, and they do not grow. No one can produce these syllables, and no one can extinguish them. No one can create the syllables, and no one can destroy them.

24.4 “Just as there is a count of syllables, Śāntamati, in the same way there is a count of thoughts. Just as there is a count of thoughts, in the same way there is a count of all things. Just as there is a count of all things, in the same way there is no count. What is the reason for this? It is because one does not

reach a count of the Dharma. Therefore, there is no count that is the count of the Dharma. Just as the Dharma does not reach a count, in precisely the same way is the access to its aspects.²⁹⁰ A point of entry that is not born from the very beginning is an entry into what does not arise, and there is no entry into what is not born and is not arisen. For so it is that this entrance is not a point of entry, and, Śāntamati, it is not possible to interrupt the inspired eloquence of one who has entered into such a count. This is because a count that is uninterrupted has thereby reached the true nature of things; a count that is not exhausted has thereby reached the true nature of things.²⁹¹

24.5 “Just as one teaches a thing, in exactly the same way those things are put into words and arise in the mind. With precisely the same method one uses to access the aspects of the Dharma, one accesses the aspects of beings. By accessing the aspects of beings, one teaches the Dharma in accordance with beings’ level of dedication. [F.196.a]

24.6 “Bodhisattvas who have acquired a powerful memory and the formulas that support it, Śāntamati, are stainless in thought. They are pure in motivation. They are transparent in practice. They are superior in ambition. They are firmly established in good conduct. They are superior in wisdom. They are rock-solid in keeping their promises. They are not liable to be disturbed by the māras. They are unmatched by rival teachers. They are not liable to be oppressed by the afflictions. They are unassailable by adversaries.²⁹²

24.7 “They have strength in their bodies. Their minds are not depressed. Their inspired eloquence is inexhaustible. There is no end to their teachings. There is no limit to their explanations. They have no doubt about their knowledge.²⁹³ Their intellects are difficult to plumb. Their teachings of the truths are deep. What they have learned is comparable to the ocean. They are the same as Mount Meru in concentration. They are the same as the lion among assemblies. They are the same as the lotus among things of the world. They are the same as the earth in being a support for all beings. They are the same as water in removing the thirst of the afflictions. They are the same as fire in that they bring all beings to maturity.²⁹⁴ They are the same as the moon in that they are even-minded toward all beings. They are the same as the sun in that they disperse the darkness of the afflictions.

24.8 “They are the same as the valiant warrior in that they kill the enemy of the afflictions. They are the same as the bull elephant in that their minds are well trained.²⁹⁵ They are the same as the clouds in that they produce the thunder of the Dharma. They are the same as rain in showering the Dharma. They are the same as the doctor in that they alleviate the afflictions, which are the sickness of beings. They are the same as the king in that they create a kingdom of the Dharma. They are the same as the Lokapālas in protecting

the Dharma for the world. They are the same as Śakra in that they are the overseer of gods and men. [F.196.b] They are the same as Brahmā in that they obtain offspring by having gained control over their own minds.²⁹⁶

24.9 “They are like birds in that they wander without a home. They are the same as forest-dwelling creatures like monkeys and deer in that they are filled with the fear of society. They are the same as a mother in that they mitigate all the bad actions of all beings. They are the same as a father in that they offer training in all practical crafts and trades. They are the same as Vaiśravaṇa in that they distribute all the jewels of the Dharma.

24.10 “They are adorned with merits. They are decorated with the distinctive features of a great being. They are beautified by the secondary marks. They are worthy of the world’s regard. They are worthy of holding the gaze. They are not destitute, being endowed with the seven riches. They are remembered by the buddhas. They are worthy of praise by those with practical knowledge. They are irreproachable by all learned persons. They are well protected by the gods. They are well received by nāgas and yakṣas.

24.11 “They become sovereign lord over the teachings of the Dharma. They become master of the supernormal faculties. They have reached an understanding of beings’ motivations. They have gained access to the spiritual faculties of beings. They have an insatiable hunger for the teachings of the Dharma. They take no interest in profit and recognition. They do not selfishly hoard the teachings of the Dharma. They do not take part in amusements, because of the purity of their moral conduct.²⁹⁷ They do no violence, because of the purity of their patience.²⁹⁸ They are highly accomplished in their professions, because of the purity of their heroic effort. They are well bred, because of the purity of their meditation. Their intellects have stunning clarity, because of the purity of their wisdom. They surpass Brahmā in regard to the immeasurable states. They are transcendent in regard to the meditative states, concentrations, and absorptions. They are supreme among those on the path of awakening. They are endowed with virtue in all its aspects, because they have obtained the level of consecration. [F.197.a]

24.12 “So it is, Śāntamati, that the description of the virtues of a bodhisattva who has acquired a powerful memory and the formulas that support it is immeasurable. Even if the Realized One were to set aside all other activities and give a description in praise of the virtues of a bodhisattva who has acquired a powerful memory and the formulas that support it, he would not arrive at the end of it, Śāntamati, even after hundreds of thousands of years.”

24.13 At that point, the bodhisattva Śāntamati said to the god Bhadrarāja, “The profit is well earned by you, friend, such that the Realized One gives this immeasurable praise of you.”

- 24.14 The god Bhadrarāja responded to the bodhisattva Śāntamati, “From the perspective of ultimate truth, noble son, there is no real thing here whatsoever that receives this praise. In fact, noble son, it is not possible to arrive at the end of the form of the virtues of something that has no color, form, or shape at all.²⁹⁹ Indeed, it is possible to praise the form of something only if it has form, color, and shape.”³⁰⁰
- 24.15 The god Bhadrarāja then said to the Blessed One, “All things are not grasped, Blessed One; they are not ‘mine’; they are not property, they are not offered by anyone, they are not snatched away by anyone. Moreover, a constant effort should be made in this regard to do the correct practice, and then these things will appear before the minds of those who make a constant effort and do the correct practice.
- 24.16 “Just as this great earth is situated upon a mass of water, Blessed One, so that if any person digs a well, even a small one, it fills with water, but if one doesn’t dig the well, then one won’t get any water, in precisely the same way, Blessed One, one who makes a constant effort for all-pervading knowledge reaches that knowledge, and one who does not make a constant effort assuredly does not reach that knowledge. It is for this reason then, Blessed One, that those who are intent upon awakening [F.197.b] should make a constant, perpetual effort to cultivate this knowledge, and they should do so with heroic effort, and as a result these things will appear before their eyes.
- 24.17 “Just as someone who is blind from birth, Blessed One, does not see the forms there to be known, in the same way, beings who are blinded by the afflictions, Blessed One, do not see the things there to be known.
- 24.18 “Just as someone with the eyes to see does not see without a light, Blessed One, in the same way, others, even those who possess the divine eye, Blessed One, do not see or even take any interest without the instructions of a companion in the good.
- 24.19 “Just as someone who possesses the divine eye has no need for light, Blessed One, in the same way, one who has done the preparatory work, Blessed One, has no need for more instructions.
- 24.20 “Just as a being who has gone into the womb is not seen and does not see, Blessed One, but still develops, in the same way, a bodhisattva who has set out on the path with heroic effort does not see awakening at that time, Blessed One, but still develops the qualities of a buddha.
- 24.21 “Just as a tree that has grown on the snowy king of mountains does not splinter or wither before its time, Blessed One, in precisely the same way the knowledge that has grown in a noble one while engaged in the practice of the Dharma does not splinter or wane.

- 24.22 “Just as when a wheel-turning king arises to become sovereign lord of the four continents, Blessed One, then the seven jewels also arise for him,³⁰¹ in the same way, when one conceives the aspiration for awakening, Blessed One, then the seven jewels of the Dharma arise—namely, generosity, moral conduct, patience, heroic effort, meditation, wisdom, and skill in means.
- 24.23 “Just as when the wheel-turning king travels throughout the four continents of the world, Blessed One, [F.198.a] there is no variation in the love he has for beings, in the same way, when a bodhisattva draws beings with the four means of drawing others to oneself,³⁰² Blessed One, the bodhisattva has no variation toward beings.
- 24.24 “Just as when a wheel-turning king sits in council, Blessed One, there is no discord or dispute, in the same way, when a bodhisattva sits down to have a similar discussion of the Dharma, Blessed One, there is no discord or dispute in the discussion.
- 24.25 “Just as when the cosmos of a billion worlds takes shape, Blessed One, then Mount Meru, the king of mountains, is the first thing to take shape, as well as the great ocean, in the same way, when a bodhisattva conceives the aspiration for awakening for the first time, Blessed One, then ambition and great compassion are the first things to take shape.
- 24.26 “Just as when the sun rises, Blessed One, then rays of light fall first upon the tall mountains, in the same way, when the light of knowledge arises, Blessed One, then those beings who have put energy into developing the roots of virtue experience the light of knowledge.
- 24.27 “Just as the earth receives all the seeds of all the grasses, shrubs, plants, and trees of the forest, Blessed One, and the earth gives life to all of them equally, in the same way, the bodhisattva who has acquired a powerful memory and the formulas that support it, Blessed One, gives detached thought to all beings by giving them the motivation for the Dharma.”³⁰³
- 24.28 The Blessed One then congratulated the god Bhadrarāja: “Excellent, divine one, excellent! By laying out this set of analogies, you have expressed this teaching well. [F.198.b]
- 24.29 “Indeed, divine one, there are as many teachings that lay out analogies for the bodhisattva who has acquired a powerful memory and the formulas that support it as there are grasses and trees; as many as there are names, words, and sounds, the meanings of which are established by convention; as many as there are forms and colors,³⁰⁴ as many as there are ways beings think and behave; as many as there are creations of name and form,³⁰⁵ as many as there are daily concerns of beings,³⁰⁶ and as many as there are foods and drinks that beings enjoy.

- 24.30 “Moreover, divine one, there is nothing said by a bodhisattva who has acquired a powerful memory and the formulas that support it that is not the word of the Buddha. There is no manifestation of form, no manifestation of sound, smell, taste, tactile sensation, or mental object that such a bodhisattva does not manifest. Such a bodhisattva’s inspired eloquence does not depend at all upon the hearsay of others. The teaching of such a bodhisattva does not depend on someone else’s point of view. With regard to all engagements, such a bodhisattva does not become exhausted, has no limitations, and is capable of going everywhere. The mind of such a bodhisattva does not stay in one place,³⁰⁷ the body of such a bodhisattva has no heaviness, and the thoughts of such a bodhisattva are not of discouragement. Even when teaching in front of hundreds of thousands of buddhas, such a bodhisattva is undaunted. For, indeed, empowered by the empowering authority of the buddhas, this bodhisattva has obtained inspired eloquence, knowledge, wisdom, and a powerful memory and the formulas that support it.
- 24.31 “This bodhisattva teaches, but remains undaunted, does not hide, and does not turn back. For, indeed, the bodhisattva adheres to three forms of detachment: detachment from self, detachment from beings, and detachment from things. The bodhisattva adheres to three forms of purity: the purity of the realm of reality, the purity of the way things are, and the purity of the true end. The bodhisattva adheres to the three imperishables: [F.199.a] the imperishable nature of things, the imperishable nature of syllables, and the imperishable nature of teachings.
- 24.32 “This bodhisattva acquires three kinds of empowerment: the empowerment in inspired eloquence, the empowerment in the meaning of the Dharma, and the empowerment in the use of the Dharma.³⁰⁸ This bodhisattva obtains three kinds of joy: the joy of knowledge, the joy of wisdom, and the joy of removing doubt. This bodhisattva obtains three types of swiftness: the swiftness of mindfulness, the swiftness of intelligence, and the swiftness of understanding.”
- 24.33 While this teaching on a powerful memory and the formulas that support it was being taught,³⁰⁹ eight hundred bodhisattvas attained a powerful memory and the formulas that support it.
- 24.34 *This was the twenty-fourth chapter, “The Inexhaustible Nature of the Analogies in Praise of the Virtues of Powerful Memory and the Formulas That Support It.”³¹⁰*

25.

CHAPTER 25: ENTRUSTING THE TRUE DHARMA

- 25.1 Vajrapāṇi, Lord of the Guhyakas, then said to the Blessed One, “Blessed One, empower this formulation of the Dharma so that it may be circulated in the latter time.”³¹¹
- 25.2 The Blessed One replied, “Lord of the Guhyakas, do you remember the words that protect the form of the Dharma,³¹² which were heard by me in the presence of the realized one Ratnacandra, so that I would take possession of the true Dharma?”
- “I remember them, Blessed One.”
- 25.3 “If that is so, Lord of the Guhyakas,” said the Blessed One, “then speak those words that protect the form of the Dharma here in the assembly so that this formulation of the Dharma lasts for a long time. Then this formulation of the Dharma will, indeed, last for a long time.”
- 25.4 Vajrapāṇi, Lord of the Guhyakas, then paid homage to all the buddhas of the ten directions and spoke the words of the mantra: [F.199.b]
- 25.5 *tadyathā | jaya jayamati | jaya śatru | ale | amale | alulite | mame | mamamati | nāmasandhi | udtame | udtamati | udtaraṇi | are aramaṇi | ariśamaṇi | amūle | amūla | abadṭiti | mūlaanugate | adte | madte | maṭite | aṭi | maṭite | khurukhuru | sandhidharmaanugate | dharmadakṣe | dharmapraveśe | saresaresare | abedhe | bedasandhi | ehi | ehini | etadaanugame | defeating the mārās | crushing the rival ascetics | bewildering those who hate the Dharma | blowing away the afflictions | shining light on the ways of the Dharma | protecting the discourses of the Dharma | entering nirvāṇa | grasping on to those who make beings ready for awakening | establishing an assembly | giving the body to those who have heard the Dharma | gaining the attention of those who have gone the right way | gaining the sight of those who have obtained what is right | manifesting*

the words of the mantra | gathering the interstices of the mantra |
knowledge declaring | continuation | not liable to oppression | may the
true nature of the teaching not perish | |³¹³

25.6 The very next moment after Vajrapāṇi, Lord of the Guhyakas, spoke these words of the mantra, this cosmos of a billion worlds shook. The māras in this cosmos of a billion worlds approached the Blessed One, along with their armies and their retinues, their bodies bent over in a crouch and their arms outstretched, palms together in a gesture of salutation, and they said this to the Blessed One:

25.7 “We will attend upon and serve the preacher of the Dharma from whose mouth the words of this mantra issue, Blessed One. This world with its gods cannot endure the splendor of the words of this mantra, Blessed One. [F.200.a] We will keep this formulation of the Dharma safe, Blessed One, and we will hold back anyone else who looks for a way to penetrate it.”³¹⁴

25.8 Then, at that moment, after thoroughly surveying the four directions with the gaze of a bull elephant, the Blessed One spoke the words of this mantra:

25.9 *jaye | durjaye | jayamati | śame | śatrunirghatani | amūle | mūlaparichinne | mārasainyavitrāsani | mugte mugtavati | śuddhe | abhede | bhayamocani | bharoharaṇe | tad te vidye | vidyavaraudtame |* repelling the proponents of other doctrines | gathering the proponents of the Dharma | protecting the treasury of the Dharma | this incantation revealed by the buddhas | *ama | amame | mamacchede | arthe arthanistāraṇe |* words summoning the four Lokapālas are spoken | *dhire | dhiravati | gubte | śubhe śubhavati | same |* the summoning here of Śakra, Lord of the Gods, will be done | *maitre somavati | kṣāntikṛpakāruṇaudahṛde | prītiupekṣasamapante |* the summoning here of Brahmā too will be done | *araṭe | virāṭe | kha khe | amūle | mūlaśodhani |* for the purpose of repelling Māra | these words of the mantra are spoken | this well-spoken sūtra | empowered by the lord of men | will be practiced in the time | in which it will be known | these mantras that were spoken | have made the earth shake | and assembled all the māras | who have spoken this speech | we will protect | those preachers of the Dharma | into whose hands will go | this sūtra in the latter time | |³¹⁵

25.10 The Blessed One then spoke to Vajrapāṇi, Lord of the Guhyakas: “Know, Lord of the Guhyakas, that this formulation of the Dharma has been empowered by the Realized One alone. It is not possible for anyone to disturb this empowerment. Why is that? Lord of the Guhyakas, I remember [F.200.b] that a realized one named Ratnacandra arose in the past during an eon called Aninditā in a world called Aninditā.³¹⁶ At that time, there were

- two monks in the dispensation of that blessed buddha, and they were preachers of the Dharma with great superhuman power, great exalted status, and great majestic power. Their names were Prajñodgata and Satyadatta.
- 25.11 “These two preachers of the Dharma retained the words of the mantra from that blessed one and for half an eon they followed to perfection the wheel of Dharma that had been turned by that blessed one, during which time all the billions of māras in that cosmos of a billion worlds were brought to maturity and propelled toward awakening.”
- 25.12 At this point, the bodhisattva Śāntamati asked the Blessed One, “Does the realized one Ratnacandra remain, Blessed One, or has he already passed into complete cessation?”
- 25.13 “The realized one Ratnacandra remains in Aninditā, which is more than ten trillion buddha domains to the east, Śāntamati,” the Blessed One answered. “The lifespan of that realized one is ten thousand eons. Moreover, noble son, the māras in that realized one’s buddha domain were wrathful and wicked, and they were tamed, well and truly tamed, by the words of this mantra, and all of them were brought to maturity for the sake of their awakening.
- 25.14 “What is more, noble son, Vajrapāṇi, Lord of the Guhyakas, and I led the holy life in the dispensation of the realized one Ratnacandra, and we became adepts for the sake of awakening. I was the one named Prajñodgata, and the Lord of the Guhyakas was the one named Satyadatta. [F.201.a] For so it is, Śāntamati, that together we have served with care an immeasurable number of buddhas, honored them, respected them, and worshiped them. For so it is, too, Śāntamati, that these highly effective mantras are employed in order to defeat the māras and to take hold of the true Dharma.”
- 25.15 At that point, the Blessed One surveyed the whole assembly and spoke thus: “Who among you, friends, has the courage to support and take hold of this awakening, accomplished over an incalculable length of time, so that it does not disappear when the Realized One has entered complete cessation?”³¹⁷
- 25.16 Then, in order to take hold of the true Dharma, twelve thousand bodhisattvas from within the assembly rose to their feet, and they knelt down on their right knees, and bowing down to the Blessed One with their palms joined together in a gesture of salutation, they spoke this verse:
- 25.17 “We will remember this sūtra,
Taught by the Lord of the World,
With no expectation of reward,
Surrendering even our bodies or lives.”

- 25.18 Then five thousand gods, including Bhadrarāja, joined their palms together in a gesture of salutation and said this to the Blessed One: “We will support the Realized One’s awakening, Blessed One.” Then they spoke this verse:
- 25.19 “We will remember this sūtra,
This profound teaching of the Buddha,
Out of a compassion made steady
For the sake of all beings.”
- 25.20 Then Śakra, Lord of the Gods, Brahmā Śikhin, and the Great King Vaiśravaṇa spoke this verse:
- 25.21 “Our aspiration conceived for the highest,
We, too, will remember this sūtra,
Teacher, which is the same as medicine
That brings one freedom from all illness.”
- 25.22 Then Vajrapāṇi, Lord of the Guhyakas, said this to the Blessed One: “I, too, Blessed One, will remember the unsurpassable and perfect awakening of the Realized One, accomplished over an incalculable eon.” He then spoke a verse, too: [F.201.b]
- 25.23 “When the Dharma was wordless,
The Lord of Men, with compassion,
Expressed it with words,
Words I will remember.”
- 25.24 The Blessed One then said to Brahmā Śikhin, “There are three forms of worship and service to the Realized One that cannot be surpassed, Brahmā, unsurpassable acts of worship that generate immeasurable merit. What are these three? They are conceiving the aspiration for unsurpassable and perfect awakening, remembering the Dharma of the realized ones, and bringing one’s conduct into alignment with the Dharma precisely as one has learned it. Brahmā, these are the three forms of worship and service to the Realized One that cannot be surpassed. Even if the Realized One remained for an eon, Brahmā, and he spent the entire eon describing the outcomes of the merit generated by those three forms of worship, he still would not complete the description. Therefore, Brahmā, one who wishes to worship the Realized One with worship and service that cannot be surpassed should perform worship using these three forms of worship.
- 25.25 “If one remembers a single four-line verse from the true Dharma of a single realized one, then, Brahmā, the awakening of the realized ones of the past, present, and future will be retained. The reason for this, Brahmā, is that the awakening of the realized ones is something that arises from the Dharma.

Therefore, one should perform worship with the Dharma, and not with material objects. Worship with the true Dharma is said to be supreme among all acts of worship. It is said to be the true form; it is said to be the best.

25.26 “Brahmā, I remember once upon a time in the past I was born in the palace of a king. At that time I was a young prince named Matimat, and I remembered two verses that I heard in a dream while I was asleep. When I awoke, the thought occurred to me, ‘I have found a great treasure,’ and I blurted out the words ‘I have found a great treasure!’ My parents said, ‘How could a child have found a treasure?’ [F.202.a] Then I spoke these two verses to my parents:

25.27 “ ‘What the world considers to be great treasures
Can be lost, O King, to thieves, fire, water, and trickery.
Yet, the treasure of hearing the realized ones
Is not lost, even over many millions of eons.

25.28 “ ‘Constant watchfulness is, indeed, the root of the deathless.
So, too, the aspiration for awakening in one working to benefit beings.
So, too, is the mind, isolated and free, of one who pays careful attention,
While renunciation is the root of all happiness.’³¹⁸

25.29 “I heard these two verses in a dream, Brahmā, and with these two verses, Brahmā, I brought eight thousand beings to maturity for the sake of their awakening, and I put forty-two thousand beings on a path to the good places of rebirth. In precisely this manner, Brahmā, you should understand that one obtains a great treasure if one is intent upon learning, and being intent upon it, one practices it correctly, and having become established in its practice, one benefits others.

25.30 “There are two things, Brahmā, that are of great use on the Great Vehicle: first, not having anger toward any and all beings, and second, not becoming complacent in the search for learning. Those are the two things.

25.31 “Therefore, Brahmā, ensure that the guiding principles of the Dharma remain unbroken. Request all the realized ones of this Fortunate Eon to teach the Dharma, Brahmā, and remember the true Dharma. When there are such pure beings as those who will arise to become the other blessed buddhas of this Fortunate Eon, Brahmā, you may become indifferent to it. However, during a time such as this one in which beings have afflictions, Brahmā, there will be a great many who hold on to the true Dharma in one aspect or for a single day. In the purified buddha domains, it would not be so, even for hundreds of thousands of eons. Therefore, Brahmā, you should put forth heroic effort so that the true Dharma is remembered in this time of evil.”

- 25.32 At this point, the Blessed One spoke to Venerable Ānanda: “Ānanda, [F.202.b] you must hold on to this teaching, this great mnemonic formula of the nāgas, *The Chapter of Vajrapāṇi*, *The Secret of the Realized Ones*, and remember it, recite it, and teach it in full to others. Ānanda, I entrust this formulation of the Dharma to you. Do not explain the secret and inconceivable qualities of the realized ones to common folk, Ānanda, for those beings who are attached to inferior things will be bewildered by it. Ānanda, this formulation of the Dharma is something to which it is quite difficult to become devoted and something that is quite difficult to understand. Only those beings who are well bred and well prepared are worthy recipients of these things. They will have no fear when they hear this series of guiding principles of the Dharma.”
- 25.33 When this had been said, Venerable Ānanda said this to the Blessed One: “I have received this formulation of the Dharma, Blessed One, through the majestic power of the Buddha. Through whose majestic power shall I become capable of retaining it? Please explain this.”
- 25.34 “Ānanda,” the Blessed One answered, “do you see these mahāsattvas who have arisen in order to take hold of the true Dharma?”
- “I see them, Blessed One.”
- 25.35 “Ānanda,” said the Blessed One, “if you were to teach this formulation of the Dharma to all those beings, it would only be to their benefit.”
- 25.36 “Blessed One, what is the name of this formulation of the Dharma? As what should it be remembered?”
- “To that end, Ānanda,” the Blessed One answered, “remember this formulation of the Dharma as *The Chapter of Vajrapāṇi*. Remember it also as *The Chapter of the Teaching of the Secrets of the Realized Ones*. Remember it also as *The Teaching of the Inconceivable Qualities of the Buddhas*. Remember it also as *The Arising of Immeasurable Merit*. Ānanda, if an individual who has been born into the Vehicle of the Bodhisattvas were to remember well this formulation of the Dharma and teach it in full to others with no expectation of reward, [F.203.a] then this individual would gain far more merit than an individual could hope to gain as a result of giving a gift that fills the world with precious jewels from the surface of the ground of the buddha domains up to the highest point of existence, a sight that is seen with the eye of a buddha. That is why this formulation of the Dharma is called both *The Chapter of the Teaching of the Secrets of the Realized Ones* and *The Arising of Immeasurable Merit*.”
- 25.37 When this chapter on the entrusting of the true Dharma had been taught, ten billion beings conceived the aspiration for unsurpassable and perfect awakening, ninety-six thousand bodhisattvas gained the state of acceptance, eighty-four thousand beings attained the pure eye of Dharma in regard to all things, and one thousand six hundred monks were liberated in mind, while

an immeasurable number of buddha domains throughout the ten directions shook, and hundreds of thousands of gods played musical instruments and rained down showers of flowers, while proclaiming, “May this formulation of the Dharma remain for a long time in Jambudvīpa!”

25.38 This is what the Blessed One said, and Vajrapāṇi, Lord of the Guhyakas, the bodhisattva Śāntamati, the god Bhadrarāja, King Ajātaśatru, and the bodhisattvas, the monks, Venerable Ānanda, and the whole world with its gods, human beings, asuras, and gandharvas rejoiced at what the Blessed One had said.

25.39 *This was the twenty-fifth chapter, “Entrusting the True Dharma.”*³¹⁹

25.40 *This concludes “The Chapter of the Teaching the Inconceivable Qualities and Secret of the Realized Ones,” the third of the one hundred thousand chapters of the formulation of the Dharma known as “The Noble Great Heap of Jewels.”*

c.

Colophon

- c.1 Translated, edited, corrected according to the revised terminology, and finalized by the Indian scholars Jinamitra, Dānaśīla, and Munivarman, along with the chief editor and translator monk, Bandé Yeshé Dé.

n.

NOTES

- n.1 For example, Étienne Lamotte once called the *Vimalakīrtinirdeśa* “perhaps the crown jewel of the Buddhist literature of the Great Vehicle,” in *L’Enseignement de Vimalakīrti* (Lamotte 1987, p. v), while more recently Jonathan Silk has made a softer claim, describing it as “one of the most radiant stars in the firmament of Mahāyāna sūtra literature,” on the back cover of *Vimalakīrtinirdeśa: The Teaching of Vimalakīrti* (Gómez and Harrison 2022). On the appreciation (or lack thereof) of the *Lalitavistara* as a literary work, see Silk 2022, especially pp. 285 and following. We would also like to acknowledge here our indebtedness to Gómez and Harrison’s translation of the *Vimalakīrtinirdeśa*. We have used many of their translation choices of terms and phrases in this translation, as well as their explanations for our glossary.
- n.2 For the Sanskrit text of these passages, see Study Group on Buddhist Sanskrit Literature 2005, which also includes the Tibetan and Chinese translations. For a translation from Tibetan of the above passages, see Robert A. F. Thurman, trans., *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>), Toh 176, 6.13 and 4.1 (2017).
- n.3 The relevant passages are noted in the body of the translation. For the Sanskrit editions of these works, see the following: Lévi 1907; La Vallée Poussin 1903; and Tucci 1971; and for a translation of the final work, which is not extant in Sanskrit, see Gareth Sparham, trans., *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (<https://read.84000.co/translation/toh3808.html>), Toh 3808 (2022).
- n.4 The relevant passages are cited in the body of the translation. For the former, a partial Sanskrit manuscript has recently been identified in Tibet, on which see Wang et al., 2020. A complete translation of it was made from Tibetan into English by Bhikkhu Pāsādika and published serially in the journal *Linh-Son*

publication d'études bouddhiques, beginning with "The Sūtrasamuccaya – An English Translation from the Tibetan Version of the Sanskrit Original (I)." For the latter, the classical Sanskrit edition is Cecil Bendall's *Ākṣhāsamuccaya: A Compendium of Buddhist Teaching*; it has also been translated into English on two occasions: Cecil Bendall's and W. H. D. Rouse's *Śikṣā Samuccaya* (1922) and Charles Goodman's *The Training Anthology of Śāntideva* (2016).

