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The Teaching on Dreams

Svapnanirdeśa

འཕགས་པ་སྤྲུལ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa rmi lam bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Teaching on Dreams”

Āryasvapnanirdeśanāmamahāyānasūtra

· Toh 48 ·

Degé Kangyur, vol. 39 (dkon brtsegs, ka), folios 203.b–237.a

TRANSLATED INTO TIBETAN BY

· Prajñāvarman · Yeshé Dé ·



First published 2024

Current version v 1.0.1 (2024)

Generated by 84000 Reading Room v2.26.0

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Teaching on Dreams
- c. Colophon
- n. Notes
- b. Bibliography
 - Source Text
 - Other Canonical Sources
 - Other Sources
- g. Glossary

SUMMARY

s.

- s.1 *The Teaching on Dreams* records the Buddha's description of one hundred and eight signs that may appear to bodhisattvas in their dreams. These signs indicate not only that those individuals are bodhisattvas, but also the range of bhūmis on which those bodhisattvas potentially reside, what obstacles they face, and what means they can use to overcome them. Many descriptions of the individual signs also include variations on the main sign that further specify the bodhisattvas' status. This sūtra offers a rare, detailed discourse on dream signs and their relation to the bodhisattva path, making it a uniquely important source on bodhisattva practice in Mahāyāna literature.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by Khenpo Kunga Sherab (University of Toronto) and Ben Wood (St. Francis College). Ben Wood wrote the draft introduction and Frances Garrett (University of Toronto) served as the project manager.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Tom Tillemans and Ryan Damron edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. André Rodrigues was in charge of the digital publication process.

ac.4 The translation of this text has been made possible through the generous sponsorship of Cosmo Namkha Namgyal Sucharitakul, Kuhn Sucharitakul, and Pema Choeden Namgyal Abrahams.

i.

INTRODUCTION

i.1

The Teaching on Dreams is the fourth text in the Heap of Jewels (Skt. *ratnakūṭa*; Tib. *kon brtsegs*) collection of sūtras. In this sūtra the Buddha explains the signs that may appear in the dreams of individuals on the bodhisattva path. One hundred and eight dream signs are listed and described in the text, each revealing a bodhisattva's level of attainment, the obstacles they may face, and the means they can use to overcome them. The descriptions generally follow a similar formula that begins with a description of the sign, the range of bhūmis it indicates, a statement about the bodhisattvas' remaining obstacles and practices to overcome them, and details on the variations of the sign related to each bhūmi. The highly structured nature of *The Teaching on Dreams* distinguishes this sūtra as one of the most methodically organized expositions of the bodhisattva's path of training and the ten-bhūmi scheme.¹

i.2

The Sanskrit word *bhūmi* (Tib. *sa*) means "ground," "level," or "stage," and is used in Mahāyāna contexts to refer to ten stages of training and realization bodhisattvas must traverse on their way to the awakening of buddhahood. The sūtra does not provide details on the bhūmis and their respective practices, and thus presumes an audience already familiar with the topic. Instead, the sūtra describes how the content of bodhisattvas' dreams can be interpreted to determine their status on the ten bhūmis. For a more detailed treatment of the bhūmis and the related practices of a bodhisattva, see other essential Mahāyāna sources such as *The King of Samādhis Sūtra*,² *Unraveling the Intent*,³ *The Jewel Cloud Sūtra*,⁴ and *The Ten Bhūmis*.⁵

i.3

The Teaching on Dreams is delivered by the Buddha Śākyamuni while he resides at Vulture Peak Mountain near Rājagṛha together with a large assembly of monks, bodhisattvas, and gods. The gods first request that the Buddha teach on dream signs so that future bodhisattvas might bolster their resolve to reach full awakening. After their request, the sūtra's main

interlocutor, the bodhisattva Vajrapramardin, rises from his seat and reaffirms the gods' request, this time in a series of verses that also praise the Buddha.

i.4 The Buddha assents to Vajrapramardin's request and announces that he will teach the assembly how to recognize practitioners of the bodhisattva path according to one hundred and eight dream signs. More precisely, the Buddha presents a series of signs that signal which of the bhūmis bodhisattvas reside on and what they must do to progress to the higher bhūmis. The sūtra begins with a list of all one hundred and eight signs, followed by a detailed presentation of each. Adhering to the same general pattern, each description begins with a general statement about the sign, which could for example be seeing the Tathāgata in specific circumstances, or seeing a specific place or object, or bodhisattvas witnessing themselves performing certain actions, etc. While some of these dreams are part of the standard dreams found in Indian manuals of dream interpretation, the vast majority of them have a specific Buddhist flavor.⁶ Each sign indicates a specific range of bhūmis—as few as two or as many as all ten—that the dreaming bodhisattva is currently on. The Buddha then explains how each sign also denotes the obstacles they will still face. These obstacles fall into the two broad categories, those that come from Māra's influence, and those that come from the individual's karmic obscurations. The Buddha then prescribes courses of action to remedy these impediments, which typically involve cultivating diligence and other qualities conducive to the path, serving Dharma teachers, and engaging in practices and actions that better orient them to the bodhisattva path. In a number of instances, the Buddha also prescribes the recitation of a discourse referred to as the *Three Sections* (Skt. *triskandhaka*; Tib. *phung po gsum pa*). *The Teaching on Dreams* does not explicitly cite from this source, making it hard to conclusively identify, but it likely refers to the three-stage confessional practice used to mend breaches of a bodhisattva's discipline, as found in *Determining the Vinaya: Upāli's Questions*.⁷

i.5 Following the general explanation of each dream sign and its implications, most signs also include a set of variations that indicate specific bhūmis. If one of these variant signs is seen, then the bhūmi that has been reached may be precisely ascertained. In this way, the formula for examining dreams taught by the Buddha in *The Teaching on Dreams* can be used by bodhisattvas to determine their progress on the bodhisattva bhūmis, understand what obstructs them, and apply the appropriate remedies to overcome those obstacles.