- n.5 The relevant passages are cited in the body of the translation. Sanskrit edition: Bunyiu Nanjio, *The Laṅkāvatāra Sūtra* (1923); English translation: Daisetz Teitaro Suzuki, *The Lankavatara Sutra: A Mahayana Text* (1932).
- n.6 The relevant passages are cited in the body of the translation. It is also possible that the *Tathāgataguhyā* reworks the passages as they are found in the *Bodhisattvapiṭaka*, or that both texts share a common source or sources. Parts of both passages are also quoted in the *Śikṣāsamuccaya* and *Sūtrasamuccaya*, and there they are explicitly attributed to the *Tathāgataguhyā*. A Sanskrit edition of the *Bodhisattvapiṭaka* will be published in Liland et al. (forthcoming).
- n.7 The relevant passages are cited in the body of the translation. For the list of citations of the sūtra in this text, see Lamotte 1970, p. 1638, n. 1. On the question of authorship and the nature of this important work, see Zacchetti 2021.
- n.8 For a recent approach to the study of Buddhist literature as a form of literature, see Shaw 2021. A classic in the field of literary studies of the Bible is Robert Alter's *The Art of Biblical Narrative* (2011).
- n.9 See, for example, Anesaki 1911, and Radich 2015, especially p. 105 ff.
- n.10 See Lamotte 1966 and Zin 2009.
- n.11 For an English translation of the former, see Walshe 1995, p. 114; for the latter, see Bodhi and Ñāṇamoli 1995, p. 326.
- n.12 This translation is based on the Sanskrit, for which see Vaidya 1987, p. 50 (or p. 54 of the second edition); for an alternate English translation based on the Tibetan translation, see *The Play in Full*, Toh 95, 6.47, (Dharmachakra Translation Committee 2013).
- n.13 See Hopkins 1915, pp. 10, 31, 61, and 142–48.
- n.14 See 18.22
- n.15 For a study and translation of this passage, see Bodhi 1978.

- n.16 This translation is based on the Sanskrit, for an alternative translation of which, see Gómez and Harrison 2022, p. 71; another alternative translation, based on the Tibetan translation, may be found in *The Teaching of Vimalakīrti*, Toh 176, 6.3 (Thurman 2017).
- n.17 For a discussion of the different versions, see *The Good Eon (Bhadrakalpika)*, Toh 94, i.15–i.18 (Dharmachakra Translation Committee, 2022).
- n.18 For the quotation in the latter, see *The Long Explanation* (<https://read.84000.co/translation/toh3808.html>), Toh 3808, 1.8 (Sparham 2022). It is also worth comparing this statement with what is found in *The Teaching of Vimalakīrti*, Toh 176, 1.24–1.27 (Thurman 2017).
- n.19 See n.102.
- n.20 On this point, see the remarks by Cecil Bendall on Cambridge MS Adds. 901, 1365, and 1617 in his *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge* (1883), pp. 15–17, 70–73, and 140–41.
- n.21 Winternitz 1933, pp. 394–95 and 635.
- n.22 Lewis 2000, pp. 15–16; Tuladhar-Douglas 2014, pp. 86 and 130 ff., especially pp. 132–33, and ch. 4, n. 46.
- n.23 The bibliographic information for these articles by Ikuma and for several more by other Japanese and Chinese scholars may be found in the bibliographic entry for this sūtra (<https://bibliography.openphilology.eu/bibliography/sutra/3/>) on the website of the Open Philology project.
- n.24 Étienne Lamotte, “Vajrapāṇi en Inde,” pp. 140–44, wherein Lamotte gives a three-page summary of the past-life story told in chapter 5 of the sūtra (according to the chapter divisions of the eleventh-century Chinese translation, which seems to follow those of the Tibetan translation), in which Brahmā and Vajrapāṇi each take a vow. The former vows to request each of the thousand buddhas of this fortunate era to teach the Dharma, and the latter vows to become the constant companion of each and every one of these buddhas. However, it seems as though Lamotte did not finish reading the sūtra, because after his synopsis of the story he claims that no mention is made in the sūtra of when or how Vajrapāṇi attains future awakening as a buddha, but this information is given in a later chapter of the sūtra (chapter 16 according to the Tibetan chapter divisions).
- n.25 Shingan 2021.

- n.26 Szántó 2021.
- n.27 Shāstri 1917, pp. 17–21.
- n.28 Denkarma, folio 295.b; see also Herrmann-Pfandt 2008, pp. 18–19.
Phangthangma 2003, p. 6.
- n.29 For the description, see Marcel Lalou 1961, p. 200. The scan of this Dunhuang manuscript can be seen [here](https://gallica.bnf.fr/ark:/12148/btv1b8306993f/f1.item) (<https://gallica.bnf.fr/ark:/12148/btv1b8306993f/f1.item>). We have not yet identified the quotations of the sūtra in this manuscript or noted them in this translation.
- n.30 On this date and various scholarly opinions on the accuracy of its attribution to Dharmarakṣa, see the entry on [Taishō 310](https://dazangthings.nz/cbc/text/4381/) (<https://dazangthings.nz/cbc/text/4381/>) in the Chinese Buddhist Canonical Attributions database.
- n.31 For more on this version of the text, see [Taishō 312](http://www.acmuller.net/descriptive_catalogue/files/k1486.html) (http://www.acmuller.net/descriptive_catalogue/files/k1486.html) in the Chinese Buddhist Canonical Attributions database. See also the entry on [K 1486](http://www.acmuller.net/descriptive_catalogue/files/k1486.html) (http://www.acmuller.net/descriptive_catalogue/files/k1486.html) in Lewis R. Lancaster’s Descriptive Catalogue of the Korean Buddhist Canon.
- n.32 “Acceptance” (*bzod pa, kṣānti*) likely refers here to *anutpattikadharmakṣānti*, “acceptance of the fact that things do not arise,” which is said to constitute a definitive understanding of the emptiness of all phenomena. Possibly the same expression is used to describe Vimalakīrti in the *Vimalakīrtinirdeśa*, section 2.1, the Sanskrit for which reads *pratilabdhaḥkṣāntika*. The Tibetan translation here and there is identical: *bzod pa thob pa*.
- n.33 The Tibetan translation reads *mngon par shes pa’i ye shes gyis rnam par rtsen pa*, which we understand to be translating a Sanskrit compound similar to *abhijñāññānavikrīḍita*.
- n.34 The Tibetan translation here is identical to what is also found in the *Vimalakīrtinirdeśa*, section 1.3, for which the underlying Sanskrit is likely *nihatamārapratyarthika*. The Tibetan renders this compound as a *dvandva*, “x and y,” whereas one could interpret it differently to say that the adversaries actually are Māra in all his forms. The idea behind the translation of “Māra in all his forms” is that Buddhist literature generally recognizes several types of Māra. See, for instance, the entry on Māra in Buswell and Lopez, *The Princeton Dictionary of Buddhism*.

- n.35 This appears to be a minor translation variant upon a phrase also found in the *Vimalakīrtinirdeśa* 2.1, where it describes Vimalakīrti: *sarvabuddha-stutastomitaprasaṃsitaḥ*.
- n.36 A similar statement describing the bodhisattva is found in *The Play in Full* (Toh 95), 2.1.
- n.37 A similar expression is found among the opening descriptions of the bodhisattvas in the *Vimalakīrtinirdeśa*, section 1.3: *sarvaparśadanabhībhūtavaīśaradyavikrāmibhiḥ*. Comparing the two passages, the Tibetan here suggests a reading of *sarvaparśadabhibhūtavaīśaradyakulaśaḥ*.
- n.38 *zla ba dang nyi ma mog mog por byed pa*; literally “they darkened the sun and the moon.” This expression is also used to describe an eclipse.
- n.39 “The three times” refers to the past, present, and future.
- n.40 Following Stok palace *chos zab mo rnam par nges pa ye shes kyis ston pa la mkhas pa*. Degé has a vertical line after *rnam par nges pa*, but this doesn’t require that we split the phrases into two.
- n.41 This sentence and the preceding one are quoted in the *Sūtrasamuccaya*. For an English translation, see Pāsādika 1978b, p. 28. The Tibetan expression found here, *dkon mchog gsum gyi rigs rgyun mi ’chad par byed pa*, is identical to one also found in the *Vimalakīrtinirdeśa*, section 1.3, for which the Sanskrit reads *triratnavamśānupacchetybhiḥ*. The same expression is attested later in the Sanskrit manuscript of the *Tathāgataguhyā*, too.
- n.42 Following Stok Palace *mtha’ yas rnam par gnon pa*. Degé lacks this name but instead reads *blo gros mtha’ yas*, which duplicates and transposes the next name: *mtha’ yas blo gros*. Yet, *blo gros mtha’ yas* is the name of a bodhisattva found later in chapter 4, for which the extant Sanskrit equivalent is Anantabuddhi.
- n.43 This sentence is quoted by Kamalaśīla in the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, p. 12.
- n.44 This sentence is quoted by Kamalaśīla in the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, p. 12.
- n.45 The fragmentary Sanskrit manuscript kept in the library of the Asiatic Society in Bengal, MS G10765, preserves a block of text that begins with the second half of this sentence and runs to the beginning of folio 104.b of the Tibetan translation.

- n.46 The Sanskrit manuscript suggests the alternative that the supply here is of “serving” (*sevana*) companions in what is good.
- n.47 This sentence is cited by Kamalaśīla in the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, pp. 12–13.
- n.48 The *Lankāvatāra Sūtra* asks about the meaning of the fact that Vajrapāṇi always accompanies the Buddha, using different terminology from what is found here, but touching on a similar theme. See Nanjio, pp. 240 and 242, for the Sanskrit, and the English translation in Suzuki, pp. 207 and 209.
- n.49 The Sanskrit manuscript reads *pratibhātu*, perhaps an imperative form of *pratibhā*, “to shine light on,” but which is connected to the concept of *pratibhāna*, commonly translated as “eloquence” or “inspired speech.”
- n.50 The first block of text in the Sanskrit manuscript ends here, right in the middle of this sentence at the following point: “... Blessed One, through the majestic pow-.” The next line of the manuscript continues another fragmentary passage beginning slightly further in the text on folio 105.b of the Tibetan translation.
- n.51 Here the text seems to use the term “mystery” (*bsam gyis mi khyab pa*) or “inconceivable thing or quality,” *acintya* in Sanskrit, as almost a synonym for the term *gsang ba* (“secret”). This may help us to understand these terms better and even to see how they came to be combined so closely in the iteration of the title of this sūtra.
- n.52 In the *Śikṣāsamuccaya*, a quotation is given ostensibly from the *Ratnamegha Sūtra* that discusses the concept of *kāyakuhanā* or “artifice of the body,” as well as verbal and mental forms of artifice, such as flattery (*lapanā*) and dissimulation (Bendall 1902, pp. 267–68), which are described as actions of body, speech, and mind that are intended to persuade donors and patrons to give gifts.
- n.53 We see here a play on words between *yongs su mi rtog pa* (*aparikalpa*), rendered in the previous sentence as “involuntarily,” and *rnam par mi rtog* (*avikalpa*), rendered here as “[they] do not form concepts.” Both terms involve the lack of any supposition or application of false ideas or dualistic thinking onto the true nature of reality.
- n.54 The second text block of the Sanskrit manuscript picks up right at the end of this sentence with the words *ojo dadāti*, “he [the bodhisattva] gives his physical vitality,” which is strangely affixed to part of the line that construes with the previous text block. In any case, the Sanskrit fragment makes it clear

that the bodhisattva is being spoken of here in the third-person singular masculine form, he/him, and the Tibetan translation reflects this, too, but for the sake of style and inclusivity we have rendered the sequence using the plural, they/them. This tension between the default masculine pronouns and the attempt at a more inclusive rendering persists throughout the sūtra.

- n.55 The mention made here of covering the cosmos with a jeweled parasol is quite similar to the opening marvel in the first chapter of the *Vimalakīrti-nirdeśa* (1.13).
- n.56 The translation here reflects the extant Sanskrit manuscript insofar as the Tibetan text seems to have taken the offering of flowered parasols with the previous sentence, whereas the Sanskrit suggests that we read it together with the offering of the baskets of flowers, but it also partly reflects the Tibetan translation in the parsing of this and the next three sentences.
- n.57 This paragraph is one of several that is quoted in the *Śikṣāsamuccaya*. For the Sanskrit passage, see Bendall 1902, pp. 158–59.
- n.58 Beginning with this sentence and running until the end of this past life story and then a bit further, there is a parallel found in chapter 9 of the *Bodhisattvapiṭaka* (Toh 56). A comparison of the Sanskrit manuscript and the Tibetan translation of that text with the preserved fragments of the Sanskrit of this sūtra as well as its complete Tibetan translation reveals numerous differences in the precise language despite great similarities between the two texts. For instance, in the *Bodhisattvapiṭaka*, the Buddha tells this story to Śāriputra in first-person voice, while in this sūtra Vajrapāṇi tells the story to Śāntamati. For this reason, we have based the translation of this section primarily on the Tibetan translation of this sūtra and any available Sanskrit fragments.
- n.59 The terms “air” (*vāta*, *lung*), “heat” (*pitta*, *mkhris pa*), and “phlegm” (*śleṣman*, *bad kan*) refer to the three *doṣas*, the basic categories or properties of the human body and mind according to the traditional Indian medical system known as Ayurveda, which also influenced the development of traditional Tibetan medicine.
- n.60 The end of this sentence marks the end of the second text block of text in the Sanskrit manuscript.
- n.61 In the *Bodhisattvapiṭaka*, Śakra first speaks in prose for about a paragraph before continuing with a series of six verses, three of which are similar but not identical to what is found in this sūtra.

- n.62 Here Vajrapāṇi resumes his narration of the story, but the text suggests that he does so with a verse. Therefore, we have rendered it as such in the translation. In the *Bodhisattvapiṭaka*, too, the voice shifts in the final verse from Śakra to the narrator, which in that text is the Buddha himself.
- n.63 Here we have two verb forms, *mi sems* and *mi rtog*, which are likely translating the Sanskrit expressions *na vicintayati* and *na vikalpayati*, “he does not ponder” and “he does not ruminate,” respectively.
- n.64 From this sentence through the penultimate sentence of the following paragraph, the *Śikṣāsamuccaya* also preserves the Sanskrit, for which see Bendall 1902, p. 159.
- n.65 The *Vimalakīrtinirdeśa* may owe something here again to the sūtra, or vice versa, since the language used to describe this medicine-made girl is the same language the goddess uses therein to describe the flowers to Śāriputra. In section 6.14 of the *Vimalakīrtinirdeśa*, the goddess says that the flowers do not form ideas (*na kalpayanti*) and they do not form conceptions (*na vikalpayanti*). For an alternative translation of the passage made from Tibetan see *The Teaching of Vimalakīrti*, Toh 176, 6.14 (Thurman 2017). Though the Sanskrit preserved in the *Śikṣāsamuccaya* appears corrupted here, the Tibetan translation of these two sūtra passages is nearly identical, and again, we can take note of the use of the terminology related to the term *vikalpa* (*rnam par rtog pa*), and also its connection here (and there) to the forming or fashioning (*kalpana*) of bodies. Winternitz 1933, p. 394, n. 5 notes that this image appears to be a counterpart to the narrative trope of the “poison girl” (*viṣakanyā*). This trope is mentioned in the *Arthaśāstra* and in later narrative literature such as the *Kathāsaritsāgara*, as well as in modern Indian literature and film.
- n.66 With the first half of this sentence, the series of close parallel passages found in chapter 9 of the *Bodhisattvapiṭaka* (Toh 56) appears to come to an end.
- n.67 This same list of metaphors for the body is found in the *Vimalakīrtinirdeśa*, chapter 2, for which the Sanskrit reads *trṇakāṣṭhakudṛyaloṣṭapratibhāśasadrśah*. The Tibetan translation of the two passages is identical except for the fourth member of the list, for which the Tibetan translation of the *Vimalakīrtinirdeśa* gives *bong ba* and here the translation of the *Tathāgata* *guhya* has *lam*, or “road,” which seems as though it may be an error or corruption. The *Vimalakīrtinirdeśa* explains that all these things are examples of “inanimate” (*jaḍa*) objects. In general, it is worth comparing the descriptions of the Dharma body here in this sūtra with the descriptions of the physical body and of the Dharma body at the end of chapter 2 of the *Vimalakīrtinirdeśa*, sections 2.9–12.

For a translation from Tibetan, see *The Teaching of Vimalakīrti*, Toh 176, 2.8-2.12 (Thurman 2017).

- n.68 The *Śikṣāsamuccaya* quotes the sūtra from the beginning of this sentence up to and including this word, and then it selectively includes several more terms from this long list of attributes of the realized one's speech. For the Sanskrit, see Bendall 1902, p. 126.
- n.69 On the suspicion (perhaps wrong) that the Tibetan here, *lung bstan pa la thogs pa*, may be rendering the phrase *kṣunavyākaraṇā*, found in the passage quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 126. See also Edgerton's entries on *kṣuṇa* and *kṣūna*.
- n.70 The previous four phrases are quoted in a passage in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 126.
- n.71 Reading *brlang* following the Narthang and Zhol editions of Kangyur. Pedurma p. 320, n. 20.
- n.72 This phrase, *kha 'og tu lus 'khrus par mi byed pa'i tshigs*, appears to correspond to the phrase *pratijñottāraṇavacanā* in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 126. See also Edgerton's entry on *uttāraṇa*, which discusses this phrase.
- n.73 This phrase, *mngon pa'i nga rgyal gyi brda sprod pa'i tshig*, appears to correspond to the phrase *ābhimānikavyākaraṇavacanā* in the quotation in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 126.
- n.74 The last several words in this list are hard to discern as specific numbers and have therefore been given as a list increasing by powers of three.
- n.75 Here the sūtra is playing on two of the primary uses of the word *dharma*. It refers in a general way to "things" or "phenomena" and their component factors, but is also often used to mean "quality" or "attribute," as it does here and elsewhere in the phrase *buddhadharmāḥ*, "the qualities of a buddha."
- n.76 Though the Sanskrit is not extant here, Ikuma 2013 argues that the first chapter, according to the divisions of the Sanskrit manuscript, must have concluded here.
- n.77 The sign of auspiciousness meant here is the *svastika*.
- n.78 The voice shifts back to the Buddha of the present narrating the story of the past, but he seems to continue in verse so we have likewise rendered it in verse.

- n.79 This sentence and the preceding question are quoted in the *Sūtrasamuccaya* where they are connected to the passage noted in [n.249](#). See Pāsādika 1978a, part 1, p. 26.
- n.80 This whole paragraph is quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 316.
- n.81 Here again the reader can note the different sense of the word *dharma*, which is sometimes translated both here and above as “quality,” and left untranslated here in the expression “king of the Dharma.” One might consider translating the latter as “righteous king,” but that would likely not exhaust the range of meanings of the word *dharma* here.
- n.82 Another fragmentary passage from the Sanskrit manuscript begins in the middle of this sentence and continues nearly to the end of this chapter.
- n.83 The Tibetan translation here includes a sentence with a pair of names not found in the Sanskrit manuscript. The striking similarity of these names with the previous pair suggests that the Tibetan may have been an alternate translation of the previous name incorporated at some point into the text. Since this is not clear, however, we have included this pair in our translation, too, while giving the prince’s name, *dri ma med pa’i ’od*, as Vimalaprabhāsa, which is attested as an equivalent in the *Lalitavistara*, to signal the similarity with the previous pair. This name could also be Vimalaprabhā. The name of the tathāgata, *spyān legs pa*, is not attested, so far as we know, as a translation of the name Sunetra, but the meaning is the same.
- n.84 The Sanskrit manuscript reads *gaganadhātusamā* here, which suggests that we interpret *nam mkha’* in the Tibetan translation as *nam mkha’i kham*s. Also, the Sanskrit has *jina* (“victor”), whereas the Tibetan has *sangs rgyas* (“buddha”). The translation follows the Sanskrit.
- n.85 This sentence explains the name of the tathāgata, which is attested as Roca in the Sanskrit manuscript. Negi’s entry on the Tibetan term *mos pa*, used to translate the name here, makes it clear that the term translates both *adhimukti* (“strong inclination”) and *ruci* (“light”), but also “zest” or “longing.”
- n.86 The third portion of this sūtra preserved in Sanskrit ends in the middle of this sentence.
- n.87 Though the Sanskrit here is not extant, Ikuma 2013 argues that the second chapter, according to the divisions of the Sanskrit manuscript, would have ended here.

- n.88 The translation of this sentence reflects an emendation of the Tibetan text, which reads *de bzhin* (“thus”) whereas every other sentence has *de bzhin gshegs pa* (“the realized one(s)”) in the same position in the sentence. It has been translated as if it read the latter.
- n.89 The fourth segment of the text preserved in the Sanskrit manuscript begins in the middle of this sentence and continues for about ten pages of the Tibetan translation.
- n.90 The **Mahāprajñāpāramitopadeśa* quotes this passage among several in a compilation of quotes and paraphrases from this sūtra in describing the secret of the Buddha’s body, speech, and mind. See Lamotte 1981, p. 560.
- n.91 The Sanskrit here reads *dhṛtarāṣṭrahaṃsarāja*, perhaps referring to the story in the *Mahābhārata* explaining King Dhṛtarāṣṭra’s blindness. The Tibetan simply reads *ngang pa’r rgyal po ngang skya* (“light orangish white like the king of swans”).
- n.92 The translation here reflects some of the particular syntax of the Tibetan translation. The Sanskrit suggests that we could alternatively translate this passage as follows: “Moreover, in this respect, the realized one would not be produced by a body or a mind” (*na ca tatra tathā[ga]taḥ kāyena vā cittena vā vyāvṛto bhaved*). Both translations would seem to be resolvable around the same basic idea, however.
- n.93 The number here follows the Sanskrit manuscript. The Tibetan translation says here that he circled him three times, but slightly down further the Tibetan agrees with the Sanskrit that he circles the Buddha Padmaśrīrājagarbha seven times.
- n.94 Following Degé. The Sanskrit manuscript says he only walked around him once.
- n.95 The translation here reflects the Tibetan translation, which also suggests a possible emendation of the third line of the verse in the Sanskrit manuscript from *buddhānantam na paśyāmi* to *mūrdhānante na paśyāmi* or something similar.
- n.96 The equivalent verse in the Sanskrit manuscript has some variances with the Tibetan here. They both have “moral conduct” (*śīla, tshul khrims*), “concentration” (*samādhi, ting nge ’dzin*), and “liberated knowledge and vision” (*vimuktir jñānadarśana, rnam grol ye shes mthong*), but the Sanskrit lacks “liberation” (*vimokṣa, rnam grol*) and includes “wisdom” (*prajñā, shes rab*) and “knowledge” (*jñāna, ye shes*). It is not entirely clear whether the Tibetan

translators were working from a different iteration of the verse here or if perhaps the translation reflects the challenge of squeezing the Sanskrit into seven syllable lines of Tibetan.

- n.97 This verse and the next one are quoted in the *Sūtrasamuccaya*, where they are connected to the passage noted in n.40. See Pāsādika 1978b, part 3, p. 28.
- n.98 This verse and the next one are quoted in the *Sūtrasamuccaya* in a different section from the one in which the preceding verses are quoted. See Pāsādika 1981, p. 27.
- n.99 Here, the state of the buddhas is the “inconceivable (or mysterious) state” (*acintyaṃ sthānam* [sic]) and “the place of the secrets” or “the secret place” or “hidden place” (*guhyasthānam* [sic]).
- n.100 The beginning of this paragraph is cited explicitly in the **Mahāprajñāpāramitopadeśa*. On this passage therein, see Lamotte 1970, p. 1681.
- n.101 The Tibetan translation includes the phrase “and the actions of the body” (*sku’i phrin las te*). It is not in the Sanskrit manuscript and could represent an interpolation. There seems to be a slight discrepancy or corruption here in the Sanskrit manuscript, which does not include this passage, but begins the next sentence with the phrase “the purity of actions that is the secret of the body...” (*kāyaguhyakarmapariśuddhir*).
- n.102 Following the Tibetan translation. The Sanskrit manuscript reads *kāyaguhyakarmapariśuddhir* [sic] here, which could be translated “the purity of actions that is the secret of the body,” but it then reads *tathāgatakāyakarmapariśuddheḥ* [sic] in the next sentence, which suggests the possibility of a corruption here.
- n.103 Following the Sanskrit phrase here, *tathāgatakāyaguhyācintyanirdeśe nirdiśyamāne* [sic]. The Tibetan has *de bzhin gshegs pa’i gsang ba bsam gyis mi khyab pa bstan pa ’di bshad pa na*, “when this teaching on the mystery and secret of the realized ones was being taught.” The phrasing here is identical to the order of the words in the Tibetan translation of the full title of the sūtra, and the word order is supported by the Sanskrit manuscript.
- n.104 The Sanskrit manuscript differs from the Tibetan translation here in that the former says that eight thousand bodhisattvas attained acceptance.
- n.105 The Sanskrit manuscript also preserves a chapter ending here, demonstrating that it numbers the chapters differently from the Tibetan translation. The manuscript says here, “The chapter of the secret of the

realized one's body, being the third in the Great Extended Discourse
(*mahāvaipulye*)."

- n.106 This sentence is quoted, but without explicit reference to the *Tathāgataguhya*, and placed in the voice of the Buddha in a passage in the *Lankāvatāra Sūtra*, for which see Nanjio, pp. 142–43 and 240, for the Sanskrit, and the English translation by Suzuki, pp. 123–24 and 207. This passage is also quoted twice in Candrakīrti's *Prasannapadā*, where it is explicitly said to come from the *Tathāgataguhya Sūtra*. The first citation is in the commentary on chapter 18, verse 7 of the *Mūlamadhyamakakārikā*; the second citation is in the commentary on chapter 25, verse 24, the last verse in the chapter on the analysis of nirvāṇa. For the Sanskrit text, see La Vallée Poussin 1903, pp. 366–67 and 539–40. There are slight differences between the sentence as it is quoted in the *Prasannapadā* and the passage as found in the Sanskrit manuscript and the Tibetan translation of this sūtra, but after quoting this sentence, Candrakīrti appears to continue to cite or paraphrase this sūtra. In neither case, however, does there seem to be an exact equivalency to what is found in the extant Sanskrit manuscript or the Tibetan translation. In this respect, it would be interesting to compare the *Prasannapadā* with the earlier Chinese translation of the sūtra. After the first quotation of the sentence above, Candrakīrti says, "How, then, is the teaching of the Dharma taught by the Blessed One to all the various kinds of folk who are ready to be trained, beginning with gods (*surā*), asuras, humans (*nara*), kinnaras, siddhas, vidyādharas, and uragas (i.e., *nāgas*)? With the mere utterance of speech for a single moment, [a speech that is] a great light, reddish like the sun in autumn, a light that removes the darkness from the minds of those beings (*tatajjanamanastamoharaṇī*), opens the manifold thickets of the lotuses of their intellects, dries up the oceans and rivers of old age and death, and surpasses the magnitude of the light rays from the seven suns of the fiery conflagration [at the end] of the eon." Then follows the quotation of the three metaphors in verse from this sūtra for which the references are given when they occur. What follows the second quotation by Candrakīrti of the sentence above is the following: "Moreover, all beings, whose aspirations and constituent elements vary, understand the speech that comes from the Realized One variously in accordance with their level of dedication. And each and every one of them has the thought, 'The Blessed One is teaching this Dharma to us; we are hearing the Realized One's teaching of the Dharma.' In this regard, the Realized One does not form an idea; he does not form a concept. For, indeed, Śāntamati, the Realized One is devoid of all vain imaginings or lingering traces of the web of thoughts and concepts." This second passage seems quite similar to parts of the passage that follows this one in the main text and part of a passage found a few paragraphs further below in the sūtra.

After what was just translated, the second quotation in the *Prasannapadā* continues with a verse and several more lines that pursue a similar theme, at the end of which Candrakīrti says, “All of this has been explained at length in ‘The Chapter on the Secret of the Speech of the Realized One’ (*tathāgata-vāgguhyaparivarta*).” The main statement above is also quoted at the beginning of *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*—see section 1.81.8—where again the quotation appears to differ slightly from the passage as found in the extant Sanskrit manuscript of this sūtra.