- i.6 The teaching concludes with a set of verses that assert the incomprehensibility of a bodhisattva's conduct and warn against judging a bodhisattva's behavior. The sūtra then closes with an account of the benefits of hearing this sūtra for those assembled there, and their celebration of the Buddha's instructions.
- i.7 There is no extant version of *The Teaching on Dreams* in Sanskrit. However, the sūtra was translated into Chinese with the title 淨居天子會 (*Jing ju tian zi hui*, Taishō 310-4). Traditionally, this translation is attributed to Dharmarakṣa (Zhu fa hu, 竺法護, c. 233-310), but the veracity of this attribution has been questioned.⁸ The Tibetan translation preserved in the Degé Kangyur, and the majority of other Kangyurs, lacks a translator's colophon, but the versions in the Lhasa, Narthang, and Stok Palace Kangyurs report that the text was translated by the Indian master Prajñāvarman and the Tibetan translator Yeshé Dé. This attribution, as well as the fact that *The Teaching on Dreams* is recorded in the Phangthangma (*'phang thang ma*)⁹ and Denkarma (*ldan kar ma*)¹⁰ imperial-period catalogs, indicates that the Tibetan translation was produced by the early ninth century.
- i.8 An extensive quotation from *The Teaching on Dreams* is found in the early tenth-century treatise *The Lamp for the Eye of Contemplation* (*bsam gtan mig sgron*) by Nupchen Sangyé Yeshé (*gnubs chen sangs rgyas ye shes*, ca. 844–mid-tenth century) in its chapter devoted to the gradualist Mahāyāna approach.¹¹ *The Teaching on Dreams* is also cited in *A Clear Differentiation of the Three Sets of Vows* (*sdom gsum rab dbye*) by Sakya Paṇḍita Kunga Gyaltzen (*sa skya paN+Di ta kun dga' rgyal mtshan*, 1182–1251).¹²
- i.9 This English translation is based on the Degé Kangyur edition, in consultation with the versions in the Stok Palace and Phukdrak Kangyurs, as well as the variants listed in the Comparative Edition (*dpe bsdur ma*) of the Kangyur. The sūtra is generally consistent across the Tibetan recensions consulted, but a few substantive variants have been noted.

**The Noble Mahāyāna Sūtra
The Teaching on Dreams**

1.

The Translation

[F.203.b] [B1]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing on Vulture Peak Mountain at Rājagṛha together with a great assembly of 60,000 monks, most of whom had set out for unsurpassable, completely perfect awakening. Present also was an assembly of great śrāvakas, all of whom had realized the various types of extrasensory cognitions.

1.3 After finishing his meal, the Blessed One entered such a samādhi that through its power Śakra, Brahmā, and the world protectors with their retinues who were present within this trichiliocosm came to where the Blessed One was staying. After they arrived, they bowed their heads to the Blessed One's feet and sat down to one side. Through the power of the Buddha's samādhi, every monk present in this great trichiliocosm came from the ten directions to where the Blessed One was staying. When they arrived, they prostrated, placing their heads at the feet of the Blessed One, and then sat down to one side. Through the power of that samādhi, every member of the eightfold assembly¹³ who was a practitioner of the Bodhisattva Vehicle also came to where the Blessed One was staying. When they arrived, they bowed their heads to the Blessed One's feet and sat down to one side. Next, from the Pure Abodes came the gods Joyful, Extremely Joyful, Joy in Realization, Excellent Joy, [F.204.a] Śrībhadrā, Completely Joyful, Īśvara, and Maheśvara, who, accompanying a multitude of other gods from the Pure Abodes, arrived where the Blessed One was staying. They then bowed their heads to the Blessed One's feet and sat down to one side. Once seated off to the side, the gods of the Pure Abodes addressed the Blessed One:

1.4 "Honorable Blessed One, the religious discourse called *Teaching the Signs of a Bodhisattva* was taught long ago by completely perfect buddhas and will be taught again in the future. Therefore, we ask the Blessed One to teach it for

the benefit of many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of gods and humans. Even after the Blessed One passes into parinirvāṇa, future bodhisattvas will hear this religious discourse and develop a powerful resolve to attain unsurpassable, completely perfect awakening. When they see their own virtues exactly as they are, they will not feel conceited in relation to others, nor will they act heedlessly out of pleasure. Even if they experience suffering, they will not be despondent.”

1.5 The Blessed One assented by not saying anything to the gods of the Pure Abodes. Then the bodhisattva Vajrapramardin, who knew of the request made by those gods, and knew that a large assembly had arrived, spoke these verses:

1.6 “I make this request of you, who are replete¹⁴ with a hundred good qualities.
I make this request of you, who delights both gods and humans.
I make this request of you, the defeater of Māra.
I make this request of you, supreme doctor to many beings. [F.204.b]

1.7 “You teach the Dharma with unerring speech.
With learning unsurpassed in the world of beings,
You cut through a hundred thousand doubts.
I make this request of you, who grants sight to beings.

1.8 “Incomparable like the sun, you remove darkness;
Pure like the moon, you shine cooling light.
You are unmoved by pleasure and pain, like Mount Meru.
I make this request of you, who has oceanic sublime qualities.

1.9 “Like the earth, you bear our wrongdoing.
Like water, you cleanse people’s impurities.
Like fire, you burn away webs of afflictions.
I make this request of you, who does not cycle through the three worlds.¹⁵

1.10 “Like a doctor, you heal beings.
Like Vaiśravaṇa, you give wealth to those you favor.
Like a cloud, you appease those tormented by thirst.
I make this request of you, valorous teacher with sublime speech.

1.11 “Skilled in discipline, you grant happiness upon happiness
To prideful beings beset with painful suffering,
And to villains rife with the stains of harsh afflictions.
I request this boon of you, whom beings call to mind.

1.12 “You are worshiped by masters modest¹⁶ and radiant,

- Those of steadfast intellect who are realized and reflective.
 Unequaled, guileless, and unbiased,¹⁷
 I request this boon of you, whose qualities are oceanic.
- 1.13 “You pacify the afflictions that cause strife among people.
 Ever valorous, your beautiful face is a source of joy.
 You have a gentle smile and a loving heart.
 I make this request of you, who has gone beyond the three worlds.
- 1.14 “With our ten fingers pressed together we make this praise to you.
 I appeal to you, Sugata possessing the ten powers.
 In accordance with this request, please instruct us
 In the conduct of those jewels among beings.¹⁸
- 1.15 “If they hear what the conduct of awakening is like,
 The hosts of gods and humans would adopt it as well.
 Please tell me of their signs as I’ve asked,
 So that I may know ‘This is a supreme person.’ ”
- 1.16 The Blessed One then said to the bodhisattva mahāsattva Vajrapramardin,
 “Vajrapramardin, [F.205.a] listen carefully and be attentive. I will explain to
 you the features, indications, and signs by which individuals following the
 Bodhisattva Vehicle can be recognized.”
- 1.17 The bodhisattva Vajrapramardin replied to the Blessed One, “Such is my
 request.” He then listened as the Blessed One instructed.
- 1.18 The Blessed One said to him, “Vajrapramardin, those who follow the
 Bodhisattva Vehicle may be recognized through one hundred and eight signs.
 What are the one hundred and eight signs?
- 1.19 “While asleep and dreaming, (1) seeing an image of the beautiful form of
 the Tathāgata speaking; (2) seeing the Tathāgata remain silent; (3) seeing the
 Tathāgata covered from head to toe; (4) seeing the Tathāgata with his face
 averted; (5) seeing the form of the Tathāgata fashioned out of clay; (6) seeing
 the form of the Tathāgata drawn in color; (7) seeing an image of the
 Tathāgata while walking;¹⁹ (8) seeing the Tathāgata teaching the Dharma to
 others; (9) seeing the Tathāgata miraculously flying through the sky; (10)
 seeing the Tathāgata pass into parinirvāṇa; (11) seeing the Tathāgata being
 cremated; (12) in a dream,²⁰ finding the Tathāgata’s physical relics; (13) in a
 dream, finding the Tathāgata’s hair; (14) in a dream, seeing caityas that have
 never been seen before; (15) in a dream, seeing jeweled caityas of the
 Tathāgata; (16) seeing caityas of the Tathāgata performing miracles; [F.205.b]
 (17) seeing the radiance of the Tathāgata; (18) in a dream, hearing but not
 seeing the Tathāgata; (19) perceiving themselves to have the form of the
 Tathāgata; (20) perceiving themselves to be the flowers, flower garlands,

frangrances, or unguents that are offered to or used to anoint a caitya of the Tathāgata; (21) seeing the Tathāgata wearing dirty clothes; (22) in a dream, hearing teachings that have never been heard before; (23) in a dream, understanding Dharma teachings that were not taught, and upon waking, being unable to recall anything about the teachings that have not been taught by anyone; (24) seeing a Dharma-teaching monk who had never been seen before; (25) in a dream, perceiving themselves sitting atop a Dharma throne teaching the Dharma; (26) in a dream, perceiving themselves to be fearless;²¹ (27) in a dream, seeing the seat of awakening; (28) seeing the Tathāgata walking; (29) seeing the Tathāgata turning the wheel of Dharma; (30) seeing the Tathāgata's parinirvāṇa stūpa; (31) finding the Tathāgata's robe; (32) finding the Tathāgata's alms bowl; (33) seeing the Tathāgata all alone; (34) seeing the Tathāgata surrounded by many people; (35) seeing the Tathāgata's parasol; (36) seeing a place visited by the Tathāgata; (37) seeing the Tathāgata's seat; (38) perceiving themselves offering food to the Tathāgata; (39) perceiving themselves offering clothes to the Tathāgata; (40) perceiving themselves offering flowers to the Tathāgata; [F.206.a] (41) perceiving themselves on a mountain; (42) in a dream, perceiving themselves to be naked; (43) in a dream, perceiving themselves to be in an intermediate direction;²² (44) in a dream, perceiving themselves going to a region never visited before; (45) in a dream, perceiving themselves to be in a river; (46) in a dream, seeing rain falling from the clouds; (47) in a dream, experiencing an earthquake; (48) in a dream, perceiving themselves to be in the midst of battle; (49) in a dream, perceiving themselves to be ill; (50) in a dream, perceiving themselves falling off a precipice into an abyss, unable to catch hold; (51) in a dream, perceiving themselves avoiding being killed; (52) in a dream, perceiving themselves among enemies; (53) in a dream, perceiving themselves flying through the sky; (54) in a dream, perceiving themselves holding a lamp; (55) in a dream, seeing a bodhisattva departing; (56) in a dream, finding a book; (57) in a dream, hearing the sound of a dhāraṇī; (58) in a dream, hearing the sound of samādhi; (59) in a dream, hearing the sound of the sūtras from among the extensive discourses; (60) in a dream, hearing the names of Dharma-teaching monks named 'so-and-so';²³ (61) in a dream, perceiving that they have gained confident eloquence in the verses;²⁴ (62) in a dream, perceiving that they have gained confident eloquence in the sūtras; (63) in a dream, hearing the sound of a Dharma treasure; (64) in a dream, hearing the name of a tathāgata from another world system; (65) hearing about a certain bodhisattva named 'so-and-so' from another world system; (66) perceiving themselves to be in the middle of an ocean; [F.206.b] (67) perceiving themselves collecting jewels; (68) perceiving themselves reaching the summit of Mount Meru; (69) perceiving themselves ascending a

mountain; (70) perceiving themselves on a mountain peak; (71) perceiving themselves climbing a tree; (72) seeing the best of elephants;²⁵ (73) perceiving themselves to be riding the best of elephants; (74) perceiving themselves riding a horse; (75) perceiving themselves performing an act of truth; (76) seeing a fruit tree; (77) seeing a flowering tree; (78) seeing a city never seen before; (79) seeing Lake Anavatapta; (80) seeing a god; (81) seeing a nāga; (82) perceiving themselves to be traveling to another Jambudvīpa; (83) perceiving themselves wearing white clothes; (84) perceiving themselves wearing a garland of jewels on their head; (85) perceiving themselves wearing an ornamented garland of flowers on their head; (86) perceiving themselves holding flower petals; (87) perceiving themselves beating a great drum or making other musical sounds; (88) watching a wolf seize the sun or the moon;²⁶ (89) perceiving themselves to be covered in filth; (90) perceiving themselves to be a king; (91) perceiving themselves to be in the presence of a king, the king's prime minister, or a large crowd of people; (92) perceiving themselves to be in a garden; (93) seeing a monastery, town, region, or country never seen before; (94) in a dream, finding a parasol; (95) [F.207.a] in a dream, perceiving themselves to be teaching the Dharma to a large group of people; (96) perceiving themselves entering another city; (97) perceiving themselves constructing a bridge; (98) perceiving themselves using a boat;²⁷ (99) in a dream, perceiving thunder and lightning coming from clouds; (100) in a dream, finding weapons or armor; (101) finding vessels; (102) in a dream, perceiving themselves revealing a path to beings; (103) in a dream, perceiving themselves entering a pleasure garden; (104) in a dream, seeing a bountiful harvest; (105) perceiving themselves caring for sick beings; (106) hearing a prediction of their awakening; (107) perceiving that they have reached completely perfect awakening; and (108) in a dream, finding a full pot.

1.20 “Vajrapramardin, if these one hundred and eight dream signs appear, you should recognize those individuals as practitioners of the Bodhisattva Vehicle.

1.21 1. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata speaking, and if those bodhisattvas have obtained the power of dhāraṇī, have obtained the extrasensory cognitions, or have performed an act of truth, see that as an indication that they are on the eighth bhūmi. If such bodhisattvas are close to attaining these qualities, consider them to be on one of the first seven bhūmis.

1.22 2. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata remaining silent, those bodhisattvas have accumulated karma that obscures the Dharma. That being the case, they should inspire themselves to listen to the Dharma and should render joyful service to people dedicated to reciting

the Dharma. [F.207.b] By doing so, those bodhisattvas' related karmic obscurations will be purified. Consider such individuals to be on one of the first seven bhūmis.

1.23 "If at that time those individuals are on the first bhūmi, they should recite *Three Sections* Dharma discourse three times a day and three times a night for seven years as an act of purification. If they are on the second bhūmi, they should recite it for six years. If on the third bhūmi, they should recite it for five years. If on the fourth bhūmi, they should recite it for four years. If on the fifth bhūmi, they should recite it for three years. If on the sixth bhūmi, they should recite it for two years. And if on the seventh bhūmi, they should recite it for one year.

1.24 3. "Vajrapramardin, if in a dream bodhisattvas see the Tathāgata covered from head to toe, they have separated beings from seeing their spiritual guides and from hearing the Dharma. This being the case, with a mind free of hostility they should provide beings with the requisites for developing confidence. By doing so, those bodhisattvas' related karmic obscurations will be purified. Consider those individuals to be novices.