- n.107 The *Mahāyānasūtrāṃkārabhāṣya* makes reference to a list of sixty such qualities, which it attributes to *The Teaching of the Lord of Guhyakas* (*Guhyakādhipatinirdeśa*). The *Mahāyānasūtrāṃkārabhāṣya* then defines or explains many of the terms. See Lévi, pp. 79–80, for the Sanskrit, and Jamspal et al., pp. 156–58, for an English translation of the passage. The different iterations of this list contain a few variations.
- n.108 The Tibetan reads *snyan cing 'jeps pa*, for which the *Mahāyānasūtrāṃkārabhāṣya* has *valgu*. The Sanskrit manuscript reading of *varṇa*, perhaps meaning “praiseworthy,” would seem to be a corruption of *valgu*.
- n.109 The Sanskrit reads *luḍitā*, which should likely be corrected to *laḍitā*. The *Mahāyānasūtrāṃkārabhāṣya* reads *lalitā*. The Tibetan here reads *'brel pa*, which seems to repeat the earlier term *sahitā* (“relevant”).
- n.110 This sentence contains what amounts to an expanded list of classical genres or categories of Buddhist literature, including the traditional lists of nine and twelve “divisions” (*aṅga*) of the Dharma.
- n.111 Following the Sanskrit manuscript. The Tibetan translation reads “one hundred thousand eons.”
- n.112 Following the Sanskrit manuscript here, which seems to read *parivijñaptitā* and should be emended to *parivijñaptito*. *Vijñapti* means “information” or an “announcement,” “request,” or “report.” Here, the English word “report,” used in the sense of the report a firearm makes when it is fired, gives the appropriate sense. The prefix *pari-* may suggest the idea that the echo is perceived as producing a “successive” sound, or perhaps that the sound is perceived as coming from “all around,” or perhaps it simply intensifies it—a “loud” report. In any case, the Tibetan translation here, *gzhan rnam par rig par byed par yang*, suggests an alternate reading of *paravijñaptitaḥ*, which then suggests another possible interpretation that the sound is perceived as coming from “another” (*para*, *gzhan*) direction or from “something (or

somewhere) else” (*para, gzhan*), as it sometimes does when one hears a loud noise. In both cases, the analogy appears intended to show that the agency or source of the sound is ambiguous.

- n.113 The clever play continues here on the different senses of the word *vijñapti* or *rnam par rig par byed pa*, a “report” or “something informative.” The ambiguity of the compound in Sanskrit and Tibetan is such that the Buddha’s speech here can be said to inform the motivations of all beings, or it is informative of the motivations of all beings, or both at the same time.
- n.114 The following story about the extent of the Buddha’s voice can be fruitfully compared with the story of Abhibhū in the Pali Saṃyutta Nikāya, for a translation of which see Bodhi 2000, p. 250, and with the Buddha’s remarks on this story in the Pali Aṅguttara Nikāya, for a translation of which see Bodhi 2012, pp. 313–14.
- n.115 This sentence and part of the previous few sentences are cited or paraphrased in the **Mahāprajñāpāramitopadeśa*. On this passage therein, see Lamotte 1976, p. 1985.
- n.116 In the middle of this sentence the fourth segment of text preserved in the Sanskrit manuscript comes to an end. The fifth segment of Sanskrit text, another long segment, resumes after about ten Tibetan pages.
- n.117 This part of the story is cited in a longer passage from the **Mahāprajñāpāramitopadeśa* that mentions this story in the context of discussing the secrets of the Buddha’s body, speech, and mind in connection with this sūtra. See Lamotte 1981, pp. 560–61.
- n.118 This verse and the next two verses are quoted by Candrakīrti in the *Prasannapadā*. Here is the Sanskrit, as quoted in that text: *yathāyantrakṛtaṃ tūryaṃ vādyate pavaneritam | na cātra vādakaḥ kaścinniścaryaty atha ca svarāḥ*. For the Sanskrit text, see La Vallée Poussin 1903, p. 366.
- n.119 Here is the Sanskrit of this verse, as quoted in Candrakīrti’s *Prasannapadā*: *evaṃ pūrovasuśuddhatvāt sarvasattvāśayeritā | vāgniścaryati buddhasya na cāsyāstīha kalpanā*. For the Sanskrit text, see La Vallée Poussin 1903, p. 367.
- n.120 Here is the Sanskrit of this verse, as quoted in Candrakīrti’s *Prasannapadā*: *pratiśrutkādayaḥ śabdā nādhyātmaṃ na bahiḥ sthitāḥ | vāgapyevaṃ narendrasya nādhyātmaṃ na bahiḥ sthitāḥ*. For the Sanskrit text, see La Vallée Poussin 1903, p. 367.

- n.121 In the following list, the attempt has generally been made to follow the conventions of the Tibetan translation and repeat the common expression of the four noble truths in each sentence, and also to translate the equivalent expressions of the truths in the languages of the divine realms into English when the Tibetan also attempts to do so. Nevertheless, the meaning of many of the Tibetan translations is unclear, and thus the English translations should be viewed as somewhat tentative.
- n.122 Here, as in a few other instances in this list, the Tibetan translation simply transliterates what must have been found in the Sanskrit manuscript. This transliteration has been rendered here without an attempt to identify the possible sense, if any. One suspects that a word like *ohita* may be a non-Sanskritic form of the Sanskrit word *avahita*, which can mean “plunged into,” but this is speculative.
- n.123 Here, the transliteration of the Sanskrit manuscript has been reproduced as it is found in the Tibetan translation. The meaning, if any, of the underlying manuscript is unclear, but could perhaps be rendered as follows: “ ‘mine, mine’; in regard to ‘mine, mine’; the discipline of conceit (*mānānunaya*); and pursuing conceit (*mānānugama*).”
- n.124 The Sanskrit manuscript resumes in the middle of this sentence. The final term in the second list of terms reads *muktavatānusandhi* in the Sanskrit, which the Tibetan translation translates as *grol ba’i bye brag phyed par mtshams sbyor ba*, perhaps meaning “conducive to thoughts about freedom.” The presence of *bye brag phyed par* in the Tibetan translation suggests the Tibetans may have read *muktamata*, “thoughts about freedom,” instead of *muktavatā*, “a place characterized by freedom.” Also, it is interesting to note that the Tibetan here translates the term *anusandhi*, “conforming or conducive to,” with the term *mtshams sbyor*, whereas earlier in the same list the Tibetan transliterates the term in its rendering of *haranusandhi*, translated above as “what sounds like ‘hara!’ ” In both cases, we have interpreted the term *anusandhi* to mean that Vajrapāṇi is saying that there is an approximate correspondence between the actual expression in the language of the gods and the way he has rendered it, but this is a somewhat speculative interpretation. Perhaps in both cases the idea behind the term *anusandhi* is closer to the Tibetan translation of the second instance, “what conforms or is conducive to.”
- n.125 From this point through the remainder of Vajrapāṇi’s speech in this chapter, the Sanskrit manuscript reads *kulaputra* (“noble son”), whereas in the Tibetan translation Vajrapāṇi addresses him as *zhi ba’i blo gros* = Śāntamati. This

seems to be a pervasive difference between the Sanskrit manuscript and the Tibetan translation.

- n.126 Ikuma 2020 compares the list of ethnic names with a similar list of names found in the Chinese translation of the **Abhidharma-mahāvibhāṣā*.
- n.127 Following the Sanskrit manuscript. The Tibetan transliterates the term *pilin* or possibly *pilina*. The name and its referent are unclear. One is tempted to correct to Pulinda, but that term is already also present later in the list. Pilindagāma is given in the Pali Vinaya as the nickname of a village where the monk Pilindavaccha begged for alms. See Malalasekera, *Dictionary of Pāli Proper Names*, under *ārāṃikagāmā*.
- n.128 Following the Sanskrit manuscript. The Tibetan transliterates the term *soma*. The name and its referent are unclear.
- n.129 Following the Sanskrit manuscript. The Tibetan transliterates the term *dacipa*. The name and its referent are unclear.
- n.130 Following the Sanskrit manuscript. The Tibetan transliterates the term *pundra*, which looks like a legitimate variant reading.
- n.131 This is a conjectural emendation. Ikuma 2020 suggests emending to *puruṣa*. The Sanskrit manuscript reads *puruca* and the Tibetan gives a transliteration, *phururava*.
- n.132 Following the Tibetan transliteration here on the assumption that it is rendering a term in the manuscript on which the Tibetan translation is based. A corresponding term does not seem to be attested in the extant Sanskrit manuscript. The name and its referent are unclear.
- n.133 Following the Sanskrit manuscript. The Tibetan here gives *shal ka*, which looks like a corruption of *sā la ka*.
- n.134 This name and its referent are unclear. The Sanskrit manuscript reads *kṛviṣamukha*. The Tibetan gives the transliteration/translation *kri ba sha'i gdong da*. Some kind of emendation seems necessary.
- n.135 This name and its referent are unclear. The Sanskrit manuscript reads *paścānudhāyin*, but the Tibetan translation of *rjes su rgyug* suggests a possible emendation to *paścānudhāvin*, which is what has been used as the basis for this translation.
- n.136 Many of these last several names and their referents are unclear, and it is also unclear whether some of the earlier names, such as “Downward-Facing

People,” refer to actual or imaginary groups, or if the list descends intentionally into ambiguous characterizations. The conclusion of the list is also unclear, and the Tibetan translation suggests a number of possible emendations to the Sanskrit text. For instance, where the manuscript reads *lokottarikāṇāṃ nāsikānām evaṃpramukhānāṃ...*, the Tibetan translation of ‘*jig rten gyi bar na gnas pa’i yul la sogs pa...*’ suggests *lokāntarikānām*. More work is needed to determine whether the Sanskrit word *nāsikānām* refers to a group of people or requires some kind of emendation. It does not seem to be represented in the Tibetan translation.

- n.137 From this sentence to the end of this paragraph is cited at the very beginning of *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (Toh 3808), at section 1.5.
- n.138 Following the Tibetan translation, which reads ‘*di ni gsung rmad du byung ba’o*’, for which the underlying Sanskrit ostensibly would be *vāgadbhutam iyaṃ*. The extant Sanskrit manuscript actually reads *vāgbhūtataḥ iyaṃ*, which could be translated, “This is the true nature of a realized one’s speech.”
- n.139 Following the Sanskrit manuscript, which reads *tathāgatasyācintyatā*. The Tibetan translation has “the inconceivable nature of a realized one’s speech.”
- n.140 Following the Sanskrit manuscript. The Tibetan translation could be interpreted to say “the true nature of a realized one and the qualities of a realized one,” which seems like an attempt to interpret what is a difficult expression in the Sanskrit.
- n.141 Following the Tibetan translation. This sentence provides another good example of the kind of minor differences one sometimes finds between the extant Sanskrit manuscript and the Tibetan translation. Here, the Sanskrit manuscript reads only “incalculable worlds,” rather than the fuller expression found in the Tibetan translation, but notice how the slightly more restrained expression here in Sanskrit conforms a bit better with the next several sentences in both the Tibetan and the Sanskrit.
- n.142 Following the Tibetan translation. In keeping with its numbering and divisions, the Sanskrit manuscript says here “the fourth, namely the chapter on the secret of speech” (*vāggūhyaparivarto nāmaś caturthaḥ*).
- n.143 Following the Sanskrit manuscript, which reads *cittavismṛti*. This phrase seems to be absent from the Tibetan translation, as the next Tibetan phrase reads *thugs la ’gyur ba mi mnga’*, which looks like a translation of the Sanskrit

phrase *cittapariṇāma* or “alteration of mind,” which is absent in the Sanskrit manuscript.

- n.144 This phrase is added from the Tibetan translation. It seems to be absent from the Sanskrit manuscript, as stated in the previous note.
- n.145 Following the Sanskrit manuscript, which reads *cittasaṃharṣanaṃ*. This phrase seems to be absent from the Tibetan translation, as the next phrase reads *thugs la 'grug pa* or *thugs la 'grul pa*, “mental conflict” or “mental confusion.”
- n.146 This phrase is added from the Tibetan translation. It seems to be absent from the Sanskrit manuscript, as stated in the previous note.
- n.147 This phrase, *thugs la sel ba mi mnga'*, is added from the Tibetan translation. It seems to be absent from the Sanskrit manuscript.
- n.148 Following the Tibetan *rnam par 'khrug pa*, which suggests emending the Sanskrit manuscript to *vikopana* from its present reading, *vilokana*.
- n.149 This phrase follows the Tibetan. It is lacking in the Sanskrit manuscript.
- n.150 Following the Tibetan, which reads *gzigs pas kun gzigs pa dang rnam par gzigs pa mi gzigs so*. The Sanskrit manuscript, which reads only *paśyanayā ca na paśyanāṃ paśyati*, suggests that we understand *kun gzigs pa* (*saṃpaśyanā?*) and *rnam par gzigs pa* (*vipaśyanā?*) as the direct objects of the verb “to see.” On the face of it, the Sanskrit seems to say “he does not see seeing by means of seeing,” but perhaps the Sanskrit would tolerate some kind of emendation.
- n.151 This would seem to be one of the passages quoted explicitly from this sūtra in the *Mahāprajñāpāramitopadeśa*. For this passage, see Lamotte 1970, p. 1638.
- n.152 Following the Tibetan. The Sanskrit manuscript here has only “effortlessly” (*anābhogena*), whereas the Tibetan again lists all three adverbs as it has repeatedly above.
- n.153 Following the Tibetan. The Sanskrit manuscript, once again, has a slightly less elaborate sentence that nonetheless scans. It can be translated as follows: “In this way, noble son, the realized one is one whose knowledge has no foundation; his unattached knowledge and vision of the thoughts, actions, and motivations of all beings arises without impediment, and does so effortlessly and spontaneously.”
- n.154 The Sanskrit manuscript reads *sarvasatvasaṃjñaptiṃ ca karoti*. The Tibetan renders this passage as *sems can thams cad la sems rnam par rig par yang mdzad*

pa, apparently reading *viññapti* rather than *saññapti*. The term *saññapti* can mean “information” (like *viññapti* sometimes does) and also “appeasement” or “mollification,” but it may sometimes have the sense of a request or demand, as *viññapti* can, too. The expression could thus be rendered a bit more literally, perhaps, as “he does what is requested by all beings.”

- n.155 Following the chapter breaks and enumeration of the Tibetan translation. The Sanskrit manuscript does not indicate any chapter break here at all.
- n.156 Following the Tibetan *bdag de bzhin gshegs pa la yid ches par mchi'o*. Śāriputra's whole response here is absent in the Sanskrit manuscript.
- n.157 Following the Tibetan. Śāriputra's claim that he had not previously seen Vajrapāṇi is absent in the Sanskrit manuscript.
- n.158 Following the Sanskrit manuscript, which reads *acintyajñānābhi-jñādhiṣṭhānabalena samanvāgato*. The Tibetan translation does not include a term for *acintya* (“inconceivable”), and its interpretation of the compound may be translated as follows: “endowed with the power of the empowering authority of supernormal faculties and knowledge.”
- n.159 Following the Tibetan translation. The Sanskrit manuscript also makes a chapter break here, but it reads as follows: “the fifth chapter, the secret of the mind” (*cittaguhyaparivartta pañcamah*).
- n.160 This chapter develops a theme also explored in other Buddhist literature on the life of the Buddha. Compare, for instance, with the *Mahāvastu*, translated by Jones, vol. 2, pp. 114–29 and 182–99. Another, somewhat closer parallel to the portrayal here is found in the *Lalitavistara*, chapter 17, on the austerities of the Bodhisattva. In fact, in this section of the sūtra on the Buddha's life, there are several similarities and even shared passages between this sūtra and the *Lalitavistara*, which have been studied in Ikuma 2018.
- n.161 Following the order of the Tibetan translation. The Sanskrit manuscript has an equivalent sentence, *sūryam anuparivartamāna* (Tib. *nyi ma yongs su sgyur ba*), but includes it after the next group of types of clothing.
- n.162 Following the Sanskrit, which reads *phalacīvaram*. The Tibetan translation gives *shing leb gyon pa* (“clothes made of wooden boards”), which suggests that the Tibetan translators understood *phala* to be synonymous with *phalaka*, which is found just above in the list of types of beds. *Phala* can be synonymous with *phalaka*, but it is also a general term for fruit or nut. This would give the translation “clothes made from fruits (or nuts),” but according to Meulenbeld's dictionary of Sanskrit, plants named *phala* can be

used more specifically for certain types of fruiting trees, such as the Indian nut palm, *Areca catechu*.

- n.163 Following the Sanskrit manuscript *cīvaravasaṇaṃ*. The Tibetan says *rtsal tsi ra gyon pa* (“wearing clothes made of cira grass”), but this seems to be an error, possibly resulting from a scribal error in the manuscript used for the Tibetan translation. For one thing, *cira* does not seem to be the name for a type of grass.
- n.164 Following the Tibetan translation *shing shun gyi gos kyon pa*. The Sanskrit manuscript appears to be lacking a corresponding expression.
- n.165 Following the Sanskrit manuscript and reading *śyāmākabhakṣaṇaṃ*. The Tibetan translation is *sre da za ba*.
- n.166 The Sanskrit here reads *kodravāhāraṇaṃ*, while the Tibetan reads *nas shin te za ba*, which may suggest a translation of “poor people’s grain.” *Kodrava* or Kodo millet is sometimes called “ditch millet,” and seems to have been associated with people who live in poverty and cannot afford more expensive grains. See the entry on *kodrava* in Monier Williams. Now, the next term found in the Tibetan translation is *tsi tse*, which is given by Lokesh Candra as a translation for *kodrava*, too, but the Sanskrit manuscript appears only to have a single term here. So, one wonders whether *nas shin te* refers to something else or if the Tibetan translation preserves alternate translations of a single Sanskrit term. We have chosen the latter option and not translated *tsi tse* separately.
- n.167 The Sanskrit term is *lājāhāra* for which the corresponding Tibetan translation seems to be *bra yos za ba*.
- n.168 Following the Sanskrit. The Tibetan translation suggests an alternative of “the most distinguished vows of the noble ones.”
- n.169 The name for this meditation is *āsphānaka* in Sanskrit, *mkha’ khyab* in Tibetan, and *appānaka* or *appāṇaka* in Pali. In the *Mahāsaccaka Sūta* of the Majjhima Nikāya (Bodhi and Ñāṇamoli, p. 337), it is described as a type of meditation in which one does not breathe. It is also mentioned in the *Mahāvastu* (Jones, vol. 2, p. 124), as well as in *The Play in Full* (Toh 95), chapter 17, sections 17.22–17.26, where a different explanation of this form of meditation is given. It is on the basis of this alternative explanation that it has been translated here as *all-pervading meditation*.
- n.170 Following the Sanskrit, which reads *gośataḥśīra*. The Tibetan translation says that the milk came from a thousand cows.

- n.171 Following the Sanskrit, first, in that the Tibetan translation includes not only gods, nāgas, yakṣas, and gandharvas, but also asuras, garuḍas, kinnaras, and mahoragas in this list of types of beings. Yet just below, this passage in the Tibetan translation accords with the extant Sanskrit manuscript in listing only the first four types of beings. However, in another respect we also follow the Tibetan translation here. It duplicates the beings' request, seemingly for emphasis, whereas the Sanskrit manuscript only has a single request.
- n.172 Following the Tibetan. The Sanskrit manuscript does not make a chapter break here.
- n.173 Following the Tibetan translation, which includes this verse that is absent from the Sanskrit manuscript. It fits well with the order of progression up the various heavenly realms. Yāma's Heaven is said to be above the Heaven of the Thirty-Three and below the Heaven of the Contented.
- n.174 This paragraph and the following speech have a close, nearly identical parallel in chapter 19 of *The Play in Full* (19.8–19.11). Other versions of this episode with the nāga king are found in the *Mahāvastu*, where he is called Kāla. See Jones, vol. 2, pp. 249 ff., 284 ff., and 354 ff.
- n.175 Following the Sanskrit, which reads *vimuktipaṭṭabaddho*, "he is bound with the *paṭṭa* of liberation." Among its several meanings, *paṭṭa* can refer to a turban or diadem worn by a king or other royal person as a symbol of authority. The Tibetan translation has something rather different here: *rnam par grol ba'i thabs brnyes pa*, "he has acquired skill in the method of liberation."
- n.176 Following the interpretation of the Tibetan translation. The Sanskrit could be interpreted to say a bit more straightforwardly that he uses the Dharma to defeat the proponents of other doctrines.
- n.177 Following the Tibetan. This paragraph is absent from the Sanskrit manuscript at this point, but another paragraph is found in both the Sanskrit manuscript and in the Tibetan translation after the next set of verses below, which contains some of the same language.
- n.178 Following the Tibetan, which includes the word "then" and supplies the speaker, "Great Brahmā, sovereign of the Sahā world." Otherwise, the Tibetan mirrors the Sanskrit manuscript, which transitions into Brahmā's verses and leaves the speaker implied.
- n.179 "Paternal grandfather" (*pitāmaha*) is sometimes used as another name for Brahmā. The singular construction here, alongside the plural verbs and

pronouns, suggests the dialogue of answer and response. The Tibetan translation of this verse renders it with a somewhat simpler grammatical construction than the Sanskrit does, but seems to get at the same basic meaning.

- n.180 Though they are not identical, the following section with Kālika bears some strong similarities to a parallel episode found in chapter 19 of *The Play in Full*, from 19.24. For the Sanskrit, see Vaidya, p. 202 ff.
- n.181 Following the Sanskrit manuscript here, which reads *mahāvegavat*. The term simultaneously conveys both swiftness, like a swiftly flowing river, and a sense of great urgency, alacrity, feeling impelled to action. The epithet would seem to allude to the story about the Buddha Śākyamuni that he took his vow as a bodhisattva later than Maitreya did, but progressed along the bodhisattva path at a more rapid pace, as one finds in *The Questions of Maitreya*, Toh 85 from 1.51, and elsewhere. The Tibetan translation here, *gzi brjid che ldan pa*, could be rendered “one who possesses great vigor (or energy).” This might suggest that the manuscript used for the Tibetan translation had a different term here, perhaps *mahātejovat*, but this would disrupt the meter of the verse and *vega* and *tejas* can both convey a sense of vigor.
- n.182 With certain slight variations of terminology and syntax, this paragraph and the five verses that follow are found in *The Play in Full*, 19.61–19.66. For the Sanskrit, which is almost verbatim, see Vaidya, p. 206 ff.
- n.183 The following episode with the grass seller Svastika is also found in *The Play in Full*, from 19.68. The episode has a longer history, too. See, for example, *Mahāvastu*, vol. 2, pp. 126, 249, and 355. There are also references to Sotthiya the grass seller in Pali Buddhist literature, such as the *Buddhavaṃsa*.
- n.184 Following the Tibetan, which reads *sems can rnam kyī mos pa ji lta ba*. *Mos pa* implies an underlying Sanskrit *adhimukti* (“motivation”), while the Sanskrit manuscript we have reads *yathā vimuktānāṃ satvānāṃ*, perhaps “according to the beings’ status of liberation (*vimukta*).” It could be that the phrases here refer to the spiritual faculties and qualities of liberation of the bodhisattvas themselves and not to those of other beings.
- n.185 Following the Tibetan. The Sanskrit manuscript does not make a chapter break here.
- n.186 Compare the following with the quite similar (though not identical) passage in *The Play in Full*, 21.192–21.200.

- n.187 Following the Sanskrit, which reads *adharmarājā i[va] rājyāt cyutaḥ*. The Tibetan reads *chos kyi rgyal po rgyal srid nyams pa ltar*, perhaps “like a righteous king whose kingdom is ruined.”
- n.188 Following the Sanskrit. The Tibetan translation seems to render the Sanskrit onomatopoeic expressions *phucchakkāra* and *picikkāra* as ‘*ur sgra*, “a roaring sound,” and *tug chem gyi sgra*, “a clippity-clop sound,” respectively. The Tibetan also includes the imperative expression *sod cig pa*, “kill him,” which is lacking in the Sanskrit.
- n.189 Following the Sanskrit. The Tibetan has the slightly expanded expression *skyes bu chen po yongs su bskyab tu gsol, yongs su bskab tu gsol*, “Great person, protect us! Protect us!”
- n.190 Following the Tibetan. The Sanskrit manuscript does not make a chapter break here.
- n.191 The Sanskrit manuscript here reads *kecid sarveṇa sarvaṇi māraṇi nopasaṃkrāmantaṃ iti saṃjāṇṇṭe* [sic], and the Tibetan translation seems to reflect this reading: *kha cig gis ni bdud yongs thams cad du ma ’ongs par shes so*. The Tibetan interprets the verb form *upasaṃkrāmanta* in the common sense of “approaching” or “arriving,” and it is used several times in this way previously in this sūtra. However, as Edgerton notes in his entry on the term *upasaṃkramati*, the same verb can be used in the sense of “violently attack,” and thus it is possible to see a play on words here or simply to translate it as follows: “some thought that Māra was not assaulting him in any way at all.”
- n.192 Following the Sanskrit, which reads *kecit pārijātaṃ kecit kovidāraṃ*, seemingly suggesting that there is a distinction to be made between the two. The Tibetan translation reads *kha cig gis ni byang chub kyi shing yongs ’du sa brtol du mthong ngo*, which suggests that the translators understood *pārijāta* and *kovidāra* to be referring to a single tree, perhaps a huge banyan tree with multiple trunks forming a single canopy. See Edgerton’s entries on *pārijātra* and *kovidāra* for explanation and disambiguation.
- n.193 The Sanskrit manuscript here reads *ekacittakṣaṇasamāyuktayā prajñayā*, and above it there is the similar expression *ekakṣaṇasamāyoga*. The Tibetan translation renders both these expressions in the same way, *skad cig gcig dang ldan pa’i shes rab kyi*s and *skad cig gcig dang ldan pa*. Indeed, two similar expressions are used more or less interchangeably in chapter 7 of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra*, for a discussion and edition of which see Watanabe 1990.

- n.194 Following the Tibetan, which reads *kun tu ye shes kyis mngon par rdzogs par byang chub bam*. This sentence is missing from the Sanskrit manuscript, but the underlying Sanskrit of *kun tu ye shes* could be *sarvatrajñāna*.
- n.195 After this sentence, we have not included two sentences that are found in the Tibetan translation but not in the Sanskrit manuscript. These sentences in the Tibetan translation can be translated, “Who are the four? The Four Great Kings are Dhṛtarāṣṭra, Virūdhaka, Virūpākṣa, and the great king Vaiśravaṇa.”
- n.196 Following the Tibetan translation, which reads *tshong pa ga gon dang bzang po dang* (“the merchants Trapuṣa and Bhallika”). The Sanskrit manuscript, however, does not name them, but says only “the merchants who are worthy of receiving praise in the three [worlds]” (*triṣu saṃvarṇṇīyakā vaṇijāḥ*). Given the relative similarity in the required number of syllables and their nature, one wonders if there may have been a corruption in the history of this Sanskrit manuscript, but it also seems possible that the manuscript version operates on the assumption that the reader will know who is meant here and the Tibetan and/or a different manuscript tradition supplies the names.
- n.197 The terms translated here as “withdrawal” and “withdrawn,” *viveka* and *vivikta* respectively, and both translated into Tibetan as *dben pa*, have the sense of solitariness or isolation, as well as, indeed, the sense of freedom from all conditioned things. See also [n.255](#).
- n.198 Following the Sanskrit manuscript, which has *animitta*, here translated as “groundless” in the sense of having no cause or ground of perception. *Nimitta* can have the sense of an object on which a perception is based. The Tibetan here reads differently: *mi rtag pas 'dul ba rnams kyis ni mig mi rtag pa'o zhes thos so*, “Those who could be trained by *impermanent* heard ‘the eye is impermanent.’ ” This would be redundant, however, because the sūtra has already mentioned impermanence in the first statement above.
- n.199 Following the Tibetan, which has *chu zla lta bu*, rendered here as “moon reflected in water,” for which the closest Sanskrit term is *udakacandra*. The Sanskrit manuscript does not seem to have an equivalent term here, but the situation is complicated by the fact that the next term found in both the Tibetan and Sanskrit is another of several near synonyms: *pratibhāsa*, “reflection” or possibly “mirror image,” which seems to correspond in the Tibetan translation to *mig yor*. A third term not found here but often closely aligned with these two expressions is *pratibimba*, which is sometimes rendered into Tibetan as *gzugs brnyan*.