1.25 4. "Vajrapramardin, if in a dream bodhisattvas see the Tathāgata with his face averted, it means they have created hindrances to becoming a renunciant and developed obscurations toward those who study the Dharma. This being the case, such bodhisattvas should maintain the practice of arranging the Dharma throne and encourage beings to listen to the Dharma. By doing so, those bodhisattvas' related karmic obscurations will be purified. Consider those individuals to be on one of the first seven bhūmis.

1.26 5. "Vajrapramardin, if in a dream bodhisattvas see the Tathāgata's form fashioned out of clay, consider them to be on the first bhūmi. Such bodhisattvas have criticized the conduct of a Dharma teacher and should therefore place a lamp at the top of a tathāgata's caitya or shrine containing Dharma texts. [F.208.a] This should be done with a mind free of hostility. By doing so, those bodhisattvas' related karmic obscurations will be purified. If bodhisattvas residing on one of the other bhūmis see signs of this kind, it should be recognized as the activity of Māra.

1.27 6. "Vajrapramardin, if in a dream bodhisattvas see the form of the Tathāgata drawn in color, consider them to be on one of the first five bhūmis. If those bodhisattvas perceive themselves making offerings of incense or flowers to the drawn image of the Buddha, consider them to be on the first bhūmi. If their palms are pressed together, consider them to be on the second bhūmi. If they offer praise, consider them to be on the third bhūmi. If they prostrate with their five limbs,²⁸ consider them to be on the fourth

bhūmi. If circumambulating, consider them to be on the fifth bhūmi. Such bodhisattvas should generate acceptance of the profound Dharma. Once they have done so, they will receive a prediction.²⁹

1.28 7. “Vajrapramardin, if in a dream bodhisattvas see an image of the Tathāgata walking away, it indicates that those bodhisattvas had been contemptuous in their recitation and instruction. They should therefore make an effort to be conscientious, should continuously create opportunities to listen to the Dharma, and should clean caityas of the tathāgatas. By doing so, their related karmic obscurations will be purified. Consider such bodhisattvas to be on the third bhūmi.

1.29 “What would it signify if those bodhisattvas saw the Tathāgata when they were walking somewhere else? If bodhisattvas see the Tathāgata while walking to the dining hall, consider them to be on the first bhūmi. If bodhisattvas see the Tathāgata while walking to the temple, consider them to be on the second bhūmi. If bodhisattvas see the Tathāgata while on their way to listen to the Dharma, consider them to be on the third bhūmi. If in meditative seclusion, consider them to be on the fourth bhūmi. [F.208.b] If living in solitude, consider them to be on the fifth bhūmi. If seen while walking or speaking, consider them to be on the sixth bhūmi. If seen while walking and making obeisance, consider them to be on the seventh bhūmi. If seen while walking and performing miracles, consider them to be on the eighth bhūmi. If while walking and manifesting emanations, consider them to be on the ninth bhūmi. If talking and speaking of emptiness while walking and looking right and left, consider them to be on the tenth bhūmi.

1.30 8. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata teaching the Dharma in the midst of an assembly but do not understand, consider them to be on any of the ten bhūmis. This sign is the result of disparaging a person who recites the Dharma of the Teacher’s parinirvāṇa by saying, ‘This is not done mindfully.’³⁰ Because of this, such bodhisattvas should strive to listen without parting from their spiritual guide and should stop looking for faults. By doing so, those bodhisattvas’ related karmic obscurations will be purified.

1.31 “If bodhisattvas hear the Tathāgata giving a discourse on generosity, consider them to be on the first bhūmi. If the discourse is on discipline, consider them to be on the second bhūmi. If the discourse is on patience, consider them to be on the third bhūmi. If the discourse is on diligence, consider them to be on the fourth bhūmi. If the discourse is on meditation, consider them to be on the fifth bhūmi. If the discourse is on insight, consider them to be on the sixth bhūmi. If the discourse is on great compassion, consider them to be on the seventh bhūmi. If the discourse is on

- the discernments, consider them to be on the eighth bhūmi. If the discourse is on samādhi, consider them to be on the ninth bhūmi. If the discourse is on the perfected powers, consider them to be on the tenth bhūmi.
- 1.32 9. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata miraculously flying through the sky, recognize that their awakening is predicted on the seventh bhūmi. Such bodhisattvas should collect themselves in meditative seclusion and acquire acceptance of the profound Dharma. By doing so, they will swiftly reach completely perfect awakening. [F.209.a]
- 1.33 “If bodhisattvas see the Tathāgata sitting in the sky, they are on the first bhūmi. If the Tathāgata is moving about, the bodhisattvas are on the second bhūmi. If the Tathāgata is standing on the earth emanating brilliant light, the bodhisattvas are on the third bhūmi. If the Tathāgata is standing while teaching Dharma, the bodhisattvas are on the fourth bhūmi. If the Tathāgata is performing miracles, the bodhisattvas are on the fifth bhūmi. If the Tathāgata is on the ground resting in meditation, the bodhisattvas are on the sixth bhūmi. If the Tathāgata is on the ground casting brilliant light upward, the bodhisattvas are on the seventh bhūmi. If the Tathāgata rises up, moves through the sky, and renders himself invisible, the bodhisattvas are on the eighth bhūmi.
- 1.34 10. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata passing into parinirvāṇa, they have abandoned the sacred Dharma and, even after renouncing, acted hypocritically and sought gain through dishonesty. This being the case, such bodhisattvas should strive to venerate the Three Jewels, offer clothing to Dharma teachers, and keep their three doors³¹ restrained. By doing so, those bodhisattvas’ related karmic obscurations will be purified. Consider them to be on one of the first five bhūmis.
- 1.35 11. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata being cremated, it is a sign that they have rejoiced in the decline of the Dharma under the influence of an evil companion. Consider those bodhisattvas to be on the first bhūmi. If they have only recently given rise to the mind set on awakening, consider them to be novices. Such bodhisattvas should recite the Dharma for a week, hold a lamp in front of a caitya of a tathāgata for an entire night, confess their evil actions three times a day and three times a night, and encourage beings to accept the sublime Dharma. By doing so, those bodhisattvas’ related karmic obscurations will be purified. [F.209.b]
- 1.36 12. “Vajrapramardin, if in a dream bodhisattvas find the Tathāgata’s physical relics, consider them to be on the third bhūmi. It is also a sign that those bodhisattvas will encounter a buddha in their next life, receive a prediction, and master the perfections.

- 1.37 “If bodhisattvas residing on other bhūmis find the Tathāgata’s physical relics in a dream it is a sign in the following ways. Consider bodhisattvas who find hair from the Tathāgata’s head to be on the first bhūmi. Fingernails indicate the second bhūmi, small particles indicate the third bhūmi, a tooth indicates the fourth bhūmi, a canine tooth indicates the fifth bhūmi, an ūrṇā indicates the sixth bhūmi, a hand indicates the seventh bhūmi, an uṣṇīṣa indicates the eighth bhūmi, individual parts of the body indicate the ninth bhūmi, and his entire body indicates the tenth bhūmi.
- 1.38 13. “Vajrapramardin, if in a dream bodhisattvas find scattered strands of hair from the Tathāgata’s head, consider those bodhisattvas to be on the ninth bhūmi. It is an indication that previous thus-gone, worthy, completely perfect buddhas had predicted the bodhisattvas’ awakening, and that all their karmic obscurations will be purified in their next life.
- 1.39 “If bodhisattvas who live as householders find strands of hair, consider them to be on the first bhūmi. If those who have renounced householder life find them, consider them to be on the second bhūmi. If bodhisattvas walking in the road find them, consider them to be on the third bhūmi. If found at a crossroads, consider those bodhisattvas to be on the fourth bhūmi. If found at the gates of a city, consider those bodhisattvas to be on the fifth bhūmi. If bodhisattvas find them when exiting, consider them to be on the sixth bhūmi. If the hairs are found in a garden, consider those bodhisattvas to be on the seventh bhūmi. If the hairs are found among people, consider those bodhisattvas to be on the eighth bhūmi. If they are found in the sky, consider those bodhisattvas to be on the ninth bhūmi. If they are found while meditating, consider those bodhisattvas to be on the tenth bhūmi.
- 1.40 14. “Vajrapramardin, if in a dream bodhisattvas see caityas that they have never seen before, you should recognize that those bodhisattvas have few karmic obscurations and that the activity of Māra affects them only slightly. [F.210.a] If those bodhisattvas rely on a spiritual guide, they will gain acceptance about phenomena and will also obtain the power of dhāraṇī. You should understand that such bodhisattvas can be on any of the ten bhūmis.
- 1.41 “If they see a caitya of the Tathāgata made out of clay, consider those bodhisattvas to be on the first bhūmi. If they see one made out of stone, consider them to be on the second bhūmi. If they see one made out of mortar, consider them to be on the third bhūmi. If they see one with a clean plinth and parasol, consider them to be on the fourth bhūmi. If they see one with clean stone pillars, consider them to be on the fifth bhūmi. If they see one laminated with gold, consider them to be on the sixth bhūmi. If they see one covered with a jeweled filigree, consider them to be on the seventh bhūmi. If they see one covered with a lattice of small bells, consider them to be on the

eighth bhūmi. Know that the signs seen on the first to seventh bhūmis may also be the activity of Māra. Ninth- and tenth-bhūmi bodhisattvas do not have mistaken dream visions.

1.42 15. “Vajrapramardin, if in a dream bodhisattvas see caityas of the Tathāgata that are adorned with jewels, before long those bodhisattvas will reach completely perfect awakening and captivate the minds of the gods. You should consider such bodhisattvas to be on the eighth bhūmi.

1.43 16. “Vajrapramardin, if in a dream bodhisattvas see caityas of the Tathāgata that perform miracles, it indicates that those bodhisattvas have purified all karmic obscurations in this life. Consider such bodhisattvas to be on the eighth bhūmi. Bodhisattvas too will think of them.

1.44 “On the first bhūmi, they should shun evil companions and cultivate faith. On the second bhūmi, they should seek out wisdom. On the third bhūmi, they should increase their conviction. On the fourth bhūmi, they should purify their mind. On the fifth bhūmi, they should use faith to experience conviction. On the sixth bhūmi, they should cultivate even-mindedness. [F.210.b] On the seventh bhūmi, they should feel conviction in the ultimate. On the eighth bhūmi, they should feel conviction in the displays.³² On the ninth bhūmi, they should experience confirmation. On the tenth bhūmi, they unmistakably see the qualities of those who reside elsewhere and whose signs have not appeared.³³ You should recognize that the signs on the first to the seventh bhūmis may also be the activity of Māra. Past those bhūmis Māra has no power to create hindrances.

1.45 17. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata’s radiance, consider those bodhisattvas to be on the third bhūmi. They should train in fulfilling the wishes of others.³⁴ If they are diligent, they will obtain the power of dhāraṇī and reach any of the ten bhūmis.

1.46 18. “Vajrapramardin, if in a dream bodhisattvas hear the Tathāgata but do not see him, consider those bodhisattvas to be on the fourth bhūmi. This indicates that when those bodhisattvas were wealthy kings they prevented beings from seeing the Buddha and, after renouncing, deceitfully criticized the Dharma. That being the case, such bodhisattvas should recite the *Three Sections* Dharma discourse day and night for a month.³⁵ By doing so, their related karmic obscurations will be purified.

1.47 19. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to have the form of the Tathāgata, recognize that those bodhisattvas are on the first bhūmi or are on one of the first nine bhūmis. Such bodhisattvas have the capacity to accomplish the power of dhāraṇī, samādhi, and the extrasensory cognitions. The Buddha will also think of those bodhisattvas, so they should cultivate even-mindedness. Such bodhisattvas will quickly achieve awakening and become completely and perfectly awakened.

- 1.48 “If those bodhisattvas see themselves giving alms to the Tathāgata while he stands, consider them to be on the first bhūmi. [F.211.a] If they give alms to the Tathāgata while he sits, consider them to be on the second bhūmi. If they give alms to the splendidly adorned Tathāgata, consider them to be on the third bhūmi. If they give alms to the Tathāgata surrounded by his relatives, consider them to be on the fourth bhūmi. If they give alms to the Tathāgata surrounded by many people, consider them to be on the fifth bhūmi. If they give alms to the Tathāgata flanked by two people, consider them to be on the sixth bhūmi. If they give alms to the Tathāgata resting in meditative composure in the midst of all displays, consider them to be on the seventh bhūmi. If they give alms to the Tathāgata who is uttering praises, consider them to be on the eighth bhūmi. If they give alms to the Tathāgata while he is performing miracles, consider them to be on the ninth bhūmi. You should realize that all of these signs may also be the activity of Māra.
- 1.49 20. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be the flowers, flower garlands, incense, or sandalwood powder presented to a caitya of the Tathāgata, or to be an unguent that anoints it, consider those bodhisattvas to be on one of the first five bhūmis.
- 1.50 “If those bodhisattvas were practicing the perfection of generosity, and upon waking could recall the signs of that generosity but did not feel conceit, consider them to be on the first bhūmi. If they did not feel conceit about their discipline, consider them to be on the second bhūmi. If they did not feel conceit about their patience, consider them to be on the third bhūmi. If they did not feel conceit about their diligence, consider them to be on the fourth bhūmi. If they did not feel conceit about their meditation, consider them to be on the fifth bhūmi. They should also have no hostility toward any being. Thus will they swiftly arrive at the level of nonregression.
- 1.51 21. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata wearing dirty clothes, consider those bodhisattvas to have great karmic obscurations and to be on one of the first four bhūmis.
- 1.52 “If those bodhisattvas experience extremely harmful unwanted circumstances, [F.211.b] consider them to be on the first bhūmi. If they experience mixed circumstances, consider them to be on the second bhūmi. If they experience them physically, consider those bodhisattvas to be on the third bhūmi. If they experience them mentally, consider those bodhisattvas to be on the fourth bhūmi. If they harm themselves in a dream, consider them to be on the fifth bhūmi. Perfected bodhisattvas do not experience any ripening of their karma in their dreams. Therefore, such bodhisattvas should eliminate excessive pride, encourage other beings to make offerings without feeling jealous, and repeatedly recite the *Three Sections* discourse. By doing so, their related karmic obscurations will be purified.