- n.200 The translation takes the cue here from the Tibetan translation, which seems to spell out what may be an abbreviated expression in the Sanskrit. The Sanskrit manuscript reads simply *yāvat manaḥ pratītyasamutpannam*, “up to the mind is dependently arisen,” while the Tibetan translation has *mig la ji lta ba de bzhin du yid kyi bar du yang rten cing ’brel par ’byung ba*. Of course, it is possible that the manuscript on which the Tibetan was based may have had a more elaborate expression, too.
- n.201 Following the Sanskrit. The Tibetan translation says here, “Some heard that the aggregates are impermanent, some that the elements are impermanent, and some heard that the sense spheres are without self.”
- n.202 Following the Tibetan translation here. The last two sentences are missing from the extant Sanskrit manuscript, but the closeness of the expressions to what is found in the extant manuscript suggests that these sentences were present in the manuscript that was used as the basis for the Tibetan translation.
- n.203 Following the Tibetan, which begins *bcom ldan ’das kyis*. There seems to be a confusion in the Sanskrit manuscript regarding the speaker of this sentence. In the manuscript, the sentence begins *asmim̐ khalu punaḥ śāntamate* (“Moreover, Śāntamati, while this...”), as if Vajrapāṇi were still speaking here about the past, but it seems that in this sentence the unnamed narrator is describing the effect of Vajrapāṇi’s teaching upon the audience in the narrative present. In this regard, perhaps *śāntamate* may have crept in as an error for *bhagavatā*, which has the same number of syllables? The Sanskrit and the Tibetan align fairly well for the remainder of the sentence. The Sanskrit manuscript could be construed to say “while this (*asmim̐*) chapter of the Dharma (*dharmapariṣartte*), that is, the teaching of the wheel of Dharma (*dharmacakranirdeśe*), [and] the child’s play of the lion’s roar ... was being taught (*nirdiśyamāne*) ...” However, one wonders if there has been a corruption here, too, in the transmission of this Sanskrit manuscript.
- n.204 Following the Tibetan. The Sanskrit manuscript does not indicate a chapter break here.
- n.205 Following the Tibetan for the last few sentences, where it seems to indicate a slightly more elaborate phrasing than the Sanskrit manuscript does, but without significantly altering the meaning. For instance, the Sanskrit manuscript does not contain the first interrogative expression above, “Why so?” It also lacks words corresponding to the verbs “understand” and “hear about” in this sentence, as well as the phrase “or to speak of the secrets of the realized ones,” in the earlier sentence.

- n.206 Following the Tibetan for this paragraph. The Sanskrit manuscript is somewhat less elaborate and repetitious here, and it requires that one carry down the correlative construction from several sentences above. The whole paragraph in the Sanskrit may be translated, “Moreover, Lord of the Guhyakas, those beings will not only have served one buddha; they will have served them for many hundreds of thousands of millions and billions of eons, done the preparations, and put down the roots of virtue here in the Great Vehicle.” At the end of this passage, the Sanskrit manuscript also indicates a chapter break that draws to a close this long chapter of the Sanskrit version, which includes chapters 11 through 14 of the Tibetan translation, as well as chapter 15 of the Tibetan version up to this point. The Sanskrit manuscript’s chapter colophon reads, “The sixth chapter, the vision of the wondrous transformations of the Realized One” (*tathāgata-vikurvaṇasandarśanaparivarttaḥ ṣaṣṭhaḥ*).
- n.207 As will be seen, the use of the term translated here and below as “calming,” *upaśama* in Sanskrit and *nye bar zhi ba* in Tibetan, stretches the meaning of the English word “calming.” The original term has the sense of calming down strong emotions, quieting the mind, putting one’s thoughts or emotions to rest, making them stop in such a way that they do not arise again. One might also note that the term is connected with the word *śānta* in the bodhisattva Śāntamati’s name.
- n.208 A passage beginning here with Śāntamati’s question is quoted at some length in the *Prasannapadā* in a commentary on chapter 18, verse 6 of the *Mūlamadhyamakakārikā* on the critique of the self (*ātman*). For the Sanskrit text, see La Vallée Poussin 1903, pp. 361–63.
- n.209 The terms *saṃkalpa*, *vikalpa*, and *parikalpa* occur here together.
- n.210 Here the Tibetan translation and the Sanskrit manuscript are in alignment, whereas the *Prasannapadā* is different. The latter says, “From the calming of all views comes the calming of all wishes. From the calming of all wishes comes the calming of all afflictions.”
- n.211 Following the Sanskrit manuscript and the Tibetan translation, as well as the *Śikṣāsamuccaya*, which also quotes this metaphor. For the Sanskrit, see Bendall 1902, p. 242. The *Prasannapadā* give a slight variant, saying “all the fruits (*phala*), leaves, and branches.”
- n.212 The longest continuous portion of text preserved in the Sanskrit manuscript comes to an end in the middle of this sentence. This portion begins

approximately forty pages earlier at folio 141.b in the Tibetan translation. The citation preserved in the *Prasannapadā* continues for several more sentences.

- n.213 Following the *Prasannapadā*, which appears to have a slightly more complete reading here. The Tibetan translation lacks the term for “emptiness” in the list.
- n.214 Here the sūtra begins to draw out a rendering of the term *satkāya* by drawing upon its literal meaning in a way one might even call poetic in its literalism. The *Prasannapadā* reads *satkāya iti śāntamate akāya eṣaḥ*, and the Tibetan translation, *zhi ba'i blo gros 'jig tshogs zhes bya ba de ni tshogs ma yin pa*, clearly reflects this underlying Sanskrit. One might alternatively translate the passage, “This so-called real person, Śāntamati, is without personhood.”
- n.215 Following the *Prasannapadā* here, which reads *na kasati na vikasati, na cinoti na vicinoti*. The Tibetan translation reads *'byung ba ma yin pa, rnam par 'byung ba ma yin pa ste*. The terms *kasati* and *vikasati* would seem to be middle-Indic forms of the Sanskrit verb *kṛṣ*, and perhaps are used to suggest a semantic connection to the term *kāya*. In the Pali canon, *kasati* has the sense of making a furrow or plowing, and *vikasati* is used in the sense of the blooming of a flower, but in Sanskrit the corresponding verbs also can have a sense of drawing something to oneself or extending mastery over something. Such latter meanings may be behind the choices made in the Tibetan translation, since *'byung ba* and *rnam par 'byung ba* render forms of the verb *bhū* and *vibhū*, which can also convey the sense of mastery. *Cinoti* and *vicinoti* are forms of the verb *ci*, and also seem meant to suggest a poetic etymological explanation of the concept of *kāya*. Attempted translations of these latter two verb forms are not found at all in the Tibetan and thus may have been absent in the manuscript used as a basis for the translation.
- n.216 Following the *Prasannapadā*'s reading of *na adhyavasyate*, which has the sense of dwelling in a place, but also clinging to it or desiring it. The Tibetan translation here, *shes par bya ba ma yin pa'o*, is more along the lines of something to be understood, which makes sense but doesn't follow the primary meanings of the metaphors being given in the list.
- n.217 Following the Tibetan translation, which has only *zhi ba*, not *nye bar zhi ba*. Accordingly, the translation has been modified slightly. The *Prasannapadā* has *upaśama* (“calming”), as above.
- n.218 This sentence and several in the section that follows are cited by Kamalaśīla toward the end of the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, p. 28. The term rendered here as “stops burning” is the same

term, *śāmyati*, rendered here as “one calms down,” and is connected to the main terms under discussion here, “calming” and “a calmed one.” This metaphor illustrates the concept of “calming” with the idea that a fire will “calm down” or “become extinguished” when its source of fuel is eliminated. Similarly, the mind will calm down when the mental objects that form the basis for cognition are eliminated.

- n.219 This sentence is the last one quoted in the long citation in the *Prasannapadā*.
- n.220 The previous two sentences in this paragraph are part of the quotation by Kamalaśīla in the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, p. 28.
- n.221 This sentence and the previous one are part of the quotation by Kamalaśīla in the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, p. 28.
- n.222 This translation assumes a reading of the underlying Sanskrit as *buddhasamacitta*. The Tibetan translation, *sangs rgyas dang mnyam pa'i sems*, may suggest a different interpretation of the compound phrase that could be rendered as “a mind that is the equal to that of buddhas.” However, *samacitta* typically has the meaning of being even-minded.
- n.223 From the beginning of this paragraph up to the end of this sentence is including in the long quotation by Kamalaśīla toward the end of the third *Bhāvanākrama*. For the passage in Sanskrit, see Tucci 1971, pp. 28–29.
- n.224 The contrast being made in the last two sentences is between those who are said to possess “the power of conditions” (*pratyayabala*, *rkyen gyi stobs*) and those who possess “the power of causes” (*hetubala*, *rgyu'i stobs*).
- n.225 The Tibetan term rendered here as “freedom” is *'byung ba*, which we understand to be a translation here of the Sanskrit term *niḥśaraṇa*, that is, escape from saṃsāra. While the Sanskrit is not extant here, this is an attested translation equivalent even in this sūtra, where it is found near the beginning of folio 178.b of the Tibetan translation. However, another strong possibility is that *'byung ba* here is translating the Sanskrit term *udaya*, which in this case would refer to the reality of change or the fact that things arise and pass away.
- n.226 Though this section is not extant in Sanskrit, the numbering in the Sanskrit manuscript makes it clear that the Sanskrit would not have a chapter break here, but would rather combine this chapter with the next one to form a single chapter.

- n.227 The Sanskrit manuscript resumes in the middle of the first line of this verse. For “craving” (*trṣṇā*) in the second line, the Tibetan seems to read “becoming” (*srid pa*), which may suggest a variant, but is more likely an error for *sred pa*. In the third line, too, where the Sanskrit reads “refine our eyes” (*nayanaśodhanā*), the Tibetan may contain a variant, as it suggests “engage our eyes” (*mig ni spyod mdzad pa*, perhaps *nayanacaraṇā*).
- n.228 The translation reflects the Sanskrit, but emending the apparent manuscript reading of *parvata* to *parṣadā* on the basis of the Tibetan. The Tibetan translation of the last two lines can be translated as follows: “The assembly is looking at your face, Great Seer. / Why have you, Supreme Human, displayed your smile?”
- n.229 Following the Tibetan, which reads *lo legs pa*, for which the Sanskrit is *subhikṣa*, whereas the Sanskrit manuscript does not have this term and instead reads *kṣama* (“peaceful”), which is sometimes also found in similar lists of these terms.
- n.230 This list of terms in both the Sanskrit and the Tibetan contains a few words that are difficult for us to understand with confidence, both in themselves and as they potentially correspond (or not) to one other. In the Sanskrit, after the term *kubja* (“hunchbacked”), which has a clear correspondence in the Tibetan translation *sgyur po*, the Sanskrit manuscript reads *ladaro* (seemingly, perhaps, wrong for *lolita*, “afflicted by tremors”?) and *viśastro* (“weaponless,” but maybe wrong for *viśākha*, “without hands”?) before ending with *mūko* and *paṃgur*, which are clear enough, while the Tibetan has *gtum po* (“savage”?), *tig pa*, *mi srin pa* (“deranged”?), *gla glo can* (“possessing barbarous speech”?), *lkugs pa*, and *grum po*. Now, *grum po* would seem to correspond to *paṃgu* (“lame”), which is the last member of both lists, and either *tig pa* or *lkugs pa* could correspond to *mūka* (“tongue-tied” or “mute”), but the other terms remain unclear and therefore we have hesitated to include them in the main body of the translation.
- n.231 The Tibetan translation clarifies that the purity under discussion here is the purity of “moral conduct” (*tshul khrims*), or it used a manuscript that had the term *śīla* here in place of *śuddha* in the extant Sanskrit manuscript.
- n.232 Following the Tibetan, but the Sanskrit manuscript makes a chapter break here, too. It reads, “The seventh, entitled ‘The Prediction Chapter.’ ” So, according to the sequence of chapters in the Sanskrit manuscript, this seventh chapter would include all of chapter 16 and part of chapter 15, according to the Tibetan chapter divisions, from the point at which Śāntamati asks the Buddha about the meaning of the word “calming.” The other

difference to note here is that the Sanskrit manuscript ends the chapter immediately after Vajrapāṇi's last verse, and it begins the next chapter with the identical narration we find here closing this chapter in the Tibetan version.

- n.233 Following the Tibetan, which adds the term *skyes bu* ("human being"), for which the Sanskrit is *puruṣa*, to this list.
- n.234 Following the Sanskrit here, which reads *kiṃ punar jñānaṃ dvayaprabhāvitam*, which seems to make better sense of the back-and-forth flow of the dialogue. The Tibetan translation suggests instead that Śāntamati asks, "What knowledge has been predicted?" (*ye shes gang lung bstan*). The answer is then given, "A kind that is not produced by duality" (*gang gnyis kyis rab tu ma phyi ba'o*). The Tibetan then picks up right along with the Sanskrit. If one were to follow the Tibetan, then who is saying what becomes confused. Consequently, we have added the names of the speakers at certain points to help the reader stay clear on who is speaking.
- n.235 Following the Sanskrit, which reads *advayaakoṭimatās te*. The Tibetan translation here has *de dag ni gnyis su med pa'i mtha' la gnas pa'o*, "they 'stand' on the position of nonduality," which may reflect a different reading of *koṭisthita*, rather than *koṭimata*. We understand *koṭi* (*mtha'*) here in the sense of an alternative or option or position that one could take in a conceptual analysis. As the conversation continues, the phrase *koṭisthita*, "stood (or was situated or fixed) on a position," will be used, too.
- n.236 Following the Sanskrit manuscript here and correcting it to read *vijñaptisthānaṃ*. The Tibetan translation here reads *rnam par rig pa ma yin pa'i mtha' ni gnas so*, "It is standing on the position of what is not made known," which suggests an underlying Sanskrit phrase of *avijñaptikoṭisthāna*. However, the question that immediately follows in both Sanskrit and Tibetan asks about making something known, and not about what is not made known.
- n.237 Following the Tibetan here and in the following two sentences, since the Sanskrit manuscript appears to be corrupted here.
- n.238 Here is another instance of wordplay in this dialogue, on the polyvalent term *dharma*, which is left untranslated when it refers to the Buddha's teachings, and then translated here simply as "thing" when it refers to the *dharma*s or the building blocks of experience or the phenomenal world. For the mainstream, non-Mahāyāna Abhidharma, *dharma*s are the real things out of which conditioned phenomena are made, and that sense is in the

background here and being undermined by Vajrapāṇi's argument from emptiness.

- n.239 The second sentence of Vajrapāṇi's response here is translated from the Tibetan. It is not in the Sanskrit manuscript.
- n.240 The Sanskrit manuscript reading of *trṣṇā* supports the reading of *sred pa* found in the Narthang Kangyur, rather than *srid pa*, which is found in Degé, Stok, and most of the other Kangyurs.
- n.241 Following the Tibetan. The Sanskrit manuscript does not make a chapter break here, but it is not entirely clear why it should be linked to the chapter(s) that follow it. Ikuma 2013 seems to indicate that all of this chapter in the Tibetan should be included with the previous two Tibetan chapters to constitute a single chapter in the Sanskrit about Vajrapāṇi's prediction.
- n.242 The Sanskrit manuscript cuts off here in the middle of this sentence and resumes again after about three pages of the Tibetan translation.
- n.243 The Sanskrit manuscript resumes at this sentence, which is actually a phrase in the middle of a very long sentence in the original that has been broken up into several sentences in this translation.
- n.244 Following the Sanskrit, which seems to fit a bit better here. The Tibetan translation say that Vajrapāṇi spoke to "Śakra, Brahmā, the Lokapālas, and the great assembly of gods."
- n.245 Following the Sanskrit manuscript here, and emending it to read *saṃtarpya saṃprayāpanītapātraṃ dhautapāṇiṃ bhagavantaṃ viditvā...*, which brings it in line with a closely parallel expression found, for instance, in the *Divyāvadāna*, p. 53. The Tibetan translation of the *Tathāgataḡuhya*, following Degé, reads *bstabs te tshim par byas nas lhung bzed gyu te | bcom ldan 'das phyag bcabs par rig nas...* For *lhung bzed gyu*, translating *apanītapātra* ("put away [his] bowl"), Stok Palace and Narthang read the expression *lhung bzed bkrus*, which suggests a variant of *dhautapātraṃ*, "washed [his] bowl." It is not entirely certain what the Tibetan phrase *phyag bcabs* is intended to translate or say: "[his] hands hidden"?
- n.246 Following the Tibetan, as the Sanskrit manuscript does not make a chapter break here.
- n.247 Following the Sanskrit here, which reads *viśeṣagāmitāyāṃ yogam abhyudgamīṣyanti*. This varies from the earlier expression *viśeṣatāyāṃ*

abhyudgaccheyuh, whereas the Tibetan translation here repeats the same translation of the earlier phrase: *khyad par mngon du 'phags par 'gyur*.

- n.248 Beginning with this sentence, there appears to be another rather close parallel with a long passage of the *Bodhisattvapīṭaka* (Toh 56), this one in chapter three of the latter text. This parallel, though not exact, continues for approximately eight folios of the Tibetan translation.
- n.249 This paragraph and the next one are quoted in the *Sūtrasamuccaya*. See Pāsādika 1978a, part 1, pp. 25–26. Therein, they are connected to the citation from this same sūtra noted in [n.79](#).
- n.250 Following the Sanskrit here, even though the Tibetan does not include the first half of this sentence about the ten forms of good conduct. It is possible that it was added at some point to an earlier iteration of the sūtra, since the context right here is primarily about what the noble son or daughter does not do.
- n.251 Following the Sanskrit manuscript here, which reads *anapriyarupinaḥ* [sic]. The Tibetan reads *gcam bur mi smra ba*, “who do not utter flattery,” which suggests the underlying *apriyavādinah*. One can also imagine a hypothetical reconstruction from the Sanskrit and Tibetan, taken together, of *anapriyavādinah* (“who do not utter disagreeable words”). We have chosen to prioritize the extant Sanskrit reading because of the apparent triad here of speech, body, and mind.
- n.252 Following the Sanskrit manuscript. This sentence is absent from the Tibetan translation, and its absence is perhaps justified by the fact that this series of statements is structured around the perfections (*pāramitā*), yet a few sentences later both the Sanskrit and the Tibetan include a statement about the opposite of wisdom or discernment (*prajñā*): “the state of one whose discrimination is faulty” (*duṣprajñatā*).
- n.253 Following the Sanskrit manuscript here. The second half of this sentence is absent from the Tibetan.
- n.254 Following the Sanskrit here, which reads *abhūtaśaṃjñā*, whereas the Tibetan translation says that one examines “the bewilderment caused by what is unreal” (*yang dag pa ma yin pa kun tu gti mug pa de, abhūtaśaṃmoha*).
- n.255 A single term, *vivikta*, *dben pa* in Tibetan, has been double-translated here as “isolated and free,” to bring out some of its polyvalence. For more on this term, see [n.197](#).

- n.256 The Sanskrit manuscript here attests to the somewhat unusual term *parigodhi* (“one is who attached to or greedy for something”). The Tibetan translation has *yongs su spyod pa*, perhaps suggesting an underlying *paribhoktā* (“an enjoyer”). In either case, the bodhisattva has no interest in forming “a household” (*parigraha*, *yongs su 'dzin pa*).
- n.257 Following the Sanskrit manuscript, which reads *pratiśaraṇa* (“placing confidence in”), which is related to *śaraṇa* (“refuge”), three times. The Tibetan translation *rton pa* agrees with the Sanskrit in the first two uses of the term, but in place of the third use, where the Sanskrit manuscript has *pratiśaraṇabhūta* (“one in whom confidence is placed”), most Kangyurs read *ston pa* (“the teacher”). However, the more difficult reading of *rton pa* is preserved in the Peking and Yongle Kangyurs. The evidence from the Sanskrit manuscript and the close similarity between the Tibetan terms suggests that the more difficult reading was altered to the easier one at some point.
- n.258 The microfilm of the Sanskrit manuscript is quite difficult to read here, but Szántó reads *mahātmānaṃ* (“the great self”), and this looks like the correct reading. The Tibetan translation here reads *theg pa chen po*, implying an underlying *mahāyānaṃ* (“the Great Vehicle”), and while this seems plausible, it also seems that the sūtra is making a contrast here between the endeavor for oneself alone and the examination, for the sake of all beings, of the “great self,” which construes here with the knowledge of the buddhas. This reading is further supported by the discussion four paragraphs later of “greatness of character (or self)” (*mahātmatā*, *che ba nyid*, also translated herein as “greatness”), where it is connected again with the knowledge of the buddhas.
- n.259 This whole paragraph and part of the next paragraph are quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 357.
- n.260 This paragraph up to and including this sentence is quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 357.
- n.261 After this sentence, the Sanskrit manuscript reads *punar aparaṃ asti saṃvṛtyā* (“moreover, [if] they exist conventionally”), which is absent from the Tibetan translation, but the same phrase is found just below in both the Sanskrit and the Tibetan, which suggests that perhaps the Sanskrit manuscript contains an accidental duplication of the phrase here. Alternatively, one could read it as a qualification of the intended meaning of “existence,” both here and below.

- n.262 The *Śikṣāsamuccaya* quotes this final sentence at the end of the quotation that includes the portions noted above. For the Sanskrit, see Bendall 1902, p. 357. The Sanskrit manuscript of the sūtra also breaks off again here and does not resume until the middle of folio 187.b of the Tibetan translation.
- n.263 The translation of the term 'byung ba here is "freedom," assuming an underlying *niḥśaraṇa*. Alternatively, one could translate, "For those who are proud, there is no escape." See also [n.225](#). The parallel passage in the *Bodhisattvapiṭaka* does not seem to contain this sentence or the preceding two sentences, and thus it could not be consulted for comparison.
- n.264 It is at this point that the long parallel with the passage in chapter three of the *Bodhisattvapiṭaka* seems to come to an end.
- n.265 This is a transcription of the reading of this mantra in the Degé edition with only light editing in the form of spaces between some of the possible words. The Pedurma indicates quite a number of variant readings among the several different editions it reports, mostly for particular syllables and most commonly for a lengthening of the vowel. As an example of the general pattern of variations one can find, here is a full transcription of the Stok Palace reading: āhula | hulavatī | hularaṇā | aguhā | ca ca ca ca ca | niṣuranā | kśuta | kśatā | kśaya | kśaya | akśayasamā | śamamanikarā | hahula huvati | khilavati | kinābiṣatissaraṇī | jajājajamati | avatā | nivatā | varta vartānusāriṇī | bhutānasmrīti ho | manuśānusmrīti ho | devānusmrīti ho | nāgānām | yakṣānām | gandharvānām | kinnārānām | mahoragānām | svastir bhavatu sarvasatvānām | vikirnatu mahāparvatā | samvyathatan haraṇi | garjatu samudravega iti.
- n.266 The Tibetan gives the somewhat unusual expression here and just above, 'dar pad pad, which has been translated with the verb "to tremble," as if it were simply a form of 'dar ba. A bit further below one also finds the term rab du 'dar ba, which also means "to tremble."
- n.267 There is a play on words here between *adhimokṣa*, *mos pa* in Tibetan, rendered as "ardent devotion," and *vimokṣa*, or *rnam par grol ba* in Tibetan, rendered as "liberation."
- n.268 The main text transcribes the reading of this mantra in the Degé edition, with only light editing in the form of introducing spaces between some of the possible words. The Pedurma indicates about twenty-five variant readings among the several different editions it reports, and here is a full transcription of mantra in the Stok Palace edition: tadyathā | hulu | hulā | hule | dhīre | hārīte | akuśalakṣaye | cale | calavati | sāre | kśure | kśāntivale | kśame | kśāntikare | śame | hulu | alikhi | khirikhare | āveśanīsarāṇe | jaye | jayavati |

*sthire | avarte | vivarte | avartani | maitrabhutānan sanggrahe | dame |
damasamvāne | tīrṇetarayase | svayan | svasti devebhyo | nāgebhyo | yakṣebhyo |
gandharvarākṣasebhyo | manuṣe amanuṣebhya svastir bhavatu sadāsukham.*

- n.269 Though the Sanskrit is not extant here, Ikuma 2013 suggests that there would be a chapter break here according to the division of the Sanskrit manuscript.
- n.270 The term translated here as “apathy,” *btang snyoms* in Tibetan, *upekṣā* in Sanskrit, is the same term often translated in Buddhist literature as “equanimity,” and while it retains this sense here, too, the context also foregrounds other shades of the term’s ordinary meaning: “indifference,” “disregard,” “impassivity.”
- n.271 The Sanskrit manuscript resumes toward the end of this sentence.
- n.272 The Sanskrit manuscript makes a chapter break here, too. It reads, “The ninth chapter, entitled ‘On Śūrābala.’ ”
- n.273 The Sanskrit manuscript breaks off again toward the end of this sentence and resumes on folio 192.a of the Tibetan translation.
- n.274 This whole paragraph is quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 274.
- n.275 The Sanskrit manuscript resumes in the middle of this sentence.
- n.276 Once again, there is a play on words here in Sanskrit between “ardent devotion” (*adhimukti*, *mos pa*) and “liberation” (*vimukti*, *rnam par grol ba*). See [n.185](#).
- n.277 This sentence and several that follow are quoted early in the first chapter of the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, pp. 7–8.
- n.278 The quotation in the *Śikṣāsamuccaya* ends with this sentence. For the Sanskrit, see Bendall 1902, pp. 7–8.
- n.279 Following the Tibetan interpretation here, *zlog par bgyid*, which seems to suggest an emendation of the Sanskrit to *udghāṭayet*, which possibly goes a bit better with the other two verbs used here. However, one should still strongly consider the extant Sanskrit manuscript reading of *udghāṭayed* [sic] (“[who] would reveal/explain [it]”), which is admittedly the more difficult term, on the meaning of which see Edgerton’s entries on *udghaṭaka* and *udghaṭaka*.

- n.280 The “royal plural,” which is evident in the Sanskrit manuscript, has been retained in translation here.
- n.281 This may be an oblique reference to the sūtra *Eliminating Ajātaśatru’s Remorse* (<http://read.84000.co/translation/toh216.html>) (*Ajātaśatrukaukṛtyavinodana*, Toh 216).
- n.282 Following the Tibetan chapter title and number. The Sanskrit manuscript also makes a chapter break here, and reads, “Thus is the tenth chapter, ‘On Ajātaśatru.’ ”
- n.283 The verbal phrases “retain in their minds” and “hold on to” both translate the same verb, *dhārayanti* (rendered as ‘*dzin* in the Tibetan translation). This term can mean “to hold,” “to memorize,” and “to remember,” and is a form of the verb from which is also derived the important and difficult term *dhāraṇī* (*gzungs* in Tibetan), “powerful memory and the powerful mnemonic formulas that support it,” which becomes the focus of the conversation that follows below. One may also note here again, as so often throughout this sūtra, that one can see a play on the meaning of the word *dharma* in the phrase, *saddharma*, “the true Dharma”—that is, the Buddha’s teaching—and *dharma* in the phrase *sarvadharma*, “everything”—that is, all things and all the building-blocks out of which things are made.
- n.284 Following the Sanskrit manuscript, which is difficult to read here and probably requires emendation, but seems to say *kāya ca vijñaptau* [sic], whereas the Tibetan translation reads *gzhan gyi rnam par rig pa la* (“regarding the imposition of another”), which also makes sense.
- n.285 Following the Sanskrit manuscript reading of *yaḥ pratiṣṭhito* [sic], whereas the Tibetan reads *su gnas pa med pa* (“one who does not stand still”).
- n.286 Following the Tibetan translation. The Sanskrit manuscript does not make a chapter break here.
- n.287 There are several layers of punning that occur in this paragraph. The first point is simply to note that the term rendered here and below as “accessing,” *anupraveśa* in Sanskrit and translated into Tibetan as *rjes su ’jug pa*, has the primary sense of entering, and the strong secondary meaning here of understanding. Both meanings are implied here simultaneously. Secondly, in this sentence there seems to be a play on the word *akṣara*, first in the meaning of what is “imperishable” or “unchangeable” (that is, *nirvāṇa*), and secondly in the sense of “a syllable” or a written character of a syllabary, what an English speaker would call a letter of the alphabet. This pun seems

to have been missed by the Tibetan translation, which translates both uses of the term with *yi ge* ("syllable"), and thus the Tibetan could be translated as "the knowledge that accesses the syllables in the syllables."