- 1.53 22. “Vajrapramardin, if in a dream bodhisattvas hear teachings that have never been heard before, recognize that those bodhisattvas have revered many buddhas, as well as many people who teach the Dharma. Consider those bodhisattvas to be on one of the first seven bhūmis. Such bodhisattvas should act in the manner they have been taught, and they will then swiftly find release in awakening.
- 1.54 “If those bodhisattvas hear various kinds of Dharma advice, consider them to be on the first bhūmi. If they receive advice on needing few possessions, consider them to be on the second bhūmi. If they receive advice on removing doubts, consider them to be on the third bhūmi. If they receive advice on dhāraṇīs, consider them to be on the fourth bhūmi. If they receive advice on characteristics,³⁶ consider them to be on the fifth bhūmi. If they receive advice on the ultimate, consider them to be on the sixth bhūmi. If they receive every kind of advice, consider them to be on the seventh bhūmi. This is how to understand each of the bhūmis and to recognize karmic obscurations.
- 1.55 23. “Vajrapramardin, if in a dream bodhisattvas understand Dharma teachings that were not taught, but upon waking no longer understand them, then those bodhisattvas have created karma that obscures the Dharma and have given the gift of Dharma mixed with material concerns. [F.212.a] That being the case, those bodhisattvas should venerate Dharma teachers and present them with offerings of all their material goods without holding back. They will thus purify the related karmic obscurations. Consider such bodhisattvas to be on the second bhūmi.
- 1.56 “If those bodhisattvas hear the Dharma in a dream but upon waking do not see anything, consider them to be on the first bhūmi. If upon waking they have not forgotten, consider them to be on the second bhūmi. Consider bodhisattvas who never falter to have received a prediction and to have mastered the six perfections. Bodhisattvas on the other bhūmis³⁷ do not lose what they have grasped and do not falter in any way. Thus, these signs can also be recognized as karmic obscurations or the activity of Māra.
- 1.57 24. “Vajrapramardin, if in a dream bodhisattvas see a Dharma-teaching monk they have never seen before, recognize that those bodhisattvas are in the thoughts of other bodhisattvas, have few karmic obscurations, and are little affected by the activity of Māra. If those bodhisattvas are diligent, they will also attain illumination. Consider such bodhisattvas to be on one of the first six bhūmis.
- 1.58 “If the monk is teaching the verses section but not the sūtra section, consider them to be on the first bhūmi. If the monk is teaching the sūtra section, consider those bodhisattvas to be on the second bhūmi. If the monk is teaching the verses section and the sūtra section, consider those

bodhisattvas to be on the third bhūmi. If the monk is teaching various sections, consider those bodhisattvas to be on the fourth bhūmi. If the monk is teaching the profound, consider those bodhisattvas to be on the fifth bhūmi. If the monk is teaching the discernments, consider those bodhisattvas to be on the sixth bhūmi.

1.59 25. “Vajrapramardin, if in a dream bodhisattvas perceive themselves sitting atop a Dharma throne teaching the Dharma, it indicates that they had prepared a Dharma throne for past buddhas, and did so themselves.³⁸ Consider such bodhisattvas to be suitable vessels to accept the profound, and to be on one of the first eight bhūmis.

1.60 “If those bodhisattvas are giving teachings reluctantly, consider them to be on the first bhūmi. If giving them enthusiastically, consider them to be on the second bhūmi. If giving connected teachings, consider them to be on the third bhūmi. [F.212.b] If giving sequential teachings, consider them to be on the fourth bhūmi. If giving teachings on a topic of great knowledge, consider them to be on the fifth bhūmi. If giving teachings on a topic for śrāvakas, consider them to be on the sixth bhūmi. If giving teachings on a topic for bodhisattvas, consider them to be on the seventh bhūmi. If giving teachings on a topic for buddhas, consider them to be on the eighth bhūmi.

1.61 26. “Vajrapramardin, if in a dream bodhisattvas perceive themselves having traveled somewhere,³⁹ those bodhisattvas have overcome their karmic obscurations and are far beyond the reach of Māra’s activity. Consider such bodhisattvas to be on one of the first nine bhūmis.

1.62 “If those bodhisattvas are somewhere free of danger,⁴⁰ consider them to be on the first bhūmi. If they are in a place where riches can be found, consider them to be on the second bhūmi. If they are in a place where the Dharma can be found, consider them to be on the third bhūmi. If they are in a place where they meet a spiritual guide, consider them to be on the fourth bhūmi. If they are in a place with a proper motivation, consider them to be on the fifth bhūmi. If they are in a place where they are in good physical health, consider them to be on the sixth bhūmi. If they are in a place where they are in good mental health, consider them to be on the seventh bhūmi. If they are in a place where they have the extrasensory cognitions, consider them to be on the eighth bhūmi. If they are in a place where they receive a prediction, consider them to be on the ninth bhūmi.

1.63 27. “Vajrapramardin, if in a dream bodhisattvas see the seat of awakening, consider those bodhisattvas to be close to a state of not regressing from awakening and to be on any one of the ten bhūmis.

1.64 “If bodhisattvas see the seat of awakening but do not see the Bodhi tree, consider them to be on the first bhūmi. If they also see the Bodhi tree, consider those bodhisattvas to be on the second bhūmi. If they see it

surrounded by many trees, consider those bodhisattvas to be on the third bhūmi. If they see it has abundant leaves, [F.213.a] consider those bodhisattvas to be on the fourth bhūmi. If they see it has abundant flowers, consider those bodhisattvas to be on the fifth bhūmi. If they see it has abundant fruit, consider those bodhisattvas to be on the sixth bhūmi. If they see cushions arranged there, consider those bodhisattvas to be on the seventh bhūmi. If they see the seat of awakening surrounded by people, consider those bodhisattvas to be on the eighth bhūmi. If they see it surrounded by nāgas, consider those bodhisattvas to be on the ninth bhūmi. If they see it surrounded by gods, and hear those gods call out “How delightful!” while scattering flowers, consider those bodhisattvas to be on the tenth bhūmi.

1.65 28. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata walking, it indicates that those bodhisattvas had been disrespectful when giving the gift of the Dharma. Such bodhisattvas should therefore diligently take joy in the attainment of others and in not focusing on faults. Consider those bodhisattvas to be on one of the first seven bhūmis.