- n.288 There is a pun here on the word *ākāra*, which can mean both "aspect," as it does in the name of this *dhāraṇī*, and "the syllable *ā*." The Tibetan translation also picks up on this pun and translates here accordingly, *a shes bya ba*. There is also the play again on the two meanings of the word *dharma*, "teaching" and "thing." Also, we alternated the translation of *anupraveśa* here with "point of entry."
- n.289 "Right" and "wrong" are translations here of *dharma* and *adharma*, respectively, with the latter having an especially strong meaning of incorrectness of thought and action, though the other meanings of *dharma* remain active here, too. The Tibetan translation says, "The syllables do not form the idea that 'this is a *dharma*' or 'this is not a *dharma*' " (*yi ge de dag ni chos zhe'am | chos ma yin zhes bya bar rnam par mi rtog go*), with the same ambiguity between "thing" and "teaching" in the meaning of the word *dharma*.
- n.290 The Tibetan translation understands the word *ākāra* here in the compound *ākārānupraveśa* in its other meaning of "the syllable *ā*."
- n.291 This interpretation of the Sanskrit, which reads *tat kasmād acchedā tena dharmatānugatā akṣayā tena dharmatānugatā* [sic], takes *acchedā* and *akṣayā* here as feminine nominative singular words going with the prior feminine noun *gaṇanā* ("count"), which was paired earlier with the verb *upagam* ("to reach"). The Tibetan translation, *de ci'i phyir zhe na | rgyun chad pa med pas des chos nyid rjes su rtogs so | des cho nyid mi zad par rjes su rtogs so*, would seem to understand the passage a bit differently: "What is the reason for that? The one who is not interrupted has thereby reached an understanding of the nature of things; he has reached an understanding of the nature of things as inexhaustible." The Sanskrit term *anugata* means "followed," "arrived," "entered," "reached," and also "understood" or "realized."
- n.292 Following the Tibetan, which reads *nyong mongs pa rnam kyis mi rdzi ba yin no | pha rol rgyol ba rnam gyis mi thub pa yin no* for the last two sentences. The Sanskrit manuscript seems to transpose the order of the verbs. Thus, the Sanskrit reads *durdhako [durdharṣo?] bhavati kleśaiḥ | anavamṛdyo bhavati pratyarthikaiḥ*.
- n.293 Following the Sanskrit *asaṃśayo bhavati jñānena*, and taking the instrumental ending here as in many of these sentences in a locative sense. The Tibetan

reads *ye shes gyis chags pa med pa yin no* (“their knowledge is unattached”). Perhaps it reflects a variant reading of *asaṃsaktāḥ* here?

- n.294 The term *paripācana* in Sanskrit, *yongs su smin par byed pa* in Tibetan (“bringing [beings] to maturity” or “ripening”), also has the equally primary meanings of cooking and applying heat, which are seen here.
- n.295 There is a play on words here, because the Sanskrit term *sudānta*, “well trained” (*shin tu dul ba* in Tibetan), also has the meaning in Sanskrit of “having fine teeth (or tusks).”
- n.296 Following the Sanskrit, which reads *apatyaprāptaḥ svacittavaśavarttitayā*. In the classical literature of India, Brahmā is sometimes considered the progenitor of all beings, some of whom are born from his mind. However, the corresponding Tibetan translation here, *dbang thob ste rang gi sems la dbang sgyur bas*, could be rendered as “[they have] attained mastery through becoming a master of their own mind,” perhaps reading *pātya* in place of *apatya*.
- n.297 Following the Sanskrit, which reads *niramgaṇo* [sic], a term that can mean coloring or painting, but also refers to dancing, public theater performances, and the like, the avoidance of which is one of the eight or ten precepts (*śīla*). The Tibetan translation here reads *nyon mongs pa med pa* (“[they are] without affliction”).
- n.298 The Sanskrit manuscript here reads *nirupakramo*, which may contain a play on words. *Upakrama* in Sanskrit has several meanings. Perhaps its most basic sense is the simple act of going near or approaching someone or something, but it also means attending to a sick person and the cure that heals a sick person. So, *nirupakrama* here could mean “they need no remedy,” but at the same time, in Buddhist literature the term also can mean a violent attack, similar to the sense of *upakkama* in Pali. The Tibetan translation *gnod pa med pa* (“they are not harmed” or perhaps “they do no harm”), picks up this level of meaning.
- n.299 “To arrive at the end” (*paryantaṃ adhigantum*) also has the sense of “to understand or realize something,” which is brought out by the Tibetan translation *mtsha’ rtogs pa*.
- n.300 The logic of this exchange relies to a large extent on the flexibility of the word *varṇa*, a flexibility demonstrated by the fact that the Tibetan uses two words to translate it here: *bsngags pa* (“praise”), and *kha dog* (“color”). The term in Sanskrit derives from a verb that means “to paint,” “to color,” “to

describe," "to depict," and "to praise," among other meanings. The translation of *varṇa* into English has been modulated using "description," "description in praise of," "praise," "color," and "praise the form of," in order to give a sense of the logic.

n.301 Following the Sanskrit manuscript. The Tibetan translation specifies a list of the seven jewels here: "the wheel, the elephant, the horse, the jewel, the queen, the steward, and the minister."

n.302 Following the Sanskrit manuscript. The Tibetan translation includes here the standard list of the four means of drawing others to oneself.

n.303 There are several puns and poetic elements involved in this analogy. First of all, the entire comparison relies on the similarity between the words *dharaṇī* ("the earth"), literally that which is the support, and *dhāraṇī*, rendered here by the phrase "a powerful memory and the formulas that support it." In addition, the parallel verbs and verbal phrases used in the analogy say that the earth emits or injects (*utsrjati*) life-giving juice (*rasam*) into the flora of the earth and in the same way the bodhisattva emits (*samutsrjati*) detached thought (*cittam asaṅgaṃ*) to all beings by an emission (*utsarga*) of motivation for the Dharma.

n.304 Following the Tibetan translation here. The Sanskrit lacks this phrase.

n.305 "Creation" is a translation of the Sanskrit term *prabhāvana*, whereas the Tibetan translation of this term, *rab tu brjod pa*, shades closer to "expression," which is also a viable translation of *prabhāvana* here.

n.306 "Daily concerns" is a translation of the Sanskrit phrase *uṣavicārāḥ*, whereas the Tibetan reads here *spyod pa*, which is attested as a translation of *vicāra*, but has more of a sense of "conduct," which also works for *vicāra* here.

n.307 This is a challenging passage, and it seems to us that there may be some kind of discrepancy between the Sanskrit manuscript and the Tibetan translation. The translation above is based on our best guess about the sense of the Sanskrit, which reads *anugataḥ so kṣayatām anantatām sarvatragamanatām sarvapraveśānām tasya nādhīṣṭhānaṃ manaso...* [sic]. The Tibetan translation reads *de mi zad pa dang | mtha' yas pa dang | thams cad kyi rjes su 'gro ba dang | thams cad la 'jug pa'i rjes su song ba yin no | de la rgyun chad pa med do | chags pa med do*, and could be translated as follows: "[The bodhisattva] has become inexhaustible, unlimited, all-pervasive, and engaged with everything. For him, there is no ruin. He is not attached."

- n.308 Following the Tibetan here for the second and third types of empowerment. The Sanskrit manuscript has “the empowerment in the use of the Dharma and the empowerment in the Dharma” as the second and third types.
- n.309 The translation here reflects the Sanskrit manuscript. The Tibetan translation says “...the teaching on the inexhaustible nature of the analogies in praise of the virtues of powerful memory and the formulas that support it...” which is the same phrase that is used just below as the title of this chapter in the Tibetan translation.
- n.310 Following the Tibetan translation. The Sanskrit manuscript does not make a chapter break at this point.
- n.311 Following the Sanskrit manuscript here, and translating the verb *pracaret* as “may be circulated,” as it was translated in a similar context earlier. The Tibetan translation of *spyod pa* is closer to “may be practiced.” The Tibetan translation here also has the slightly more elaborate expression in the second half of the sentence, similar to what was seen earlier in both Sanskrit and Tibetan, and may be translated as “...so that it may be practiced (*spyod pa*) in Jambudvīpa in the latter time, that is, in the final five-hundred-year period of the Dharma.”
- n.312 On the translation of *gupti* here as “form” in the phrase “words that protect the form of the Dharma” (*dharmaguptyāraṅgaṇapada*), see Edgerton’s entry on the term *gupti*. The Tibetan translation of this term is *sba ba* (“hiding” or “place of concealment”), which reflects the ordinary meaning of the term in Sanskrit.
- n.313 The main text of this translation gives the transliteration of the Degé edition of the Kangyur, and a translation of the Tibetan, also based on the Degé edition, with only light editing in the form of spaces between some of the possible words. As one can see, the mantra has been rendered in the Tibetan translation partly by transliterating some Sanskrit syllables and partly by translating some words and phrases. Other editions of the Kangyur show several variant readings of the transliteration and translation. When compared to the extant Sanskrit manuscript, both the transliteration and the Tibetan translation demonstrate an obvious relationship to the Sanskrit text, but at the same time it is possible to construe the Sanskrit differently in places. No attempt has been made here at a critical reconstruction of the mantra. Here is a transcription of the Sanskrit manuscript’s reading of the mantra for comparison (the commas represent comma-like dashes in the manuscript and the bracketed asterisk represents an illegible character): *jaya jayamati | jayaśatru, āle | amale | aluḍite | name | namayati | nāmasandhi | utte |*

uttamati | uttarāṇi | āre, āramanī | āriṣamani | āmule | mūlābaddhite |
mūlānugate | aṭṭe, maṭṭe | maṭṭiṭṭhe | ābhimāḍite, khurukhuru, khurusandhi |
dharmānugate | dharmatakṣe | dharmapraveṣe | sare, sara, sare | abhede |
bhedasandhi | ehi, ehani | enanugate nigrāho mārāṇāṃ [*]nirghātanaṃ, tīrthānāṃ
mohaṇnaṃ | dharmadvēṣināṃ vidhamanaṃ kleśānāṃ ujvālanaṃ dharmanetrināṃ |
ārakṣā kathitānāṃ | āvaiṣaṇaṃ nirvāṇasya praho bodhisatvaparicārakānāṃ
parisaṃsthāpanā parśadaḥ kāyānupradānaṃ dharmasṛavaṇikānāṃ samanvāharatvaṃ
saṃyaggatānāṃ avalokanaṃ samyakpratipannānāṃ āmukhībhāvatvaṃ mantrapadāni
mā prañāsyantu mantrasandhi ajānanatvaṃ udāharaṇajñānaṃ | akṣunatā |
anavamṛdyatā | deśanāsvabhāvatvaṃ. It should be noted that this mantra
circulated separately along with a second one below in the *Dhāraṇīsaṃgraha*,
for an edition of which see Hidas, *Powers of Protection*, pp. 83–84. The illegible
syllable in this manuscript is not rendered therein.

- n.314 There is a play on words here. The phrase rendered as “keep ... safe,” is
guptiṃ kariṣyāmo [sic] in Sanskrit, *sba bar bgyi* in the Tibetan translation, also
means “to conceal,” “to hide away,” “to put somewhere for safekeeping.”
The expression “anyone else who looks for a way to penetrate it”
(‘*nyamṣcāvātārā prekṣiṇo* [sic] in the Sanskrit, *glags lta ba gzhan dag* in the
Tibetan), has the double meaning of “looking for a way to understand it” as
well as “looking for a weak spot in the defenses that one can penetrate.”
- n.315 As with the previous mantra, the treatment of this mantra in the Tibetan
translation is a hybrid of transliteration and translation, and other editions of
the Kangyur have variants. No attempt has been made to construct a critical
edition. The main text of this translation gives the transliteration of the Degé
edition of the Kangyur, and a translation of the Tibetan, also based on the
Degé edition, with only light editing in the form of spaces between some of
the possible words. Here is a transcription of the Sanskrit manuscript’s
reading of the mantra for comparison: *jaye, durjjaye, jayamati | same,*
śatrunirghātani, amūle mūlaparicchinne mārāsainyavitrāsani | muktemati | śuddhe
abhede | bhaya, mohani bhārohaṇi vante | vidya vidyavarottame, nigrāhaṃ
paravādināṃ | dharmavādināṃ saṃgrahaṃ ārakṣā dharmagaṇjasya vidye
buddhaprakāśite | ame ame, mamacchede | arthe | arthanistarāṇe caturṇṇāṃ
lokapālānāṃ āveśanapadāni bhāṣitāni | vīre | vīramati | gupte | śubhe | śubhavatī
same | śakrasya devarājasyehāveśanaṃ kṛtaṃ | maitre śomavati | kṣānti
kṛtsnakaruṇodāhrte prītiupekṣasaṃpanne | brahmāpyāveśito iha | araḍe | varaḍe |
kha kha | amūle | mūlaśodhani | mārasya nigrāhārthāya ime mantrāḥ prakalpitaḥ |
adhiṣṭhitaṃ narendreṇa idaṃ sūtraṃ subhāṣitaṃ | pracariṣyati tatkalē yatra jñātā
bhaviṣyati | ime ca bhāṣitā mantrā medinī ca prakāṣitaḥ | samāgataḥ sarvamārā idaṃ
vacanam abravīt | vāyam ārakṣiṣyāmas tāṃvijñāṃ dharmabhānakāṃ | yeṣāṃ hasta

idaṃ sūtram kāle yāsyati paścime. There are metrical patterns interspersed within the mantra, along with some phrases the grammatical form of which makes it easier to discern possible meaning. The passage ends with three apparent verses that have a clearer grammatical form in Sanskrit, and thus were translated into Tibetan, and now into English, but there is no indication of any change in voice throughout the passage. These verses are also found in the version of this mantra that is preserved in the *Dhāraṇīsaṃgraha*, for the edition of which see Hidas, *Powers of Protection*, pp. 83–84.

- n.316 Following the Sanskrit manuscript, which has less elaborate phrasing here. The Tibetan translation includes the standard description of this realized one “as a worthy one, a perfectly awakened one, one perfected in knowledge and conduct, a sublime one, a knower of the world, an unsurpassable trainer of those ready to be trained, a teacher of gods and humans, a blessed buddha.”
- n.317 Following the Sanskrit. The Tibetan translation has “support and protect (*yong su bsrung ba*) this awakening ...” Also, the Sanskrit manuscript breaks off at the end of this sentence and picks up again only at the very end of the sūtra, where it has a final chapter title and colophon.
- n.318 This verse is quoted in the *Śikṣāsamuccaya*. For the Sanskrit, see Bendall 1902, p. 357.
- n.319 Following the Tibetan translation. The Sanskrit manuscript includes two lines of writing in what appears to be a different hand, including a chapter title for what appears to be the last chapter of the sūtra, as well as a colophon for the manuscript. It reads: *api tu khalu punar bahukalpakoṭīnayutaśata-sahasraparyupāsītās te bhaviṣyanti kṛtaparikarmāṇo varopitakuśamūlā iha mahāyāne* || *iti tathāgataguhyakāvīkurvaṇasandarśanaparivartta ekādaśapaṭala samāptā* || || *śubham astu* || *saṃvat 224 caitrasukladaśami ādityavāra siddha yakājula* ||. One might translate as follows: “...what is more, those who have attended over many hundreds of thousands of millions and billions of eons will have completed their preparations and will have put down the roots of virtue in this Great Vehicle. Thus is completed the eleventh division, the ‘Chapter of the Vision of the Wondrous Transformations of the Guhyaka and the Realized One.’ Finished on Sunday, the tenth day of the half-month of the waxing moon in the month of Caitra in the year 224...” The year 224 is equal to approximately 1104 CE, and as Szántó points out, this early date probably indicates that the colophon was copied from an earlier manuscript. We remain uncertain about the meaning of the final syllables *yakājula*.

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 a feeling of remorse

khrel yod pa

ཐེག་ཡོད་པ།

apatrāpya

One of a common list of eleven positive mental states (*kuśalacaitya*) found in Buddhist abhidharma lists. Remorse is what one feels after having realized that one has done something wrong, and it serves as a mental state that hinders one from engaging in such wrong actions again. Often paired with *hrī* (*ngo tsha shes pa*).

g.2 a sense of shame

ngo tsha shes pa

རྩི་ཚེ་ཤེས་པ།

hrī

One of a common list of eleven positive mental states (*kuśalacaitya*) found in Buddhist abhidharma lists. Shame is what one feels after having realized that one has done something wrong, and it serves as a mental state that hinders one from engaging in such wrong actions again. Often paired with *apatrāpya* (*khrel yod pa*).

g.3 Abhiratī

mngon par dga' ba

མངོན་པར་དག་འབ།

abhirati · abhiratī

The buddha domain of the Buddha Akṣobhya.

g.4 Abhyupagatagāmin

mngon 'phags gshegs pa

མངོན་འཕགས་གཤེགས་པ།

abhyupagatagāmin

A realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.5 Abode of Purity

rnam par dag pa can

རྣམ་པར་དག་པ་ཅན།

—

A capital city of King Dhṛtarāṣṭra in the four continent world
Lovely Illumination

g.6 absorption

snyoms par 'jug pa

སྒྲུབ་པ་འཕྲུག་པ།

samāpatti

A higher or more refined state of meditative equipoise than those listed as the four meditations (*dhyāna*); often listed as a second set of four states that follow the four *dhyānas*.

g.7 acceptance

bzod pa

བཟོད་པ།

kṣānti

See “patience.”

g.8 acceptance of the fact that things do not arise

mi skye ba’i chos la bzod pa

མི་སྐྱེ་བའི་ཚུལ་ལ་བཟོད་པ།

anutpattikadharmakṣānti

The third and final stage of the three levels of intellectual receptivity or acceptance (*kṣānti*) of the Dharma. Tantamount to an acceptance of the emptiness of all things, the fact that they do not arise or cease as substantial or essentially real phenomena. It follows from the second level of acceptance, which brings one into conformity with the Dharma (*ānulomika-dharmakṣānti*), which is in turn preceded by a first stage of acceptance in which one follows the voice (*ghoṣānugā kṣānti*) of the teacher of the Dharma. This is a distinctive but related use of the term *kṣānti*, which is also translated in this sūtra as “patience,” when it refers to the perfection (*pāramitā*) and virtue of patience more generally.

g.9 acceptance that brings one into conformity with the Dharma

rjes su ’thun pa’i chos la bzod pa thob pa

རྟེན་སྲུ་འཕྲུག་པའི་ཚུལ་ལ་བཟོད་པ་ཐོབ་པ།

ānulomikadharmakṣānti

The second of three levels of intellectual receptivity or acceptance (*kṣānti*), following from an earlier stage in which there is an acceptance that “follows the voice” (*ghoṣānugā*) of the teacher of the Dharma. At this second stage, there is a deeper acceptance that results in one’s thoughts and actions coming into accord with (literally, “going with the grain of”) the Dharma; that is, with the teachings and the nature of things. The third stage is the acceptance of the fact that things do not arise (*anutpattikadharmakṣānti*). This is

a distinctive but related use of the term *kṣānti*, which is also translated in this sūtra as “patience,” when it refers to the perfection (*pāramitā*) and virtue of patience more generally.

g.10 accumulation

tshogs

ཚོགས།

saṃbhāra

See “supply.”

g.11 Aḍagavatī

lcang lo can

ལཱ་ག་འཁྱེད།

aḍagavatī

The name of the capital city in the abode of Vajrapāṇi, as attested in the Sanskrit manuscript of this sūtra. The manuscript of the sūtra contains the variant spelling Abhagavatī, which could be a spelling error, though it occurs multiple times in the manuscript. The spelling of the name can vary in other texts, too, as the same term is attested for Alakāvatī, Aḍakavatī, and Aṭakāvatī in other sources. Its precise relationship to Alakāvatī, the capital of Vaiśravaṇa, as given in the *Mahābhārata*, is not entirely clear.

g.12 aggregate

phung po

ཕུང་པོ།

skandha

The fivefold basic grouping of the components out of which the world and the person are formed.

g.13 air

lung

ལུང་།

vāta

One of the three *doṣas* in traditional Indian medicine.

g.14 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

King of Magadha after his father, Bimbisāra, whom he is said to have imprisoned and had killed, an act to which this sūtra alludes. Both he and his father are often portrayed in Buddhist texts as great supporters of the Buddha and his community.

g.15 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

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

g.16 all-pervading meditation

mkha' khyab kyi bsam gtan

མཁའ་ཁྱམ་གྱི་བསམ་གཏན།

āsphānaka

The Sanskrit name for a particular state of meditation the corresponding Pāli of which is *appānaka* or *appāṇaka*. An alternate Buddhist Sanskrit term is *āspharaṇaka*. This meditation is described most famously in the *Mahāsaccaka Sūta* of the Majjhima Nikāya where it is explained as a type of meditation in which the breathing is fully stopped, which then prompts the Bodhisattva to experience a loud and unpleasant sound. He then abandons the meditation. Edgerton cites a different explanation found in the *Lalitavistara* in which the meditation involves pervading everything while not agitating or disturbing the space element at all.

g.17 Always Watching

rtaḡ par lta

རྟག་པར་ལྟ།

—

A bodhisattva in the audience of this sūtra.

g.18 ambition

lhag pa'i bsam pa

ལྷག་པའི་བསམ་པ།

adhyāśaya

“Higher motivation”—an even stronger motivation to pursue the exalted goal of the Buddhist path.

g.19 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.20 Anantabuddhi

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

anantabuddhi

A bodhisattva whose name is attested in the Sanskrit manuscript of this sūtra, which says he will become the last of the one thousand buddhas in this fortunate eon.

g.21 Anantagūṇakīrti

yon tan mtha' yas grags pa

ཡོན་ཏན་མཐའ་ཡས་གྲགས་པ།

anantagūṇakīrti

A realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.22 Anantagūṇaratnavyūha

yon tan rin po che mtha' yas pa bkod pa

ཡོན་ཏན་རིན་པོ་ཆེ་མཐའ་ཡས་པ་བཀོད་པ།

anantagunaratnavyūha

A world visited by the Buddha, as narrated by Vajrapāṇi in this sūtra.

g.23 Anantamati

mtha' yas blo gros

མཐའ་ཡས་བློ་གྲོས།

anantamati

A bodhisattva in the audience of this sūtra, whose name is attested in the *Saddharmapundarīka*.

g.24 Anantavikrāmin

tha' yas rnam par gnon pa

ཐའ་ཡས་རྣམ་པར་གཞོན་པ།

anantavikrāmin

A bodhisattva in the audience of this sūtra.

g.25 Anavatapta

ma dros pa

མ་རྩོས་པ།

anavatapta

A nāga king in the audience of this sūtra whose name is attested in the *Mahāvīyutpatti*.

g.26 Aninditā

ma smad pa

མ་སྐད་པ།

aninditā

One of King Dhṛtarāṣṭra's wives in this sūtra, whose name is attested in the Sanskrit manuscript.

g.27 Aninditā

ma smad pa

མ་སྐད་པ།

aninditā

The name of a world where a buddha named Ratnacandra dwells. The name is attested in the Sanskrit manuscript of this sūtra.

g.28 Anupamā

dpe med ma

དཔེ་མེད་མ།

anupamā

One of King Dhṛtarāṣṭra's wives in this sūtra, whose name is attested in the Sanskrit manuscript. The name Anaupamyā is attested for the same Tibetan translation of the name of a goddess in the *Amoghapāśakalparāja*.

g.29 Apalāla

sog ma med

སོག་མ་མེད།

apalāla

A nāga king whose name is attested in the *Mahāvvyutpatti*.

g.30 Apāyajaha

ngan song spong

ངན་སྒྲོང་སྟོང་།

apāyajaha

A bodhisattva in the audience of this sūtra, whose name is attested by Negi as one found in the *Sarvadurgatipariśodhana*.

g.31 Arindamāyā

dgra 'dul

དག་འདུལ།

arindamāyā

A world mentioned in this sūtra as the home of the bodhisattva Vegadhārin and the buddha domain of Campakavarṇa.

g.32 ascetic

dge sbyong

དགེ་སྟོན།

śramaṇa

A general term for a person who is living a religious life, often involving renunciation, a broader category that includes both non-Buddhist religious renunciants and Buddhist monastics, used especially in the context of the

phrase “ascetics and brahmins.”

g.33 aspiration for awakening

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings the mind of awakening (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.34 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.35 austerity of the five fires

gdung ba lnga

གདུང་བ་ལྔ།

pañcatapas

An ascetic practice in which the practitioner lights four fires, one for each of the four directions, and then sits down in the middle of them as the sun, the fifth fire, blazes directly overhead. This practice is also said to be done especially during the hot season.

g.36 avadāna

rtogs pa brjod pa

རྟོགས་པ་བརྟེན་པ།

avadāna

A type of Buddhist biographical tale, typically including a story of the present and a story of a past life and the karmic connection between them. It is listed as one of the twelve types of Buddhist literature.

g.37 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

A well-known bodhisattva featured in a number of Mahāyāna sūtras; in this sūtra, mentioned as one of the bodhisattvas in the audience.

g.38 bad qualities

mi dge ba'i chos

མི་དགེ་བའི་ཚོས།

akuśaladharma

These “qualities” (*dharma*) pertain to actions or states of body, speech, and mind. Often translated as “nonvirtues,” they are typically listed as a group of ten: killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, senseless speech, covetousness, ill will, and wrong views.

g.39 Beautiful Eyes

spyan legs pa

སྤྱན་ལེགས་པ།

—

A future buddha mentioned in this sūtra, but in a passage not found in the Sanskrit manuscript.

g.40 being with a great physique

tshan po che chen po · tshan po che

ཚན་པོ་ཆེ་ཆེན་པོ། · ཚན་པོ་ཆེ།

mahānagna

A term that can also mean a “stark naked” person. It is used to describe wrestlers’ and ascetics’ bodies, as well as beings who possess strong muscular bodies and those with perfect physical form. The Tibetan translation, *tshan po che chen po*, emphasizes the feature of great physical prowess.

g.41 belief in a true self

’jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བུ།

satkāyadṛṣṭi

The belief in a permanent, substantial, essentially real individuality or personhood. It is a difficult expression to translate literally, because the term *kāya* is a common word for the body. The Sanskrit word *kāya* apparently derives from the verb root *ci* (“to accumulate”), and this meaning is captured in the Tibetan translation, *tshog*. Sometimes this etymological sense of the word is drawn out in literary and doctrinal contexts, as it is in this sūtra. However, the term in this particular context refers more to the core of the person, and in common pan-Buddhist usage, as Edgerton points out, it is used in this expression more or less synonymously with *ātman*, the “self.”

g.42 Bhadrarāja

rgyal po bzang

བྱུང་པོ་བཟང་།

bhadrarājan

A god whose name is attested in the Sanskrit manuscript of this sūtra.

g.43 Bhallika

bzang po

བཟང་པོ།

bhallika

One of two merchant brothers, the other being Trapuṣa, who make offerings to the Buddha shortly after his awakening.

g.44 bodhisattva of great courage

byang chub sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvo mahāsattvaḥ

A common epithet of great bodhisattvas, the precise meaning of which is contested but that seems to describe someone as possessing great courage, magnanimity, and great strength of character. The term is explained in the **Mahāprajñāpāramitopadeśa*, which has a short chapter on this term, also as a being who possesses great love and great compassion.

g.45 bowl-holding deities

gnod sbyin lag na gzhong thogs

གནོད་སྦྱིན་ལག་ན་གཞོང་ཐོགས།

karotāpāṇir yakṣaḥ

See “karotāpāṇi yakṣa.”

g.46 **brahmā**

tshangs pa

ཆོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.47 **Brahmā Śikhin**

tshangs pa gtsug phud can

ཆོངས་པ་གཙུག་ཕུད་ཅན།

brahmā śikhī

A name for nickname for Brahmā, which could be rendered Brahmā, “the one with the topknot” (*śikhin*), who in this sūtra seems to be identical to Great Brahmā, sovereign of this Sahā world (*mahābrahmā sahāṃpati*).

g.48 **Brahmajālin**

tshangs pa dra ba can

ཆོངས་པ་བླ་བ་ཅན།

brahmajālin

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.49 **Cakravāḍa Mountains**

khor yug

ཁོར་ཡུག

cakravāḍa

The mountain range made of vajra that forms the world's perimeter, as described in this sūtra.

g.50 calm abiding

zhi gnas

ཞི་གནས།

śamatha

A term for a general style and state of Buddhist meditation in which one focuses the mind and abides in a state of calm, as implied by the Tibetan translation of the term. Associated with the states of meditation, concentration, and absorption, and the achievement of supernormal faculties as well as awakening itself. Often presented as part of a pair of meditation techniques, with the other technique being “deep insight.”

g.51 Campakavarṇa

tsam pa ka'i mdog

ཙམ་པ་ཀའི་མདོག་

campakavarṇa

A realized one mentioned in this sūtra, who presides over the buddha domain called Arindamāyā. His name is attested in the Sanskrit manuscript

g.52 Candraketu

zla ba'i mdog

ལྷ་བའི་མདོག་

candraketu

A bodhisattva in the audience of this sūtra.

g.53 Candrottara

zla ba'i bla ma

ལྷ་བའི་བླ་མ།

**candrottara*^{RS}

A bodhisattva in the audience of this sūtra.

g.54 caste

kha dog

ཁ་དོག་

varṇa

The Sanskrit term literally means “color” or “complexion,” and is used broadly in this sūtra to describe the various appearances of buddhas or persons. In this instance, though, the term *varṇa* seems to refer more specifically to the categories of person and group, such as the brahmin caste or the kṣatriya caste, which contribute to the formation of the elaborate social fabric of traditional Indian society. “Social class” is a possible alternative translation.

g.55

celibacy

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacarya

See “holy life.”

g.56

cessation

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. (1) The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the *nirvāṇa* of arhats not being considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

In this text:

This has also been rendered as “nirvāṇa.”

g.57 chastity

tshangs par spyod pa

ཚངས་པར་སྤྱོད་པ།

brahmacarya

See “holy life.”

g.58 child’s play

rnam par ’phrul pa

རྣམ་པར་འཕྲུལ་པ།

vikrīḍita

Derived from a verb that means “to play with” or “to engage in sport,” the term often has the sense in Buddhist literature of doing things easily or making easy work of something as a result of having attained great knowledge and power.

g.59 companion in the good

dge ba’i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A mentor or teacher who guides one’s pursuit of good or virtuous behavior and supports one on the spiritual path.

g.60 complete cessation

yongs su mya ngan las ’das pa · yongs su mya ngan las ’da’ ba

ཡོངས་སུ་སྤྱི་རྣམས་འདས་པ། · ཡོངས་སུ་སྤྱི་རྣམས་འདའ་བ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat’s or a buddha’s life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.61 concentration

ting nge 'dzin

ཉིང་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.62 conducive to the forms of penetrating insight

nges par 'byed pa'i cha dang 'thun pa

ངེས་པར་འབྱེད་པའི་ཆ་དང་འཇུག་པ།

nirvedhabhāgīya

Four stages in the development of insight upon the path to awakening, which are given the following names in the *Mahāyānasūtrālaṃkāra*, chapter 14, verse 26ff: “heat” (*uṣmagata*), “the summit” (*mūrdhan*), “patience” (*kṣānti*), and “the highest worldly dharma” (*laukikāgradharma*).

g.63 confidence

'jigs pa med pa · mi 'jigs pa

འཇིགས་པ་མེད་པ། . མི་འཇིགས་པ།

vaiśaradya

See “self-assurance.”