1.66 “If they see the Tathāgata walking ungracefully, consider those bodhisattvas to be on the first bhūmi. If they see him walking gracefully, consider those bodhisattvas to be on the second bhūmi. If they see an arranged seat, consider those bodhisattvas to be on the third bhūmi. If they see him seated, consider those bodhisattvas to be on the fourth bhūmi. If they see him surrounded by trees, consider those bodhisattvas to be on the fifth bhūmi. If they see flowers strewn about him, consider those bodhisattvas to be on the sixth bhūmi. If they see him shaded by a canopy, consider those bodhisattvas to be on the seventh bhūmi.

1.67 29. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata turning the wheel of Dharma, [F.213.b] recognize that such bodhisattvas will never regress from any of the first seven bhūmis and that their karmic obscurations have been purified.

1.68 “If they see that a seat has not been arranged, consider those bodhisattvas to be on the first bhūmi. If they see that a seat has been arranged, consider those bodhisattvas to be on the second bhūmi. If they see that various seats have been arranged, consider those bodhisattvas to be on the third bhūmi. If they see that the seat has been strewn with flowers, consider those bodhisattvas to be on the fourth bhūmi. If they see a variety of canopies suspended overhead, consider those bodhisattvas to be on the fifth bhūmi. If they hear melodies coming from the sky, consider those bodhisattvas to be on the sixth bhūmi. If they see a white parasol covered with a web of jewels above the seat, consider those bodhisattvas to be on the seventh bhūmi.

- 1.69 30. “Vajrapramardin, if in a dream bodhisattvas sees the parinirvāṇa stūpa, consider those bodhisattvas to be on one of the first eight bhūmis, to be close to awakening, and to have few karmic obscurations.
- 1.70 “If they see the parinirvāṇa stūpa covered in dust, consider those bodhisattvas to be on the first bhūmi. If they see it dust-free and clean, consider those bodhisattvas to be on the second bhūmi. If they see different types of grass growing there, consider those bodhisattvas to be on the third bhūmi. If they see green grass growing there, consider those bodhisattvas to be on the fourth bhūmi. If they see that it is surrounded by various trees with blooming flowers, consider those bodhisattvas to be on the fifth bhūmi. If they see trees that are abundant with flowers and fruit, consider those bodhisattvas to be on the sixth bhūmi. If they see a variety of singing birds, consider those bodhisattvas to be on the seventh bhūmi. If they see that the stūpa is ornamented with banners, canopies, and parasols, consider those bodhisattvas to be on the eighth bhūmi. [F.214.a]
- 1.71 31. “Vajrapramardin, if in a dream bodhisattvas find the Tathāgata’s robe, consider those bodhisattvas to be on one of the first eight bhūmis. They should focus on recollecting the Buddha and thereby seek wisdom. Such bodhisattvas have few karmic obscurations.
- 1.72 “If they find a robe of the Tathāgata that is stained, consider those bodhisattvas to be on the first bhūmi. If they find a robe of the Tathāgata that is free of stains, consider those bodhisattvas to be on the second bhūmi. If they find a robe of the Tathāgata that has been dyed, consider those bodhisattvas to be on the third bhūmi. If they find a robe of the Tathāgata that is beaten and made exceedingly clean,⁴¹ consider those bodhisattvas to be on the fourth bhūmi. If they find a robe of the Tathāgata that shines with light, consider those bodhisattvas to be on the fifth bhūmi. If they find a robe of the Tathāgata that works miracles, consider those bodhisattvas to be on the sixth bhūmi. If they find one piece⁴² of the Tathāgata’s robes, consider those bodhisattvas to be on the seventh bhūmi. If they find the three pieces of the Tathāgata’s robes, consider those bodhisattvas to be on the eighth bhūmi. If such bodhisattvas make an effort, these signs will arise. If, however, they make no effort, the signs would not be attributable to the bodhisattvas but would be exclusively the activity of Māra.
- 1.73 32. “Vajrapramardin, if in a dream bodhisattvas find the Tathāgata’s alms bowl, those bodhisattvas are in the thoughts of the buddhas, are on the eighth bhūmi, and will be vessels for the light of Dharma. They should also cultivate acceptance of the absence of obscuration and thereby find release in awakening.

- 1.74 “If they find a flawed alms bowl, consider those bodhisattvas to be on the first bhūmi. If they find a flawless and empty alms bowl, [F.214.b] consider those bodhisattvas to be on the second bhūmi. If they find one that is full of delicious flavors, consider those bodhisattvas to be on the third bhūmi. If they find one with flowers, consider those bodhisattvas to be on the fourth bhūmi. If they find one with fruit, consider those bodhisattvas to be on the fifth bhūmi. If they find one with food, consider those bodhisattvas to be on the sixth bhūmi. If they find one full of fragrances, consider those bodhisattvas to be on the seventh bhūmi. If they find one wrapped with a flower garland, consider those bodhisattvas to be on the eighth bhūmi. If they find one together with a robe, consider those bodhisattvas to be on the ninth bhūmi. If they find one that came from empty space, consider those bodhisattvas to be on the tenth bhūmi. Unless these signs occur without conceit, they should be understood as the activity of Māra.
- 1.75 33. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata all alone, they should retire to solitude and diligently apply themselves to the samādhi of emptiness. Consider those bodhisattvas to be on the eighth bhūmi. Such bodhisattvas should exert themselves to purify their karmic obscurations with pure intentions. Thus, their karmic obscurations will be purified.
- 1.76 34. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata surrounded by many people, such bodhisattvas should bring many people together and be patient with their afflictions. Consider those bodhisattvas to be on one of the ten bhūmis. Awakening depends on diligence.
- 1.77 “If those bodhisattvas see the Tathāgata surrounded by śūdras and vaiśyas, consider them to be on the first bhūmi. If they see the Tathāgata surrounded by kṣatriyas, consider those bodhisattvas to be on the second bhūmi. If they see the Tathāgata surrounded by brahmins, [F.215.a] consider those bodhisattvas to be on the third bhūmi. If they see the Tathāgata surrounded by kings, consider those bodhisattvas to be on the fourth bhūmi. If they see the Tathāgata surrounded by nāgas, consider those bodhisattvas to be on the fifth bhūmi. If they see the Tathāgata surrounded by great kings,⁴³ consider those bodhisattvas to be on the sixth bhūmi. If they see the Tathāgata surrounded by numerous Śākras, consider those bodhisattvas to be on the seventh bhūmi. If they see the Tathāgata surrounded by numerous Brahmās, consider those bodhisattvas to be on the eighth bhūmi. If they see the Tathāgata surrounded by the gods of the Pure Abodes, consider those bodhisattvas to be on the ninth bhūmi. If they see the Tathāgata surrounded by bodhisattvas, consider those bodhisattvas to be on the tenth bhūmi. These are the signs, unless they are the activity of Māra. [B2]