- g.64 connected with awakening in a single moment of thought

skad cig gcig dang ldan pa

སྐད་ཅིག་གཅིག་དང་ལྷན་པ།

ekacittakṣaṇasamāyukta

This expression is used in this sūtra as an adjective modifying wisdom (*prajñā*) and appears at the moment of supreme awakening.

- g.65 connecting with awakening in a single moment

skad cig gcig dang ldan pa

སྐད་ཅིག་གཅིག་དང་ལྷན་པ།

ekakṣaṇasamāyoga

The idea that the mind, or wisdom as a factor of mind, comes into contact with perfect awakening (*sambodhi*) or correct knowledge (*samyagjñāna*) in a single moment or a single moment of thought.

- g.66 constitutive factors of awakening

byang chub kyi yan lag

བྱང་ཆུབ་གྱི་ཡན་ལག་

bodhyaṅga

A list of factors conducive to and forming the components of awakening, including the following: mindfulness (*smṛti*), analytic observation of things (*dharmaṇvavicaya*), heroic effort (*vīrya*), joy (*prīti*), tranquility (*praśrabdhi*), concentration (*samādhi*), and equanimity (*upekṣā*).

- g.67 cosmos of a billion worlds

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

Sometimes rendered “trichiliocosm,” this term refers to a container (*dhātu*) of worlds (*loka*) numbering one thousand to the third power, which equals one billion. It is sometimes contrasted with smaller groups of worlds translated herein as “a galaxy of a thousand worlds” and “a galaxy of a hundred thousand worlds.” While in English, the cosmos refers to the entire universe of many billions of galaxies, in present usage following Buddhist cosmology, it may represent only one of many universes.

- g.68 **daitya**
lha min
 ལྷ་མིན།
daitya
 A class of nonhuman beings sometimes used to refer to asuras more generally, but also more specifically to those nonhuman beings who are said to descent from Diti.
- g.69 **deep insight**
lhag mthong
 ལྷག་མཐོང་།
vipaśyanā · vidarśanā
 Discernment of the true nature of things, somewhat like *prajñā*, and also a term for a general style of Buddhist meditation practice that involves the application of insight to one's experience, often as a rehearsal of insights or concepts from the Dharma, while resting in a state of basic meditative concentration. Often translated as "insight" or "analytical meditation."
- g.70 **Deer Park**
ri dags kyi nags
 རི་དགས་ཀྱི་ནགས།
mṛgadāva
 A place near Vārāṇasī where the Buddha is said to have taught the first sermon.
- g.71 **Delightful Peacocks**
rma byas mngon par dga' ba
 རྒྱུས་མཛོན་པར་དགའ་བ།
 —
 The third great park in the King Dhṛtarāṣṭra's city.
- g.72 **Delightful Virtues**
yon tan gyis mngon par dga' ba
 ཡོན་ཏན་གྱིས་མཛོན་པར་དགའ་བ།
 —
 The second great park in the King Dhṛtarāṣṭra's city.
- g.73 **demeanor**

spyod lam

སྟོད་ལམ།

īryāpatha

Physical postures defined basically as the four positions of walking, standing, sitting, and lying down. Connected with physical activity and behavior.

g.74 Descending Stream

chu rgyun rjes su 'bab pa

ཐུ་རྒྱུན་རྗེས་སུ་འབབ་པ།

—

A pond in one of King Dhṛtarāṣṭra's parks.

g.75 desire realm

'dod pa'i kham

འདོད་པའི་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.76 Devamukuta

lha'i cod pan

ལྷའི་ཅོད་པན།

devamukuta

A bodhisattva in the audience of this sūtra.

g.77 Dhanaśrī

nor dpal

ནོར་དཔལ།

dhanaśrī

The realized one who the prince Śrīgupta will become. The name is attested in the Sanskrit manuscript of this sūtra, and elsewhere as a bodhisattva.

g.78 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

From the Sanskrit verb *dhṛ* (“to hold”), the term refers to the ability to hold or retain the Buddha’s teachings in the memory, and the specific mnemonic formulas or aids to doing so, which also distill the teachings into shorter utterances. From there the term also carries a strong sense that such formulas or devices, when spoken or rehearsed in the mind, have extraordinary power to effect change in the world and in oneself.

g.79 Dharaṇīdhara

sa 'dzin

ས་འདྲིན།

dharaṇīdhara

A bodhisattva in the audience of this sūtra whose name is attested in several related texts, including the *Rāṣṭrapālāparipṛcchā* and *Saddharmapuṇḍarīka*. This correspondence is also attested in this sūtra, where at one point the term is used by an earth-dwelling deity to refer to the Buddha Śākyamuni while he is still a bodhisattva in his last life. The term means “earth bearer,” and has a broad usage in Indian literature. It has been used to refer to the king, a deity like Viṣṇu or Śiva, a mountain, the tortoise supporting the earth, and so forth.

g.80 Dharaṇīśvararāja

gzungs kyi dbang phyug gi rgyal po

གཟུངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

dharaṇīśvararāja

A bodhisattva in the audience of this sūtra, whose name is attested in the *Lalitavistara*.

g.81 Dharma body

chos kyi sku

ཆོས་ཀྱི་སྐུ།

dharmakāya

A polyvalent term that can refer to the collection of qualities (*dharma*), which taken together constitute the true nature of a buddha, such as great wisdom, great compassion, and so on, but it can also refer to the body or collection of the Dharma; that is, to the Buddha's teachings (*dharma*) taken as a whole; and by extension it also can refer to the true nature of things (*dharma*) as such.

g.82 Dharmacinti

chos sems pa

ཚས་སེམས་པ།

dharmacinti

A young bodhisattva who vows to become Vajrapāṇi in later lives. The name is attested in the Sanskrit fragments of this sūtra, but is also attested as the name for a king in the *Lalitavistara*.

g.83 Dharmamati

chos kyi blo gros

ཚས་ཀྱི་བློ་གྲོས།

dharmamati

A young bodhisattva who vows to become Brahmā Sahāṃpati in later lives. The name is attested in the Sanskrit fragments of this sūtra.

g.84 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱང་།

dhṛtarāṣṭra

In this sūtra, a wheel-turning king in the past whose thousand sons vow to become the buddhas of this fortunate eon; also in this sūtra, used once seemingly to refer to the blind king in the Mahābhārata epic. Finally, although not used in this sūtra, the name of one of the Four Great Kings, the one who presides over the eastern quarter and rules over the gandharvas.

g.85 Dīpahasta

lag na sgron ma

ལག་ན་སྒྲོན་མ།

**dīpahasta*^{RS}

A bodhisattva in the audience of this sūtra. The name is a reconstructed guess based on the next name in the passage which is attested in the *Vimalakīrtinirdeśa*. Could be Dīpapāṇi, too.

g.86 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A past buddha who in this sūtra is said to have been King Dhṛtarāṣṭra in a past life and the buddha before whom the Buddha Śākyamuni made a bodhisattva vow.

g.87 discernment

shes rab

ཤེས་རབ།

prajñā

See “wisdom.”

g.88 disciple

nyan thos

ཉན་ཐོས།

śrāvaka

A term for the Buddha’s followers, those who heard his teachings and were responsible for preserving and spreading them. The term derives from the verb *śru* (“to hear”), and can thus mean “one who hears,” but it is also closely connected to the senses of “learning” (*śravaṇa*) and of “causing (something) to be heard” (*śrāvāṇa*). In these ways, the term has some similarities in the meaning and usage to the English word disciple, which derives from a Latin verb that means to learn. The term *śrāvaka* is used in some Buddhist texts, such as this sūtra, as distinct from and sometimes in opposition to the “solitary buddha” (*pratyekabuddha*) and the bodhisattva.

g.89 Diverse Flowers

me tog sna tshogs

མེ་ཏོག་སྒྲ་ཚྭས།

—

The first great park in the King Dhṛtarāṣṭra’s city.

g.90 divine eyesight

lha’i mig

ལྷ་འི་མིག།

divyacakṣus

Superhuman eyesight, one of the five or six supernormal faculties possessed by the gods, as well as by buddhas and some advanced disciples, bodhisattvas, and other superhuman beings.

g.91 divine hearing

lha'i rna ba

ལྷའི་རྣ་བ།

divyaśrotra

Superhuman hearing, one of the five or six supernormal faculties possessed by the gods, as well as by buddhas and some advanced disciples, bodhisattvas, and other superhuman beings.

g.92 Dṛḍhamati

brtan pa'i blo gros

བརྟན་པའི་བློ་གྲོས།

dṛḍhamati

A bodhisattva in the audience of this sūtra, whose name is attested as Dṛḍhamati, but Sthiramati also seems to be attested for the same Tibetan translation.

g.93 elder

gnas brtan

གནས་བརྟན།

sthavira

A term of respect used to refer to senior Buddhist monks. In this sūtra used only to refer to Śāriputra and Maudgalyāyana.

g.94 element

*kham*s

ཁམས།

dhātu

Eighteen collections of similar elements or factors of experience, under which all compounded and uncompounded things may be included: the eye, ear, nose, tongue, body, and mind, plus their objects: visible forms, sounds, smells, flavors, tangible things, and mental phenomena, plus the six

elements of consciousness that arises from the interaction of each of the preceding twelve. They constitute one system of categorizing the constituent parts of sentient experience.

g.95 empowering authority

byin gyi rlabs

ཐིན་གྱི་རྒྱལ་པ།

adhiṣṭhāna

A challenging term that derives from a Sanskrit verb that can mean to authorize or empower as well as to stand over, depend on, or serve as a basis for something. As a noun, it can refer to one's determination or resolve that something be the case, and the object of one's resolution. Its noun and verb forms are also used in this and other sūtras to convey a sense of extraordinary mastery and power, a kind of superhuman willpower to make things happen.

g.96 empowerment

byin gyi rlabs

ཐིན་གྱི་རྒྱལ་པ།

adhiṣṭhāna

See “empowering authority.”

g.97 Endless Colors

kha dog mtha' yas

ཁ་དོག་མཐའ་ཡས།

—

A nāga king in the audience of this sūtra.

g.98 Ever Faithful

rtaḡ tu mos

རྟ་ཏུ་མོས།

—

A bodhisattva in the audience of this sūtra, whose name is unattested in Sanskrit but there is a possibility that it is something like Sadādhimukta, similar to Sadāprarudita, the name of a bodhisattva in the *Perfection of Wisdom in Eight Thousand Lines*.

g.99 Ever-Laughing and Joyful Lord

rtaḡ tu dḡod cing rab tu dḡa' ba'i dbang po

རྟག་ཏུ་དགོང་ཅིང་རབ་ཏུ་དགའ་བའི་དབང་པོ།

—

A bodhisattva in the audience of this sūtra, whose name is unattested in Sanskrit but it could be reconstructed into Sanskrit as Sadāhasitasuhaarṣiteśvara or something similar.

g.100 Excellent King

bzang po'i rgyal po

བཟང་པོའི་རྒྱལ་པོ།

—

A bodhisattva who is one of King Dhṛtarāṣṭra's sons in this sūtra and predicted to be the future buddha Kusumottama.

g.101 exemplary story

dpe

དཔེ།

dṛṣṭānta

A type of short narrative that exemplifies an idea or gives an example or standard for an action or form of behavior, either good or bad, often using metaphor or allegory to convey the meaning.

g.102 extended discourse

shin tu rgyas pa

ཤིན་ཏུ་རྒྱས་པ།

vaipulya

A genre of Buddhist literature, which may refer obliquely to the class of Mahāyāna sūtras. Some sūtras include it in the list of twelve types of Buddhist literature. In this sūtra, the Sanskrit manuscript refers to itself as a *vaipulya* in one of its chapter colophons.

g.103 field of action

spyod yul

སྟོད་ཡུལ།

gocara

An individual's sphere of activity and influence; literally, a pasture or place where cows roam.

g.104 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

g.105 five spiritual faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

A list of five virtues conducive to the spiritual life, including faith (*śraddhā*), heroic effort (*vīrya*), mindfulness (*smṛti*), concentration (*samādhi*), and wisdom (*prajñā*).

g.106 form realm

*gzugs kyi kham*s

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

The second of the three realms of saṃsāra, situated above the desire realm and below the formless realm. It is characterized by a subtle degree of materiality and divided into a seventeen different heavens.

g.107 formless realm

*gzugs med pa'i kham*s

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu · *arūpadhātu*

The highest of the three realms of saṃsāra, characterized by the fact that the beings reborn there dwell in deep states of meditation. It is divided in four levels according to each of the four formless meditations (*ārūpyāvacara-dhyāna*), namely, the Sphere of Infinite Space (*Ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*Vijñānānantyāyatana*), the Sphere of Nothingness (*Akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*Naivasaṃjñānāsaṃjñāyatana*).

g.108 foundation for superhuman power

rdzu 'phrul gyi rkang pa

རྩ་འཕྲུལ་གྱི་རྒྱ་ཁང་པ།

ṛddhipāda

Of four types related to intention (*chanda*), diligence (*vīrya*), attention (*citta*), and analysis (*mīmāṃsā*), respectively. These are foundations for superhuman power in the sense that they are said to be foundational mental qualities to be cultivated in the practice of the path. They are traditionally included among the seven sets of qualities making up the thirty-seven factors conducive to awakening (*bodhipakṣyadharmā*).

g.109 four dwellings of Brahmā

tshangs pa'i gnas pa bzhi

ཚངས་པའི་གནས་པ་བཞི།

caturbrahmavihāra

Love, compassion, joy, and equanimity; the cultivation of these four mental qualities puts one in the company of Brahmā. Also known as the four immeasurable states (*apramāṇa*).

g.110 Four Great Kings

rgyal chen bzhi

རྒྱལ་ཆེན་བཞི།

cāturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.111 frame story

gleng gzhi

མྱེང་གཞི།

nidāna

A genre of Buddhist literature or perhaps a component of the literature, the *nidāna* refers to the introductory chapter or frame story or even the opening formula or introductory part of the discourses. It is listed as one of the twelve types of Buddhist literature.

g.112 friend

grog po

གྲོག་པོ།

sahāya

A common term of address for individuals in Buddhist sūtras that has the sense of a companion or comrade.

g.113 Full Array

rnam par brgyan pa

རྣམ་པར་བརྒྱན་པ།

—

The name of a buddha domain of the past where there lived a buddha named King Arrangement of Manifold Precious Jewels of Virtues Without End.

g.114 Gaganagañja

nam mkha'i mdzod

ནམ་མཁའི་མཛོད།

gaganagañja

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.115 Gajagandhahastin

bal glang spos kyi glang po che

བལ་གླང་སྤོས་ཀྱི་གླང་པོ་ཅེ།

gajagandhahastin

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.116 Gandhahastin

spos kyi glang po

སྤོས་ཀྱི་གླང་པོ།

gandhahastin

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.117 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.118 garland-bearing deities

phreng thogs

ཐེང་ཐོགས།

mālādhārin

See “mālādhārin.”

g.119 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.120 Given by the Frightful One

'jigs byed sbyin

འཇིགས་བྱེད་སྤྱིན།

—

The son of Ajātaśatru according to the Tibetan translation of this sūtra. Unfortunately, the corresponding Sanskrit of this portion of the text is not extant. In Pāli Buddhist literature, Ajātaśatru’s son is named Udāyibhadda, which does not seem to correspond well to this Tibetan translation. In the *Lalitavistara*, *'jigs byed* is attested for the name Bhayaṃkara, but there it refers

to one of attendants of Māra. It is also attested as a translation for Bhairava in some Buddhist texts. It is common for *sbyin* to translate the form *datta*, which is a common ending in names. Taken together here this gives us Bhairavadatta or Bhayaṃkaradatta. The former is an attested name in India, but it is too tenuous to use it here.

g.121 Great Brahmā, sovereign of this Sahā world

tshangs pa chen po mi mjed kyi bdag po

ཚངས་པ་ཆེན་པོ་མི་མཛེད་ཀྱི་བདག་པོ།

mahābrahmā sahāṃpatih

The brahmā deity who is sometimes called *Sahāṃpati*, “sovereign of this Sahā world.” This is the name given to the great brahmā deity described in this sūtra as the lord (*īśvara*) of the cosmos of a billion worlds. The name attested in the Sanskrit manuscript. Also called Great Brahmā (*mahābrahmā*) or even simply Brahmā in this sūtra and elsewhere, as well as *vaśavartin*, the “powerful one.” In this sūtra, he also seems to be identified with Brahmā Śikhin, but at the same time Brahmā should be distinguished from the class of brahmā deities who dwell in the Brahmā heavens over which Great Brahmā is also lord.

g.122 greatness

che ba nyid · bdag nyid chen po

ཆེ་བ་ཉིད། · བདག་ཉིད་ཆེན་པོ།

māhātmya · mahātmatā

An ordinary language term in Sanskrit that refers to a person’s greatness of character, magnanimity, majesty, or charisma. Connected to *mahātma*, “one who has a great soul (or self),” a term of great respect in a pan-Indian context.

g.123 greatness of character

che ba nyid · bdag nyid chen po

ཆེ་བ་ཉིད། · བདག་ཉིད་ཆེན་པོ།

māhātmya · mahātmatā

See “greatness.”

g.124 Guhyagupta

phug sbas

ཕུག་སྤུས།

guhyagupta

A bodhisattva in the audience of this sūtra whose name is attested in the *Saddharmapuṇḍarīka*.

g.125 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A class of nonhuman beings, similar to yakṣas and perhaps synonymous with them in some contexts. They are closely associated with Kubera or Vaiśravaṇa, the lokapāla and god of wealth who is one of the Four Great Kings, but they also have a strong association with Vajrapāṇi, especially in this sūtra. Guhyakas are sometimes considered the guardians of Vaiśravaṇa's treasure, or even hidden treasures in general, such as veins of gold and other lodes of precious substances concealed or hidden (*guhya*) beneath the ground. In this way, the terms *guhyaka* ("divine guardian of hidden treasure"), and *guhya* ("secret" or "hidden treasure"), play off each other throughout this sūtra.

g.126 Guṇadīparāja

yon tan sgron ma'i rgyal po

ཡོན་ཏན་སྒྲོན་མའི་རྒྱལ་པོ།

**guṇadīparāja* ^{RS}

A bodhisattva in the audience of this sūtra.

g.127 Guṇāgradhārin

yon tan gyi mchog mnga' ba

ཡོན་ཏན་གྱི་མཆོག་མངའ་བ།

guṇāgradhārin

A realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.128 Handsome Face

bzhin bzangs

བཞིན་བཟངས།

—

Either a name or a term of endearment for Vajrapāṇi's eldest son in this sūtra; name attested in other texts as a name for various beings, including a king of kinnaras, a general, and a king of nāgas. The portions of the text in

which the name(s) occurs are unfortunately not extant in the Sanskrit manuscript.

g.129 He Who Has Thought Well

legs par rnam par sems pa

ལེགས་པར་རྣམ་པར་སེམས་པ།

—

A bodhisattva in the audience, whose name is not attested in Sanskrit.

g.130 He Who Possesses a Beautiful Form

gzugs 'dzin

གཟུགས་འཛིན།

—

A bodhisattva in the audience of this sūtra.

g.131 He Who Possesses a Refined and Immaculate Splendor

shin tu rnam par sbyangs pa dri ma med pa'i gzi brjid 'chang ba

ཤིན་ཏུ་རྣམ་པར་སྤྱངས་པ་དྲི་མ་མེད་པའི་གཟི་བརྟེན་འཆང་བ།

—

A bodhisattva in the audience of this sūtra, whose name is not attested in Sanskrit but could be something like Sucalitavimalatejodhara or -tejasvin.

g.132 He Whose Great Intelligence Is Strong as a Vajra

rdo rje'i blo gros chen po

རྡོ་རྗེའི་བློ་གྲོས་ཆེན་པོ།

—

A bodhisattva in the audience of this sūtra. The Sanskrit could be something like Vajramahāmati.

g.133 He Whose Intelligence Is His Treasure

nor gyi blo gros

ནོར་གྱི་བློ་གྲོས།

—

A bodhisattva in the audience of this sūtra whose name is not attested in the Sanskrit, but Dhanamati is a good guess, since Dhanapati is attested.

g.134 He Whose Intelligence Rests on What Is Certain

shin du nges pa'i blo gros

ཤིན་དུ་ངེས་པའི་སྒོ་བློས།

—

A bodhisattva in the audience of this sūtra, whose name in Sanskrit is not attested but could be something like Viniścitamati.

g.135 He Whose Power Is Great

mtshu bo che

མཐུ་བོ་ཆེ།

—

A bodhisattva in the audience for this sūtra, and in other texts attested as an alternative translation for the name Nārāyaṇa.

g.136 heat

mkhris pa

མཁྲིས་པ།

pitta

One of the three *doṣas* in traditional Indian medicine commonly associated with or identified as bile.

g.137 Heaven of Brahmā's Assembly

tshangs ris

ཆོངས་རིས།

brahmakāyika

The first heaven of the form realm, counting from lowest to highest.
Associated with the first state of meditation (*dhyāna*).

g.138 Heaven of Brahmā's Priests

tshangs pa'i mdun na 'don

ཆོངས་པའི་མདུན་ན་འདོན།

brahmapurohita

The second heaven of the form realm, counting from lowest to highest.
Associated with the first state of meditation (*dhyāna*).

g.139 Heaven of Great Brahmā

tshangs chen

ཆོངས་ཆེན།

mahābrāhmaṇa

The third heaven of the form realm, counting from lowest to highest.
Associated with the first state of meditation (*dhyāna*).

g.140 Heaven of Great Results

bras bu che

བྱས་བྱ་ཆེ།

br̥hatphala

The twelfth heaven of the form realm, counting from lowest to highest.
Associated with the fourth state of meditation (*dhyāna*).

g.141 Heaven of Immeasurable Splendor

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

The eighth heaven of the form realm, counting from lowest to highest.
Associated with the third state of meditation (*dhyāna*).

g.142 Heaven of Limited Radiance

'od chung

འོད་རླུང་།

parittābha

The fourth heaven of the form realm, counting from lowest to highest.
Associated with the second state of meditation (*dhyāna*).

g.143 Heaven of Limited Splendor

dge chung

དགེ་རླུང་།

parittaśubha

The seventh heaven of the form realm, counting from lowest to highest.
Associated with the third state of meditation (*dhyāna*).

g.144 Heaven of the Beautiful Ones

gya nom snang

གྲུ་ལོ་མ་སྤྲང་།

sudṛśa · sudarśana

The fifteenth heaven of the form realm, counting from lowest to highest.
Associated with the fourth state of meditation (*dhyāna*).

g.145 Heaven of the Clear-Sighted Ones

shin tu mthong

ཤེན་ཏུ་མཐོང་།

sudarśana

The sixteenth heaven of the form realm, counting from lowest to highest.
Associated with the fourth state of meditation (*dhyāna*).

g.146 Heaven of the Contented

dga' ldan

དག་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.147 Heaven of the Cool

mi gdung ba

མི་གདུང་བ།

atapa

The fourteenth heaven of the form realm, counting from lowest to highest.
Associated with the fourth state of meditation (*dhyāna*).

g.148 Heaven of the Four Great Kings

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞི་འི་རིས།

caturmahārājika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.149 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཙ་གསུམ།

trāyastriṃśa

The second heaven of heavens of the desire realm, situated on the summit of Mount Meru and ruled by Śakra, whose Vaijayanta Palace is located there.

g.150 Heaven of Those Who Possess the Power to Transform Others' Delight into Their Own

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The highest of the six heavens of the desire realm. Also rendered poetically in this sūtra as The Heaven of Transforming Others' Delight.

g.151 Heaven of Those Whose Delight Comes from Magical Creations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The second highest of the six heavens of the desire realm. Also rendered poetically in this sūtra as The Heaven of Delighting in Magical Creations.

g.152 Heaven of Total Splendor

dge rgyas

དགེ་རྒྱས།

śubhakarṣna

The ninth heaven of the form realm, counting from lowest to highest. Associated with the third state of meditation (*dhyāna*).

g.153 Hemavarṇa

gser mdog

གསེར་མདོག་

hemavarṇa

A nāga king in the audience of the sūtra, but also attested as a translation of Hemavarṇa, the name of a former buddha, in the *Lalitavistara*.

g.154 heroic effort

brtson · brtson 'grus

བརྩོན། · བརྩོན་འགུས།

vīrya

One of the perfections (*pāramitā*), implying diligence, courage, and the great effort of a hero (*vīra*).

g.155 holy life

tshangs par spyad pa spyod pa · tshangs par spyod pa

ཚངས་པར་སྐྱད་པ་སྐྱོད་པ། · ཚངས་པར་སྐྱོད་པ།

brahmacarya

A term that can refer in some contexts to chastity or complete celibacy, it can also be used in the sense of the overall practice of a religious or spiritual life as a devout person or a renunciant.

g.156 incalculable eon

bskal pa grangs med pa

བསྐླལ་པ་གངས་མེད་པ།

asaṃkhyeyakalpa

The name of a certain kind of kalpa that literally means “incalculable.” The number of years in this kalpa differs in the various sūtras that give it a number. Also, twenty intermediate kalpas are said to be one incalculable kalpa, and four incalculable kalpas are one great kalpa. In light of that, those four incalculable kalpas represent the kalpas of the creation, presence, destruction, and absence of a world. Buddhas are often described as appearing in a second “incalculable” kalpa.

g.157 inconceivable

bsam gyis mi khyab pa

བསམ་གྱིས་མི་ཁྱབ་པ།

acintya

See “mystery.”

g.158 Indradeva

dbang po'i lha

དབང་པོའི་ལྷ།

indradeva

A bodhisattva in the audience of this sūtra.

g.159 Inexpressible One

brjod med

བརྗོད་མེད།

—

A bodhisattva in the audience of this sūtra.

g.160 inspired eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna

The trait of being able to speak readily and fluently and with inspiration and confidence about the Dharma and, indeed, in any teaching situation.

Connected with the Sanskrit term *pratibhā*, which can have the sense of coming into view, appearing to the mind, becoming clear, and thus it has the sense of brilliance and clarity of thought expressed in speech.

g.161 inspired utterance

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

A genre of Buddhist literature, included in the list of both nine or twelve types. There is a specific text in the Pali canon that compiles a number of such stories, which give a short prose narrative concluding with the Buddha giving an inspired utterance in verse. The Udāna in Chinese does not include the frame story, but only the verses.

g.162 instruction

gtan la dbab par bstan pa

གཏན་ལ་དབབ་པར་བསྟན་པ།

upadeśa

A genre of Buddhist literature, one of the common list of twelve types. It has been used to refer to scholastic treatises as well as texts that give practice instructions.

g.163 irreversible

phyir mi ldog pa

ཕྱིར་མི་ལྷོག་པ།

avaivartika

See “unable to be turned back.”

g.164 Jālinīprabha

dra ba can gyi 'od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

A bodhisattva in the audience of this sūtra.

g.165 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུ་བོ།

jambū

A river of legend.

g.166 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང་།

jambudvīpa

The southern continent in a four-continent world, and the location where this sūtra assumes its implied audience lives in the narrative present of the work. According to Buddhist cosmology, this continent is shaped somewhat like an isosceles trapezoid with a wide top side and a very narrow bottom side, a shape that is not too dissimilar from that of the Indian subcontinent. It takes its name from the *jambu* fruit, which is often translated “rose apple”.

g.167 jātaka tale

skyes pa rabs

སྐྱེས་པ་རབས།

jātaka

One of the genres of Buddhist literature, included as one of both the nine or twelve types. Jātakas are like avadānas and pūrvayogas in that they tell about past lives, but they are sometimes distinguished from the other types of past-life stories in that they typically tell stories about the past lives of the Buddha.

g.168 Jewel Mind

rin chen sems pa

རིན་ཆེན་སེམས་པ།

—

A bodhisattva in the audience of this sūtra.

g.169 Jñānākara

ye shes 'byung gnas

ཡེ་ཤེས་འབྱུང་གནས།

jñānākara

A future realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.170 Joy

dga' ba

དགའ་བ།

—

A pond in one of the King Dhṛtarāṣṭra's parks.

g.171 Jyotīrasa

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

jyotīrasa

A realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.172 Jyotis

'od

འོད།

jyotis

A future realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.173 Kālīka

nag po

ནག་པོ།

kālīka

A nāga king whose name is attested in the Sanskrit manuscript of this sūtra.

g.174 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The former buddha of this eon immediately preceding Kāśyapa.

g.175 karoṭapāṇi yakṣa

gnod sbyin lag na gzhong thogs

གནོད་སྦྱིན་ལག་ན་གཞོང་ཐོགས།

karoṭapāṇir yakṣaḥ

A class of yakṣa whose name means “having bowls in their hands.”

g.176 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

The former buddha of this eon immediately preceding Śākyamuni.

g.177 Kauṇḍinya

kau di n+ya

ཀོད་ནི་ཏྲ།

kaunḍinya

One of the five companions of the ascetic Gautama while he is practicing austerities, and one of the same five companions to whom the first sermon was given after Gautama became the Buddha, according to many versions of the story. In those stories, he is the first of his disciples to become an arhat.

g.178 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

A common epithet of Śakra, based on a genealogy found in the Mahābhārata and elsewhere, indicating that Indra or Śakra is somehow related to or descended from the Kuśikas.

g.179 Ketu

tog

ཏོག

ketu

A future buddha of this Fortunate Eon.

g.180 King Arrangement of Manifold Precious Virtues Without End

yon tan mtha' yas rin chen sna tshogs bkod pa'i rgyal po

ཡོན་ཏན་མཐའ་ཡས་རིན་ཆེན་སྣ་ཚོགས་བཀོད་པའི་རྒྱལ་པོ།

—

A buddha at the time of King Dhṛtarāṣṭra.

g.181 kinnara

mi'am ci

མིའམ་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.182 knowledge

ye shes

ཡེ་ཤེས།

jñāna

A general term for knowledge, divisible into a variety of different types. In sūtras like this one, though, it is often a term that designates a kind of certain knowledge of the Dharma as well as a more direct experience of its truth.

g.183 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཛིན།

krakucchanda

The first buddha of this fortunate eon, a description that is mentioned in this sūtra and many others.

g.184 Kṣetrālaṃkṛta

zhing yang dag par brgyan pa

ཞིང་ཡང་དག་པར་བརྒྱན་པ།

kṣetrālaṃkṛta

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.185 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.186 Kuru

ku ru

ཀུ་རུ།

kuru

A city of the past in Jambudvīpa, which in this sūtra is the location near to which the creature Saumya appears.

g.187 Kusumottama

me tog dam pa

མེ་ཏོག་དམ་པ།

kusumottama

A future buddha whose name is attested in the *Mañjuśrīmūlakalpa*.

g.188 Land of Victory

rnam par rgyal ba can

རྣམ་པར་སྐྱེལ་བ་ཅན།

—

A past world in which lived the bodhisattva Śūrabala, a previous incarnation of Vajrapāṇi, in the presence of the Buddha Vaiśramaṇa.

g.189 league

dpag tshad

དཔག་ཚད།

yojana

A unit of measuring distance, calculated differently in various systems but in the range of four to nine miles.

g.190 lengthy period

bskal pa bar ma

བསྐྱེལ་པ་བར་མ།

antarakalpa

Often translated as “intermediate age” or *kalpa*, the term can refer to the smallest division of a great age, of which there are said to eighty in the *Abhidharmakośa*, but the term is also used to refer to very lengthy periods of war, famine, or disease that result in mass losses of life.

g.191 liberation

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

A series of advanced states of meditation above the four meditations (*dhyāna*) that imply greater liberation or freedom from the material realm of reality, as well as a general term for such higher meditative states.

g.192 Light

snang ba

སྒྲོལ་བ།

—

A sage (*ṛṣi*). The Sanskrit could be *Dīpta* or *Roca*, the latter being attested in the *Lalitavistara*, the former in the *Mañjuśrīmūlakalpa*.

g.193 limited to only one more life

skye ba gcig gis thogs pa

སྒྱེ་བ་གཅིག་གིས་ཐོགས་པ།

ekajātipratibaddha

A stage on the path at which a bodhisattva will require only one more lifetime beyond the present one in order to achieve complete awakening.

g.194 lokapāla

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

Literally, protector of the world, this term is another way of referring to the Four Great Kings.

g.195 Lord of the World

'jig rten mgon po

འཇིག་རྟེན་མགོན་པོ།

lokanātha

A common epithet of the Buddha and sometimes of other beings, *nātha* can mean both “lord” or “master,” as well as “benefactor” or “protector” or even “source of refuge,” as the term derives from the verb *nāth*, which means “to seek aid” as well as “to have power.”

g.196 Lovely Illumination

bskal pa mdzes pa

བསྐྱལ་པ་མཛེས་པ།

—

An eon long ago in which a past life of Vajrapāṇi is described.

g.197 Lovely Illumination

bskal pa mdzes pa

བསྐྱལ་པ་མཛེས་པ།

—

A four continent world in the buddha domain called Full Array.

g.198 magically created form

sprul pa

སྐྱུལ་པ།

nirmita

Derived from the Sanskrit verb *mā* (“to measure out”, “to form”, “to create”, “to exhibit”), and thus probably connected to the term *māyā* (“magical illusion”), a *nirmita* in this sense is an object or image, often a replica of a person, that has been created through the superhuman power of creating magical illusions.

g.199 mahāsattva

sems dpa' chen po

མེས་ས་དཔའ་ཆེན་པོ།

mahāsattva

A common epithet of buddhas and great bodhisattvas, which means “one who possess great courage,” “magnanimity,” or “great strength of character.” Explained in the **Mahāprajñāpāramitopadeśa*, which has a short chapter on this term, also as a being who possesses great love and great compassion.

g.200 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

A bodhisattva in the audience of this sūtra.

g.201 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.202 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.203 majestic power

sangs rgyas kyi mthu

སངས་རྒྱས་ཀྱི་མ་ཐུ།

anubhāva

Specifically that of the Buddha, in most instances of the term, but used more generally, too, of the sun and the moon, as well as various beings in the phrase "great superhuman power and great majestic power" (*mahārdhiko mahānubhāvaḥ*). The term has the sense of the power that comes from the mere presence or nature of the thing, something like the classical sense of the term *charisma*.

g.204 majesty

khyu mchog tu gyur pa

ཁྱུ་མཆོག་ཏུ་གྱུར་པ།

vṛṣabhita

A quality often applied to a buddha and connected to the terms *rṣabha* and *vṛṣabha*, meaning a mighty bull and also the chief or best of any class of being.

g.205 mālādhārin

phreng thogs

ཐྱེང་ཐོག་ས།

mālādhārin

A class of divine beings whose name means "garland-bearing."

g.206 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king in the audience of this sūtra.

g.207 mādārava

man dA ra ba

མན་རྒྱ་བ།

mādārava

Definition from the 84000 Glossary of Terms:

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

g.208 Māra

bdud

བྱུ།

māra

Definition from the 84000 Glossary of Terms:

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

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas

ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.209 Marīcika

’od zer can

འོད་ཟེར་ཅན།

marīcika

A world visited by Maudgalyāyana. The Sanskrit name is not attested in the extant portions of this sūtra, but it is attested in the *Bhaiṣajyavastu*, where it is said to be the world in which Maudgalyāyana’s mother was reborn.

g.210 marks of a great person

skyes bu chen po’i mtshan

སྐྱེས་བུ་ཆེན་པོའི་མཚན།

mahāpuruṣalakṣaṇa

The physical characteristics or attributes of the human body possessed by wheel-turning kings and perfect buddhas and of which there are said to be thirty-two.

g.211 Marudeva

mya ngam gyi lha

མྱ་ངམ་གྱི་ལྷ།

marudeva

A bodhisattva in the audience of this sūtra. Marudeva is a name attested in the *Mahāvastu* and elsewhere. Some Kangyurs read *mya ngan* here.

g.212 maruta

rlung lha

རླུང་ལྷ།

maruta

g.213 Matimat

blo gros ldan

མོ་གྲོས་ལྷན།

matimat

A householder in the assembly of a past buddha, Vipasyin, whose name is attested in the Sanskrit manuscript of this sūtra; also the name of the Buddha Śākyamuni in a past life as a prince, mentioned at the end of this sūtra, though not in a section for which there is corresponding Sanskrit.

g.214 Matirāja

blo gros rgyal po

མོ་གྲོས་རྒྱལ་པོ།

matirāja

A bodhisattva who is one the sons of King Dhṛtarāṣṭra and predicted to become the future buddha Jyotis. The name attested in the Sanskrit manuscript of this sūtra.

g.215 Maudgalyāyana the Great

maud gal gyi bu chen po

མོ་དགལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

One of the main disciples of the Buddha, perhaps best known for being paired with Śāriputra as one of the Buddha's two chief disciples in some texts and for being acknowledged by the Buddha as foremost among his disciples in regard to superhuman powers.

g.216 means of drawing others to oneself

bsdu ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahavastu

A traditional list of four qualities by means of which buddhas and bodhisattvas build a group followers: giving gifts (*dāna*), kind speech (*priyavādita*), acting for their benefit (*arthacārya*), and having the same goals as they do (*samānārthatā*)

g.217 meditation

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.218 Meghavatī

sprin ldan

སྒྲིན་ལྷན།

meghavatī

A world mentioned in this sūtra as well as in the *Lalitavistara*.

g.219 Melodious King of Clouds

sprin dbyangs rgyal po

སྒྲིན་དབྱངས་རྒྱལ་པོ།

—

The buddha of the Meghavatī world. Similar names are attested in other texts. For instance, the *Lalitavistara* names the buddha of this world as Cloud King (Megharāja) while the *Gaṇḍavyūha* makes reference to a bodhisattva by the name of Meghanirghoṣasvara (*sprin gyi dbyangs kyi sgra*).

g.220 Merukūṭa

lhun po brtsegs

ལྷུན་པོ་བརྟེན།

merukūṭa

A bodhisattva in the audience of this sūtra.

g.221 miracle story

rmad du byung ba'i chos

རྣམ་དུ་བྱུང་བའི་ཆོས།

adbhutadharma

A genre of Buddhist literature, listed as one of the nine or twelve types of Buddhist literary genres. It would seem to refer to instances in which a marvel or miracle, literally “something that has never happened before” (*adbhutadharma*), occurs.

g.222 motivation

bsam pa

བསམ་པ།

āśaya

A general term for “inclination,” somewhat like *adhimokṣa*, but in sūtras such as this one, it is used as a term for the firm intent to pursue the Buddhist path.

g.223 Mount Meru

ri rab

རི་རབ།

sumeru

The huge mountain at the center of the world according to the classical Buddhist view. Sometimes named Sumeru, as it is in the Sanskrit manuscript of this sūtra, as well as “the king of mountains” (*parvatarāja*, *ri'i rgal po*).

g.224 Mukuṭālaṃkṛta

cod pan brgyan pa

ཙོད་པན་བརྒྱན་པ།

mukuṭālaṃkṛta

A bodhisattva who is prince predicted to become the Buddha Anantaḡuṇa-kīrti, and whose name is attested in the Sanskrit manuscript of this sūtra.

g.225 mystery

bsam gyis mi khyab pa

བསམ་གྱིས་མི་ཁྱེལ་པ།

acintya

Derived from a verb that means “to think,” this term can be used as a noun or an adjective to describe something that cannot be conceived or understood. In that sense, the term overlaps with the sense of the English word mystery. The term is often found in this sūtra in close association with the term *guhya* (“secret”), and also used as an adjective in combination with *dharma* (“thing” or “quality”). Rendered that way, it can also be used in the sense of an inconceivably large number of things.

g.226 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.227 Nāgadatta

klus byin

ལྷ་བྱིན།

nāgadatta

A bodhisattva in the audience of this sūtra.

g.228 Nāganandin

klu dga'

ལྷ་དག་ན།

**nāganandin* ^{RS}

A bodhisattva in the audience of this sūtra.

g.229 Nāgottara

klu'i bla ma

ལྷ་འི་བླ་མ།

**nāgottara* ^{RS}

A bodhisattva in the audience of this sūtra.

g.230 Nairañjanā

ne ran dza na

ནེ་རན་ཇ་ན།

nairañjanā

A river near the place where the Buddha is said to have attained awakening, as stated in this sūtra.

g.231 Nakṣatrarāja

skar ma'i rgyal po

སྐར་མའི་རྒྱལ་པོ།

nakṣatrarāja

A bodhisattva in the audience of this sūtra; attested as the name of a realized one in the *Śikṣāsamuccaya*.

g.232 Nanda

dga' bo

དགའ་བོ།

nanda

A nāga king said in this sūtra to have been tamed by Maudgalyāyana.

g.233 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

One of the names of Viṣṇu in the Hindu tradition, primarily used in Buddhist literature as a paragon of bodily strength.

g.234 nature of being devoid of a defining characteristic

dben pa'i mtshan nyid

དབེན་པའི་མཚན་ཉིད།

—

A phrase used in the text with respect to applying the concept of emptiness to the body (*kāya*) to all things (*sarvadharma*), as well as to the realm of reality (*dharmadhātu*). Although not attested in the Sanskrit manuscript, the Sanskrit compound is understood here to be *vigatalakṣanatā*.

g.235 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states

(*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

In this text:

This has also been rendered as “cessation.”

g.236 Nityotkṣiptahasta

rtaḡ tu lag brkyang

རྟག་ཏུ་ལག་བརྒྱུང་།

nityotkṣiptahasta

A bodhisattva in the audience of this sūtra whose name is attested in the *Vimalakīrtinirdeśa*.

g.237 Nityotpalakṛtahasta

rtaḡ tu lag bteḡ

རྟག་ཏུ་ལག་བརྟེག་

nityotpalakṛtahasta

A bodhisattva in the audience of this sūtra whose name is attested in the *Vimalakīrtinirdeśa*.

g.238 noble son

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaṇputra

A common term of address for individuals in Buddhist sūtras who are deemed to have a good upbringing and are ready for spiritual teachings.

g.239 Padmaśrīrājagarbha

pad ma'i dpal gyi rgyal po'i snying po

པདྨ་ཤྲི་རྒྱལ་རྒྱུ་པོའི་སྙིང་པོ།

padmaśrīrājagarbha

A buddha in the buddha domain of Padmavatī whose name is attested in the Sanskrit manuscript of this sūtra.

g.240 Padmavatī

pad ma can

པདྨ་བཅན།

padmavatī

The name of a world attested in the Sanskrit manuscript of this sūtra.

g.241 palm tree

shing ta la

ཤིང་ཏ་ལ།

tāla

The palmyra palm tree, native to South and Southeast Asia, which can grow to a height of nearly one hundred feet.

g.242 parable

kun tu bsnyad pa

ཀུན་ཏུ་བསྟན་པ།

ākhyāyikā

A type of short narrative, also sometimes called an *ākhyāna* in Sanskrit, that typically illustrates a message or idea.

g.243 Pareṇareṇu

rdul med

རུལ་མེད།

pareṇareṇu

A bodhisattva who is one of the sons of King Dhṛtarāṣṭra in this sūtra and is predicted to be the future buddha Subāhu. His name is attested in the Sanskrit manuscript of this sūtra.

g.244 past-life story

sngon gyi tshul

སྔོན་གྱི་ཚུལ།

pūrvayoga

A type of Buddhist past-life story, often used synonymously with avadāna and jāataka.

g.245 path of the ten forms of good conduct

dge ba bcu yi las lam

དགེ་བ་བརྒྱའི་ལས་ལམ།

daśakuśalakarmapatha

A path or course of action traditionally presented as refraining from committing the ten forms of bad conduct, namely: taking life, taking what is not given, sexual misconduct, false speech, harsh speech, spiteful speech, idle speech, envy, malice and wrong view. Thus, it would consist in doing the opposite of these forms of bad conduct.

g.246 patience

bzod pa

བཟོད་པ།

kṣānti

One of the perfections (*pāramitā*) as well as a term for a kind of mental receptivity to or acceptance of the way things are.

g.247 Peaceful Lord

dbang po zhi ba

དབང་པོ་ཞི་བ།

—

A bodhisattva who in this sūtra is said to be one of the sons of King Dhṛtarāṣṭra

g.248 phlegm

bad kan

བད་ཀན།

śleṣman

One of the three *doṣas* in traditional Indian medicine whose typical features include coolness, smoothness, moistness, and heaviness.

g.249 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.250 Pleasure of Time

dus kyi bde ba

དུས་ཀྱི་བདེ་བ།

—

The fourth great park in the King Dhṛtarāṣṭra’s city.

g.251 power-possessing god

dbang sgyur

དབང་སྐུ།

vaśavartin

A class of god and an epithet sometimes used to describe specific gods, such as Great Brahmā in this sūtra.

g.252 powerful memory and the formulas that support it

gzungs

གཟུངས།

dhāraṇī

See “dhāraṇī.”

g.253 Prabhāketu

’od kyi dpal

འོད་ཀྱི་དཔལ།

prabhāketu

A bodhisattva in the audience of this sūtra whose name is attested in *Gaṇḍavyūha* and elsewhere, and the name of a prince in this sūtra who is predicted to be the future buddha Puṣpa.

g.254 Prabhāśrī

'od dpal

འོད་དཔལ།

prabhāśrī

A bodhisattva in the audience of this sūtra.

g.255 Prahlāda

rab sim

རབ་སིམ།

prahlāda

Here given as the name of an asura. Translation attested in the miscellaneous section of the *Mahāvīyūtpatti*. Also the name of a daitya general and of a nāga in the *Mahābhārata*.

g.256 Prajñākūṭa

shes rab brtsegs

ཤེས་རབ་བརྩེགས།

prajñākūṭa

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa* and the *Saddharmapuṇḍarīka*.

g.257 Prajñodgata

shes rab 'phags

ཤེས་རབ་འཕགས།

prajñodgata

A monk in the dispensation of the realized one Ratnacandra, as attested in the Sanskrit manuscript of this sūtra.

g.258 prediction

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

A genre of Buddhist literature included in the list of nine or twelve types. In the Pali tradition, the Abhidharma is placed in this category, though it is also used to refer to any instances in which the Buddha gives a prophecy or prediction about the future—for example, the future awakening or attainment of some particular being.

g.259 **preta**

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.260 **Prince Mañjuśrī**

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrīḥ kumārabhūtaḥ

Definition from the 84000 Glossary of Terms:

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

g.261 **protectors of the world**

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

See “lokapāla”.

g.262 Puṣpa

me tog

མེ་ཏོག་

puṣpa

A buddha whose name is attested in the Sanskrit manuscript of this sūtra.

g.263 qualities that are conducive to awakening

byang chub kyi phyogs dang 'thun pa'i chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་དང་འཁྱུན་པའི་ཆོས།

bodhipakṣyadharmā

List of thirty-seven mental factors the cultivation of which is said to lead to the achievement of awakening (*bodhi*), including the four applications of mindfulness, the four foundations for superhuman power, the four right efforts, the five powers, the five spiritual faculties, the eightfold path, and the seven constitutive factors of awakening.

g.264 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

An asura whose name is attested in the *Mahāvīyutpatti*.

g.265 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.266 rākṣasa

srin po

རྣམ་པོ་

rākṣasa

Definition from the 84000 Glossary of Terms:

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

g.267 Raśmidhvajā

'od zer gyi rgyal mtshan

འོད་ཟེར་གྱི་རྒྱལ་མཚན།

raśmidhvajā

Name of a buddha domain to the west of our world and presided over by the Buddha Raśmirāja. The name is attested in the Sanskrit manuscript of this sūtra.

g.268 Raśmirāja

'od zer gyi rgyal po

འོད་ཟེར་གྱི་རྒྱལ་པོ།

raśmirāja

The buddha in the buddha domain Raśmidhvajā, attested in the Sanskrit manuscript of this sūtra.

g.269 Ratnacandra

rin chen zla ba

རིན་ཆེན་རྒྱ་བ།

ratnacandra

A realized one whose name is attested in the Sanskrit manuscript of this sūtra.

g.270 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

A realized one whose name is attested in the Sanskrit manuscript of this sūtra and the name of a bodhisattva in the audience for this discourse.

g.271 Ratnakīrti

rin chen grags pa

རིན་ཆེན་གྲགས་པ།

ratnakīrti

A bodhisattva in this sūtra who is a prince predicted to become the buddha Samantāloka and whose name is attested in the Sanskrit manuscript of this sūtra.

g.272 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

ratnamudrāhasta

A bodhisattva in the audience of this sūtra, whose name is attested in the *Vimalakīrtinirdeśa*.

g.273 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi

A bodhisattva in the audience of this sūtra, whose name is attested in *Saddharmapuṇḍarīka*.

g.274 realized one

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

A common epithet of the buddhas, translated into Tibetan as “the one gone thus,” from which one gets the translation “thus-gone one.” The term has a sense of literal movement, of having “gone” or “come” somewhere, but it also carries the sense of having “realized” something, in both senses of

having understood it and made it real. In some traditional explanations of the term, the adverb *tathā* (“thus” or “in that way”) is therefore connected to *tathatā* (“the way things are”).

g.275 realm of reality

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

An expression that seems to refer to the entirety of the world, the container (*dhātu*) of all things.

g.276 recitation

dbyangs kyis bsnyad pa

དབྱངས་ཀྱིས་བསྟན་པ།

geya

A genre of Buddhist literature, and listed as one of both the nine or twelve types. It seems to refer to any text in which verses are mixed with prose, but literally the word means “to be sung,” and could have been used to refer to texts commonly used for recitation.

g.277 reliance

rton pa

རྟོན་པ།

pratiśaraṇa

In the *Dharmasaṃgraha*, there are said to be four types or sources of reliance, namely reliance on the meaning, reliance on knowledge, reliance on the definitive meaning (or sūtras taken to contain definitive meaning), and reliance on the true nature of reality. This list is also found in the *The Teaching of Vimalakīrti* (*Vimalakīrtinirdeśa*), [12.13](#).

g.278 Resounding Musical Sound

sgra dbyangs bsgrags pa

སྒྲ་དབྱངས་བསྟོགས་པ།

—

A bodhisattva in the Meghavatī world of the realized one Melodious King of Clouds. The Sanskrit could be something like Svaraghoṣanirghoṣa.

g.279 revered one

btsun pa

བཅུན་པ།

bhadanta

A term of respectful address often directed toward Buddhist monks, and sometimes translated elsewhere as “reverend.” In this text, however, the term is used by a brahmin to address a sage politely.

g.280 right efforts

yang dag par spong ba

ཡང་དག་པར་སྤྲོད་བ།

samyakprahāṇa

A list of four actions that refers to the act of eliminating unwholesome states that have arisen and making sure they do not arise, as well as causing wholesome states to arise and developing them once they have arisen.

g.281 Roca

mos pa

མོས་པ།

roca

Indicated to be the last of the buddhas of this Fortunate Eon. The name attested in the Sanskrit manuscript of this sūtra.

g.282 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A nāga king in the audience of this sūtra, whose name is attested in the *Mahāvīyūtpatti*.

g.283 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva in the audience of this sūtra whose name is attested in *Gaṇḍavyūha*.

g.284 Sage Landing

drang srong lhung ba

རྟེན་ལྗོངས་ཁྱེད་ཀྱི།

ṛṣipatana

The hermitage for ascetics at the Deer Park where the Buddha is said to have delivered his first sermon and subsequently other teachings. This translation derives from the story that the place got its name from the fact that sages would fly down and land there.

g.285 Sahā

mi mjed

མི་མཛེད།

sahā

A name for the “world” or perhaps “galaxy” or “world system,” more literally, “the container of worlds” (*lokadhātu*), that forms the extent of the Buddha Śākyamuni’s domain. Its name suggests that it is a world in which beings experience suffering. It could also be described as the extent of the world over which Great Brahmā is said to be the lord and sovereign god (*Sahāṃpati*). Opinions vary over the precise extent of Sahā, and its expanse seems to have extended over time. For the purposes of this sūtra, it is sometimes equated with “the cosmos of a billion worlds.” More generally, it can also be conceived as the world in which the implied target audience of the sūtra can locate themselves, the place where we are located.

g.286 Śakra

brgya byin

བརྟུ་བྱིན།

śakra

The chief god of the desire realm who is known as the King of the Gods and as the Lord of the Gods and dwells in the Heaven of the Thirty-Three.

g.287 Śākyasiṃha

shAkyā seng ge

ཤར་ཀྱ་སེང་གེ།

śākyasiṃha

The name of a future rebirth of the brahmin Śyāmaka, as mentioned in this sūtra, or possibly an epithet meant to refer to the Buddha and which could be translated “the lion of the Śākya clan”.

g.288 Sāla

sa la

ས་ལ།

*sāla^{RS}

An asura in the audience of this sūtra.

g.289 Samantāloka

kun tu snang ba

ཀུན་ཏུ་སྒྲོང་བ།

samantāloka

The realized one who prince Ratnakīrti will become. The name is attested in the Sanskrit manuscript of this sūtra.

g.290 Samantapariśuddhā

kun nas yongs su dag pa

ཀུན་ནས་ཡོངས་སུ་དག་པ།

samantapariśuddhā

The name of the buddha realm of the future buddha Vajravikrāmin, as attested in the Sanskrit manuscript of this sūtra. The name means something like “wholly pure”.

g.291 Śambara

bde mchog

བདེ་མཚོག

śambara

An asura whose name is among those attested in the *Mahāvvyūtpatti*, as well as the *Samādhirāja*.

g.292 Samṛddhapakṣa

phyogs 'byor pa

ཕྱོགས་འབྱོར་པ།

samṛddhapakṣa

A bodhisattva who is a prince predicted to be the buddha Abhyupagatagāmin and whose name is attested in the Sanskrit manuscript of this sūtra.

g.293 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

The world of ongoing birth, death, and rebirth, and the apparent reality of this world.

g.294 Śāntamati

zhi ba'i blo gros

ཞི་བའི་བློ་གྲོས།

śāntamati

A bodhisattva in the audience of this sūtra, and one of the main interlocutors.

g.295 Sārathi

kha lo sgyur

ཁལ་སྐུར།

sārathi

A bodhisattva in the audience of this sūtra, whose name is attested in the *Lalitavistara*.

g.296 Śāriputra

shA ri'i bu

ཤ་རིའི་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.297 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

Definition from the 84000 Glossary of Terms:

An important bodhisattva, included among the "eight close sons of the Buddha." His name means "One Who Completely Dispels All Obscurations" and, accordingly, he is said to have the power to exhaust all the obscurations of anyone who merely hears his name. According to *The Jewel Cloud* (1.10, Toh

231), Sarvanīvaraṇaviṣkambhin originally dwelt in the realm of the Buddha Padmanetra, but he was so touched by the Buddha Śākyamuni's compassionate acceptance of the barbaric and ungrateful beings who inhabit this realm that he traveled to see the Buddha Śākyamuni, offer him worship, and inquire about the Dharma. He is often included in the audience of sūtras and, in particular, he has an important role in the *The Basket's Display*, Toh 116, in which he is sent to Vārāṇasī to obtain Avalokitesvara's mantra.

g.298 Sarvārthasiddha

don thams cad grub pa

དོན་ཐམས་ཅད་གྲུབ་པ།

sarvārthasiddha

A bodhisattva in this sūtra said to be one of the sons of King Dhṛtarāṣṭra, who then went on to become the Buddha Śākyamuni.

g.299 Sash Wearer

ska rags can

སྒ་རགས་ཅན།

—

A bodhisattva in this sūtra said to be one of the sons of King Dhṛtarāṣṭra who will go on to become the Buddha Maitreya.

g.300 Śaśiketu

ri bong can gyi tog

རི་བོང་ཅན་གྱི་ཏོག

**śaśiketu* ^{RS}

A bodhisattva in the audience of this sūtra.

g.301 Satyadatta

bden pas byin

བདེན་པས་བྱིན།

satyadatta

A monk in the dispensation of the realized one Ratnacandra, as attested in the Sanskrit manuscript of this sūtra.

g.302 Saumya

des pa

དེས་པ།

saumya

A creature whom the śakra Sunetra, who was the Buddha Śākyamuni in a previous life, spontaneously generated to heal the people of Kuru during a period of great pestilence. The Tibetan term is attested elsewhere as a translation for the Sanskrit terms *sūrata* and *sauratya* (*Mahāvvyutpatti*), *peśala* (*Bodhisattvabhūmi*), and some other terms, and is attested as a translation equivalent for the name Surata in the title of *Surata's Questions* (Toh 71). However, in the Sanskrit of the parallel telling of this story found in the *Bodhisatvapiṭaka* (Toh 56), the name is attested as Saumya. This Sanskrit name is derived from Soma, both the plant and the moon, and can have the meanings of gentleness and mildness as well as auspiciousness.

g.303 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimanda

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.304 secret

gsang ba

གསང་བ།

guhya

Derived from a verb that means to hide, conceal, or keep secret, the term means a secret, a mystery, as well as a hiding place or secret location, such as a place where one finds buried treasure. In this way, the term also has the sense that what is kept secret or hidden is something precious and mysterious. It is closely connected with the term *guhyaḥ*, the guardians of hidden treasures.

g.305 self-assurance

'jigs pa med pa · mi 'jigs pa

འཇིགས་པ་མེད་པ། · མི་འཇིགས་པ།

vaiśaradya

Often rendered as fearlessness, of which there are commonly said to be four types.

g.306 sense spheres

skye mched

སྐྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.307 seven jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Seven royal treasures possessed by a wheel-turning king: the wheel, the elephant, the horse, the jewel, the queen, the steward, and the minister.

g.308 seven riches

nor bdun

ནོར་བདུན།

saptadhana

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and wisdom.

g.309 Siddhārthamati

don grub blo gros

དོན་གྲུབ་བློ་གྲོས།

siddhārthamati

A bodhisattva in the audience of this sūtra.

g.310 Simha

seng ge

སང་གེ

simḥa

A future buddha.

g.311 **Simhaketu**

seng ge'i tog

སང་གེ་འོ་ཏོག

simhaketu

A bodhisattva in the audience of this sūtra.

g.312 **Smaller Heaven of the Pure**

mi che ba

མི་ཆེ་བ།

abṛha · avṛha

The thirteenth heaven of the form realm, counting from lowest to highest. Associated with the fourth state of meditation (*dhyāna*). Its name may derive from the notion that it is the lowest of the heavens that are abodes of the pure (*śuddhāvāsa*)."

g.313 **solitary buddha**

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

A category of awakened being (*buddha*) who is variously described as having attained awakening but not then teaching the Dharma to others, and as attaining awakening without relying on a teacher. In this way, the solitary buddha is sometimes contrasted with the "disciple" (*śrāvaka*) and the "perfect, fully awakened buddha" (*saṃyaksambuddha*), as well as with the bodhisattava who aspires to become a fully awakened buddha.

g.314 **special modes of knowledge**

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvit

Four types of knowledge that are particularly oriented toward teaching the Dharma: knowledge of things, meanings, etymologies, and inspired eloquence.

g.315 sphere of sound

dbyangs kyi dkyil 'khor

དབྱངས་ཀྱི་དཀྱིལ་འཁོར།

śabdamaṇḍala

An expression found in this sūtra that refers to the expanse or reach of the sound of a realized one's voice.

g.316 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

A shortened form of the name Padmaśrīrājagarbha, the buddha in the buddha domain of Padmavatī, whose name is attested in the Sanskrit manuscript of this sūtra.

g.317 Śrīgupta

dpal sbas

དཔལ་སྐུས།

śrīgupta

A bodhisattva who is a prince predicted to be the buddha Dhanaśrī and whose name attested in the Sanskrit manuscript of this sūtra.

g.318 Śrīkūṭa

dpal brtsegs

དཔལ་བརྟེན།

śrīkūṭa

A bodhisattva in the audience of this sūtra.

g.319 Sthirapadavikrāmin

mi g.yo ba'i gom par 'gro ba

མི་གཡོ་བའི་གོམ་པར་འགོ་བ།

**sthirapadavikrāmin* ^{RS}

A bodhisattva in the audience of this sūtra whose name means something like “Steady Stepper.”

g.320 Subāhu

lag bzangs

ལག་བཟངས།

subāhu

A bodhisattva in the audience of this sūtra whose name is attested in several texts as a name for a śrāvaka and for a bodhisattva. Also attested in the Sanskrit manuscript of this sūtra as the name of a realized one. It would also seem to be the name given in this sūtra to Vajrapāṇi's second son, although the portion of the Sanskrit manuscript in which this use occurs is not extant, as well as the name of an asura lord in this text.

g.321 Śubhavyūha

dge ba bkod pa'i rgyal po

དགེ་བ་བཀོད་པའི་རྒྱལ་པོ།

śubhavyūha

A bodhisattva who is a prince predicted to become the buddha Jyotīrasa, and whose name is attested in the Sanskrit manuscript of this sūtra. The addition of *rgyal po* or *rāja* on the end of the translation suggests the manuscript used for the translation read Śubhavyūharāja.

g.322 Subhūma

bzangs

བཟངས།

subhūma

An earth-dwelling deity whose name is attested in the Sanskrit manuscript of this sūtra.

g.323 Sublime Jewel

rin chen dam pa

རིན་ཆེན་དམ་པ།

—

A bodhisattva in the audience of this sūtra.

g.324 Sujātā

legs skyes ma

ལེགས་སྐྱེས་མ།

sujātā

A village girl who gives the Bodhisattva a meal of milk rice shortly before he attains awakening, an event related in this sūtra.

g.325 Sunetra

mig bzangs

མིག་བཟངས།

sunetra

A bodhisattva in the audience of this sūtra, as well as a name of a Śakra who was the Buddha Śākyamuni in a previous life. The name is attested here and also in the *Rāṣṭrapālāparipṛcchā*.

g.326 Sunetra

skar ma rgyal

སྐར་མ་རྒྱལ།

sunetra

A future buddha in this Fortunate Eon whose name is attested in the Sanskrit manuscript of this sūtra.

g.327 supernormal faculties

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

abhijñā

Derived from a verb that has the sense of direct knowing, this term refers to a number of types of extraordinary knowledge and powers, grouped as five or six. When stated to be five, they include the first five of the list that follows: (1) various superhuman powers (*ṛddhi*); (2) the ability to know others' minds; (3) extraordinary powers of hearing, or the divine ear; (4) extraordinary powers of sight, or the divine eye; (5) the ability to remember one's past lives, and (6) the knowledge that the defilements have been destroyed and it is one's last lifetime. When the fifth is not specified, then oftentimes the sixth or all six types are implied. The last three of the list are the same as the three types of knowledge (*vidyā*), and are tantamount to the description of the awakening experience in some presentations.

g.328 supplies of merit and knowledge

bsod nams dang ye shes kyi tshogs

བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཚོགས།

punṇyajñānaśaṃbhāra

The two main kinds of supplies or provisions that a bodhisattva accumulates and stores, which then provide the fuel for the pursuit of the goal of the path. Sometimes translated as “accumulation” or “equipment” and also

“provisions.”

g.329 supply

tshogs

ཚོགས།

saṃbhāra

Usually of two kinds, the supply of merit and the supply of knowledge, but also more generally the supplies or provisions that a bodhisattva accumulates and stores, which then provide the fuel for the pursuit of the goal of the path. This sūtra provides a long list of such supplies, which are mainly qualities or virtues the bodhisattva develops.

g.330 Supreme Fragrance

spos mchog

སྤྱི་མཚོགས།

—

A pond in one of the parks of King Dhṛtarāṣṭra.

g.331 Supreme Heaven

'og min

འོག་མིན།

akaniṣṭha

The seventeenth and highest heaven of the form realm.

g.332 Supreme Intellect

mchog gi blo gros

མཚོགས་གི་བློ་གྲོས།

—

A prince who is predicted to become the buddha Siṃha in the future.

g.333 Śūrabala

dpa' stobs

དཔའ་སྦྱོབས།

śūrabala

Vajrapāṇi in a previous life as a bodhisattva during the lifetime of the buddha Vaiśramaṇa who engages that buddha in a dialogue in one chapter of this sūtra. His name is attested in the Sanskrit manuscript of this sūtra.

g.334 Susīma

mtshams bzangs

སཛཾས་བབངས།

susīma

A nāga king in the audience of this sūtra.

g.335 Suvarṇaprabhāsā

dam pa gser 'od

དམ་པ་གསེར་འོད།

suvarṇaprabhāsā

A nāga queen of the nāga king Kālīka, whose name is attested in the Sanskrit manuscript of this sūtra as well as the *Lalitavistara*.

g.336 Suvicintitārtha

don legs par rnam par bsams pa

དོན་ལེགས་པར་རྣམ་པར་བསམས་པ།

suvicintitārtha

A bodhisattva in the audience of this sūtra whose name is attested in *Samādhirāja*.

g.337 Suvimuktagātra

lus shin tu rnam par 'byed pa

ལུས་ཤིན་ཏུ་རྣམ་པར་འབྱེད་པ།

suvimuktagātra

A bodhisattva who is prince predicted to become the buddha Jñānākara and whose name is attested in the Sanskrit manuscript of this sūtra.

g.338 Svastika

bkra shis pa

བརྒྱ་ཤིས་པ།

svastika

The grass seller that the Bodhisattva encounters en route to the tree of awakening whose name is attested in the Sanskrit manuscript of this sūtra as well as the *Lalitavistara*.

g.339 Śyāmaka

sngo sangs

ལྷ་སངས།

śyāmaka

A brahmin in this sūtra; the Sanskrit name is attested as names of a king and a muni in the *Bodhisattvaśāradānakalpalatā* and the *Rāṣṭrapālāparipṛcchā*, respectively.

g.340 Takṣaka

'jog po

འཇོག་པོ།

takṣaka

A nāga king in the audience of this sūtra whose name is attested in the *Mahāvīyūtpatti* and elsewhere.

g.341 Tāla

ta la

ཏ་ལ།

**tāla*^{RS}

An asura in the audience of this sūtra, whose name seems to be connected to the Asian palmyra palm tree (*tāla*)

g.342 ten powers

stobs bcu

ལྷ་སངས་བརྒྱ།

daśabala

The ten powers of a realized one (*tathāgata*), a list that overlaps with some of the supernormal faculties (*abhijñā*). The ten are (1) knowing what is possible and what is impossible; (2) knowing the results of actions or the ripening of karma; (3) knowing the various inclinations of sentient beings; (4) knowing the various elements; (5) knowing the supreme and lesser faculties of sentient beings; (6) knowing the paths that lead to all destinations of rebirth; (7) knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; (8) remembering one's previous lives; (9) knowing the death and rebirth of sentient beings, which is the same as the divine eye; and (10) knowing that the defilements have been destroyed.

g.343 The Huge One

che rab

ཆེ་རབ།

—

An asura in the audience of this sūtra.

g.344 the way things are

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

An expression that conveys a sense of the true nature of things, formed from the word for “thus” or “in that way” (*tathā*) conjoined with the abstract suffix “-ness” or “state of” (*-tā*). The word is connected with *tathāgata*, “realized one,” and with the knowledge of things as they truly are (*yathābhūtajñāna*), which is tantamount to awakening.

g.345 “thus it was said” story

de lta bu byung ba

དེ་ལྟ་བུ་བྱུང་བ།

itivṛttaka

A genre of Buddhist literature, included in the list of nine or twelve types. There is a specific text in the Pali canon, the *Itivuttaka*, that compiles a number of such stories.

g.346 Total Illumination

kun du snang

ཀུན་དུ་སྤྲོད།

—

A bodhisattva in the audience of this sūtra.

g.347 Trailokyavikrāmin

’jig rten gsum rnam par gnon

འཇིག་རྟེན་གསུམ་རྣམ་པར་གཞོན།

trailokyavikrāmin

A bodhisattva in the audience of this sūtra, whose name seems to be attested in a couple of sources, including *Upholding the Roots of Virtue* (Toh 101).

g.348 transcendent

’jig rten las ’das pa

འཇིག་རྟེན་ལས་འདས་པ།

lokottara

Literally “above the world,” and mainly refers to nirvāṇa and awakening, the path and practices that lead to them, and the factors that constitute those states.

g.349 Trapuṣa

pag gon · ga gon

པག་གོན། · ག་གོན།

trapuṣa

One of two merchant brothers, the other being Bhallika, who make offerings to the Buddha shortly after his awakening.

g.350 true nature

chos nyid

ཚོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.351 tuft of hair

mdzod spu

མཛོད་སྒྱ།

ūrṇa

One of the thirty-two marks of a great person. It consists of a tuft of hair between the eyebrows.

g.352 Ugra

drag shul can

དར་གཤུ་ཅན།

ugra

A bodhisattva who in this sūtra is one of the sons of King Dhṛtarāṣṭra and predicted to be the buddha Ratnākara. His name is attested in the Sanskrit manuscript of this sūtra.

g.353 unable to be turned back

phyir mi ldog pa

ཕྱིར་སྤྱོད་པ།

avaivartika

A description of a bodhisattva who has reached a particular stage along the path to becoming a buddha at which the bodhisattva is certain of doing so. Different Buddhist works place this stage at different points along the path. According to some works, it is a highly advanced stage that is connected with having received a prediction of future buddhahood. Modern scholars have also sometimes connected it to the acceptance of the fact that things do not arise, but it is also connected with other attainments.

g.354 unique attributes of a buddha

Sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ།

āveṇīkabuddhadharma

Special features of a buddha's behavior, realization, activity, and knowledge that are not shared by other beings. They are generally listed as eighteen: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his wisdom (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by knowledge (*jñāna*), (14) all his verbal actions are preceded and followed by knowledge, (15) all his mental actions are preceded and followed by knowledge, (16) his knowledge and vision perceive the past without attachment or hindrance, (17) his knowledge and vision perceive the future without attachment or hindrance, and (18) his knowledge and vision perceive the present without attachment or hindrance.

g.355 untouchable

gdol pa

གདོལ་པ།

caṇḍāla

Those considered at the lowest end of the Indian social system, traditionally those tasked with doing dirty and menial work thought to be “impure” in some way.

g.356 Unwavering Gaze

mi 'dzums pa

མི་འཇུག་པ།

—

A bodhisattva in the audience of this sūtra.

g.357 Upananda

nye dga' bo

ཉེདག་འབོ།

upananda

A nāga king said in this sūtra to have been tamed by Maudgalyāyana.

g.358 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

One of the physical marks of a buddha that takes the form of an extension of some sort on the crown of his head. Connect to knowledge base page, if available.

g.359 Utmost Joy

dga' mchog

དག་འཇོག་པ།

—

A pond in one of the parks of King Dhṛtarāṣṭra.

g.360 Uttaptavīrya

brtson 'grus 'bar

བརྩོན་འགྲུས་འབར།

uttaptavīrya

A bodhisattva in the audience of this sūtra whose name is attested in the *Rāṣṭrapālāparipṛcchā*, but apparently the translation of the *Lalitavistara* has Dīptavīrya for the same translation.

g.361 Uttaramati

bla ma'i blo gros

བླ་མའི་བློ་གྲོས།

uttaramati

A bodhisattva in the audience of this sūtra, whose name is attested in *Saddharmapundarīka* and elsewhere.

g.362 Vaijayanta Palace

rnam rgyal khang

ནམ་རྒྱལ་ཁང་།

vaijayanta

The palace of Indra in the Heaven of the Thirty-Three.

g.363 Vaiśramaṇa

rnam par zhi spyod

ནམ་པར་ཞི་སྟོད།

vaiśramaṇa

A past buddha whose name is attested in the Sanskrit manuscript of this sūtra.

g.364 Vaiśravaṇa

rnam thos kyi bu

ནམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

One of the Four Great Kings and a god of wealth, he presides over the northern quarter and rules over the yakṣas.

g.365 vajra

rdo rje

རྡོ་རྗེ།

vajra

There are two meanings, not always easy to disambiguate in practice: (1) a type of cudgel or mace, wielded by Vajrapāṇi, whose name literally means “The One with the Vajra in his Hand,” as well as the thunderbolt, the mythical weapon of Indra, and a stylized ritual object used in Buddhist ritual; (2) adamant, the hard and unbreakable substance out of which the weapon is said to be made.

g.366 Vajramati

rdo rje'i blo gros

རྡོ་རྗེའི་བློ་གྲོས།

**vajramati* ^{RS}

A bodhisattva in the audience of this sūtra.

g.367 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

A yakṣa and the protagonist of this sūtra who is counted among the bodhisattvas in attendance at the beginning of the sūtra and called the lord of the guhyakas (*guhyaakādhipati*) throughout the work. He gives various teachings, receives a prediction of his future awakening as a buddha, and is the subject of various past life stories to explain his current responsibilities and attributes; he also hosts the Buddha Śākyamuni at his home for a meal. See the introduction for a discussion of his place in Buddhist literature.

g.368 Vajrasena

rdo rje'i sde

རྡོ་རྗེ་སྡེ།

vajrasena

Vajrapāṇi's eldest son in this sūtra, whose name is attested as that of a bodhisattva in the *Kāraṇḍavyūha*.

g.369 Vajravikrāmin

rdo rjes rnam par gnon pa

རྡོ་རྗེ་སྐུ་པར་གནོན་པ།

vajravikrāmin

The name by which Vajrapāṇi will be known when he becomes a perfect buddha, as attested in the Sanskrit manuscript of this sūtra. It is also the name of a bodhisattva in a list of bodhisattvas given at the beginning of this sūtra, though the Sanskrit for that section of the text is no longer extant.

g.370 Vārāṇasī

bA ra NA sI

བྱ་ར་ཁྲ་སྤི།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.371 Vardhamānamati

'phel ba'i blo gros

འཕེལ་བའི་བློ་གྲོས།

vardhamānamati

A bodhisattva in the audience of this sūtra, whose name is attested in the *Saddharmapuṇḍarīka* and elsewhere.

g.372 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa

A bodhisattva in the audience of this sūtra as well as a nāga king in the audience of this sūtra; the name is attested as one for a nāga in the *Mahāvīyūtpatti*.

g.373 Vegadhārin

shugs 'chang

ཤུགས་འཆར།

vegadhārin

A bodhisattva who visits the Buddha while he is turning the wheel of Dharma at Deer Park after his awakening. The name attested in the Sanskrit manuscript of this sūtra.

g.374 Vemacitra

thags zangs ris

ཐགས་ཟངས་རིས།

vemacitra

An asura in the audience of this sūtra, attested in the *Mahāvīyūtpatti*.

g.375 verse text

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

One of the genres of Buddhist literature included in the list of nine or twelve classifications. Seemingly refers to verse texts without any prose.

g.376 Vidyuddeva

glog gi lha

གློག་གི་ལྷ།

vidyuddeva

A bodhisattva who is a prince in this sūtra predicted to be the future buddha Ketu, and is attested in the *Vimalakīrtinirdeśa*.

g.377 Vimalaprabhāsa

rnam par snang ba'i pad ma

རྣམ་པར་སྒྲུང་བའི་པད་མ།

vimalaprabhāsa

A bodhisattva who is one of King Dhṛtarāṣṭra's sons in this sūtra and predicted to be the future buddha Sunetra. His name is attested in the Sanskrit manuscript of this sūtra.

g.378 Vimalaprabhāsa

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhāsa

A bodhisattva who was one of the sons of King Dhṛtarāṣṭra, and whose name is attested in the *Lalitavistara*.

g.379 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

A buddha of a previous eon

g.380 Virūḍhaka

'phags skyes po

འཕགས་སྒྱེས་པོ།

virūḍhaka

One of the Four Great Kings, he presides over the southern quarter and rules over the kumbhāṇḍas.

g.381 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Great Kings, he presides over the western quarter and rules over the nāgas.

g.382 Viśeṣamati

khyad par blo gros

ཁྱེད་པར་སློ་གྲོས།

viśeṣamati

A bodhisattva in the audience of this sūtra, whose name is attested in *Saddharmapuṇḍarīka*.

g.383 Viśuddhamati

rnam par dag pa'i blo gros

རྣམ་པར་དག་པའི་སློ་གྲོས།

viśuddhamati

A bodhisattva who in this sūtra is said to be one of the sons of King Dhṛtarāṣṭra and whose name is attested in *Upholding the Roots of Virtue* (Toh 101).

g.384 Viśuddhavyūharāja

rnam par dag pa bkod pa'i rgyal po

རྣམ་པར་དག་པ་བཀོད་པའི་རྒྱལ་པོ།

viśuddhavyūharāja

A bodhisattva who is a prince predicted to become the buddha Guṇāgradhārin, and whose name is attested in the Sanskrit manuscript of this sūtra.

g.385 Vulture Peak

bya rgod kyi phung po

གྲྭ་ཁྱུ་ཕུང་པོ།

gr̥dhrakūṭa

Definition from the 84000 Glossary of Terms:

The Gr̥dhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.386 Vyūharāja

bkod pa'i rgyal po

བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

A buddha attested in the Sanskrit manuscript of this sūtra, as well as in several texts including the *Lalitavistara* and the *Saddharmapuṇḍarīka*.

g.387 well bred

cang shes pa

ཅང་ཤེས་པ།

ājanya

Being the best of a particular kind, a combination of good breeding and good training, a term that is applied to animals as well as humans, and perhaps particularly of horses in the sense of a thoroughbred.

g.388 well known on account of their fame

mngon par shes pa mngon par shes pa

མངོན་པར་ཤེས་པ་མངོན་པར་ཤེས་པ།

abhijñānābhijñāta

A description of great disciples and bodhisattvas in some Mahāyāna sūtras, such as this one and the *Vimalakīrtinirdeśa*.

g.389 wheel-turning king

khos los sgyur ba'i rgyal po

ཁོ་ལོ་སྤྱུ་རབ་པའི་རྒྱལ་པོ།

cakravartin

An ancient, pan-Indian concept of the ideal human sovereign who rules over the world in a just manner following the laws of Dharma. Like a buddha, the *cakravartin* possesses the thirty-two marks of a great person, and his

appearance in the world is a rare and special event.

g.390 wisdom

shes rab

ཤེས་རབ།

prajñā

One of the perfections (*pāramitā*), but also a general mental state of discernment, the ability to understand and make fine distinctions among things, and to determine a proper course of action, which becomes actionable when wisdom is combined with skill in means (*upāya*).

g.391 wondrous transformation with superhuman powers

rdzu 'phrul dang rnam par 'phrul pa

རྩ་འཕྲུལ་དང་རྣམ་པར་འཕྲུལ་པ།

ṛddhivikurvaṇa

The term used generally to describe the performance of a wondrous display, but which often has the narrower sense of changing one thing into something else by means of superhuman powers.

g.392 world

*'jig rten · 'jig rten gyi kham*s

འཇིག་རྟེན། · འཇིག་རྟེན་གྱི་ཁམས།

loka · lokadhātu

Definition from the 84000 Glossary of Terms:

The term *lokadhātu* refers to a single four continent world-system illumined by a sun and moon, with a Mount Meru at its center and an encircling ring of mountains at its periphery, and with the various god realms above, thus including the desire, form, and formless realms.

The term can also refer to groups of such world-systems in multiples of thousands. A universe of one thousand such world-systems is called a chiliocosm (*sāhasralokadhātu*, *stong gi 'jig rten gyi kham*s); one thousand such chiliocosms is called a dichiliocosm (*dvisāhasralokadhātu*, *stong gnyis kyi 'jig rten gyi kham*s); and one thousand such dichiliocosms is called a trichiliocosm (*trisāhasralokadhātu*, *stong gsum gyi 'jig rten gyi kham*s). A trichiliocosm is the largest universe described in Buddhist cosmology.

In this text:

In this translation, the term “world” is generally used as a translation for both *loka* (“world”) and *lokadhātu* (which could also be rendered “galaxy” or “universe,” or more literally, a “container of worlds”), except in the case of the phrases “cosmos of a billion worlds” (*trisāhasramahāsāhasralokadhātu*), “galaxy of a thousand worlds” and “galaxy of a hundred thousand worlds,” since the English word “world” is flexible and can refer to both the earth and the universe more generally.

g.393 world of Yama

Gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

The realm where pretas are reborn, governed by Yama, the Lord of Death.

g.394 worthy one

dgra bcom pa

དགྲ་བཙུག་པ།

arhat

In this sūtra, used only as an epithet of the buddhas, and traditionally used as an epithet for someone who has achieved awakening and thereby is worthy (*arh*). The Tibetan translation derives from one of the traditional Buddhist etymologies of the term, and could be translated “one who has destroyed (*hata*) one’s enemies” (*ari*), the enemies here referring to the afflictions of lust, hatred, ignorance, and so forth.

g.395 wrong course of action

'gro ba ma yin par 'gro ba

འགྲོ་བ་མ་ཡིན་པར་འགྲོ་བ།

agatigamana

There are four wrong courses of action, as motivated by lust (*chanda*), hatred (*dveṣa*), delusion (*moha*), and fear (*bhaya*).

g.396 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 rule of the Great King Vaiśravaṇa.

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

g.397 Yama

gshin rje

གཤིན་རྗེ།

yama

The king of the realm of the ancestors and the lord of death generally.

g.398 Yāma Heaven

'thab bral

འཕགས་བྲལ།

yāma

The third of the six heavens of the desire realm, counting from lowest to highest.