- 1.78 35. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata’s parasol, consider those bodhisattvas to be on one of the first nine bhūmis. Unless it is the activity of Māra, such bodhisattvas have karmic obscurations. If they do not take pleasure in gain, honor, or praise, those bodhisattvas will quickly find release in awakening.
- 1.79 “If they see a parasol made of leaves, consider those bodhisattvas to be on the first bhūmi. If they see a parasol made of bamboo, consider those bodhisattvas to be on the second bhūmi. If they see a parasol made of birch,⁴⁴ consider those bodhisattvas to be on the third bhūmi. If they see a parasol made of wood, consider those bodhisattvas to be on the fourth bhūmi. If they see a parasol of leafy branches, consider those bodhisattvas to be on the fifth bhūmi. If they see an iron parasol, consider those bodhisattvas to be on the sixth bhūmi. If they see a golden parasol, [F.215.b] consider those bodhisattvas to be on the seventh bhūmi. If they see a jeweled parasol, consider those bodhisattvas to be on the eighth bhūmi. If they see a parasol strung with a web of small bells, consider those bodhisattvas to be on the ninth bhūmi. Up to the sixth bhūmi, understand that these signs might also be the activity of Māra.
- 1.80 36. “Vajrapramardin, if in a dream bodhisattvas see a place visited by the Tathāgata,⁴⁵ consider those bodhisattvas to be on one of the first ten bhūmis. Such bodhisattvas will find release if they sustain their diligence. Those bodhisattvas are predicted, and the terms of those predictions are fixed.
- 1.81 “If those bodhisattvas see the Tathāgata visiting a house, consider those bodhisattvas to be on the first bhūmi. If they see him in a doorway, consider those bodhisattvas to be on the second bhūmi. If they see him in a garden, consider those bodhisattvas to be on the third bhūmi. If they see the Tathāgata walking, consider those bodhisattvas to be on the fourth bhūmi. If they see him in a dwelling, consider those bodhisattvas to be on the fifth bhūmi. If they see him in meditative composure, consider those bodhisattvas to be on the sixth bhūmi. If they see him in a river, consider those bodhisattvas to be on the seventh bhūmi. If they see him on a mountain, consider those bodhisattvas to be on the eighth bhūmi. If they see him in the sky, consider those bodhisattvas to be on the ninth bhūmi. If they see him performing miracles, consider those bodhisattvas to be on the tenth bhūmi. These are the signs, unless they are the activity of Māra.
- 1.82 37. “Vajrapramardin, if in a dream bodhisattvas see the Tathāgata’s seat, consider those bodhisattvas to be on one of the first six bhūmis. They should take joy in tranquility. They will find release in awakening through it. Such bodhisattvas have few karmic obscurations.

- 1.83 “If those bodhisattvas see a seat that is not well made, consider those bodhisattvas to be on the first bhūmi. [F.216.a] If they see a seat that is well made, consider those bodhisattvas to be on the second bhūmi. If they see a seat that has been cleaned, consider those bodhisattvas to be on the third bhūmi. If they see a multicolored seat, consider those bodhisattvas to be on the fourth bhūmi. If they see an arranged seat, consider those bodhisattvas to be on the fifth bhūmi. If they see a seat that has been well arranged, consider those bodhisattvas to be on the sixth bhūmi. These are the signs, unless they are the activity of Māra.
- 1.84 38. “Vajrapramardin, if in a dream bodhisattvas perceive themselves offering food to the Tathāgata, consider those bodhisattvas to be on one of the first seven bhūmis. If they sustain their diligence, they will find release in awakening, but such bodhisattvas have minor karmic obscurations.
- 1.85 “If they offer alms to the Tathāgata after he has arrived in or departed a city, consider those bodhisattvas to be on the first bhūmi. If they offer alms to the Tathāgata while he resides in a city, consider those bodhisattvas to be on the second bhūmi. If they offer alms to the Tathāgata when he reaches a door, consider those bodhisattvas to be on the third bhūmi. If they offer the Tathāgata alms when he is walking the streets, consider those bodhisattvas to be on the fourth bhūmi. If they offer alms to the Tathāgata when he has reached the city gates, consider those bodhisattvas to be on the fifth bhūmi. If they offer alms to the Tathāgata while he is residing in the wilderness, consider those bodhisattvas to be on the sixth bhūmi. If they offer alms to the Tathāgata when he has reached a monastery, consider those bodhisattvas to be on the seventh bhūmi.
- 1.86 39. “Vajrapramardin, if in a dream bodhisattvas perceive themselves offering clothes to the Tathāgata, consider those bodhisattvas to be on one of the first eight bhūmis. Such bodhisattvas should endeavor in the samādhi of signlessness, and thereby find release in awakening. [F.216.b]
- 1.87 “If they respectfully offer clothes to the Tathāgata, consider those bodhisattvas to be on the first bhūmi. If they offer the Tathāgata white clothes, consider those bodhisattvas to be on the second bhūmi. If they offer the Tathāgata red clothes, consider those bodhisattvas to be on the third bhūmi. If they offer the Tathāgata multicolored clothes, consider those bodhisattvas to be on the fourth bhūmi. If they offer the Tathāgata clothes of a golden color, consider those bodhisattvas to be on the fifth bhūmi. If they offer the Tathāgata clothes decorated with jewels, consider those bodhisattvas to be on the sixth bhūmi. If they offer the Tathāgata clothes with colored patterns, consider those bodhisattvas to be on the seventh bhūmi. If they offer the Tathāgata radiant clothes, consider those bodhisattvas to be on the eighth bhūmi.

- 1.88 40. “Vajrapramardin, if in a dream bodhisattvas perceive themselves offering flowers to the Tathāgata, consider those bodhisattvas to be on one of the first six bhūmis. Such individuals have major karmic obscurations, and though they will make an effort to receive a prediction, it will appear only through much toil.
- 1.89 “If such bodhisattvas offer the Tathāgata withered flowers, consider those bodhisattvas to be on the first bhūmi. If they offer the Tathāgata fresh flowers, consider those bodhisattvas to be on the second bhūmi. If they offer the Tathāgata flowers of various colors, consider those bodhisattvas to be on the third bhūmi. If they scatter flowers on the Tathāgata, consider those bodhisattvas to be on the fourth bhūmi. If the bodhisattvas offer flowers from their hand to the hand of the Tathāgata, consider those bodhisattvas to be on the fifth bhūmi. If they offer the Tathāgata divine flowers, consider those bodhisattvas to be on the sixth bhūmi. [F.217.a] These are the signs unless they are the activity of Māra, or if they occur for two types of people: beginners and those with doubts.
- 1.90 41. “Vajrapramardin, if in a dream bodhisattvas perceive themselves on a mountain, they have experienced remorse and forsaken the Dharma. They will have major karmic obscurations, many illnesses, and be of limited insight. If they exert themselves without hostility toward any being, they will find release in awakening. Consider such bodhisattvas to be on one of the first five bhūmis. They should recite the *Three Sections* Dharma discourse three times a day and three times a night for seven years.
- 1.91 “While on the first bhūmi they should render joyful service to those who strive for the light of wisdom. While on the second bhūmi they should offer reverence and service. While on the third bhūmi they should make offerings to the Three Jewels. While on the fourth bhūmi they should cultivate acceptance of the profound Dharma. Regard them as bodhisattvas on one of the first five bhūmis.
- 1.92 42. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be naked, consider such bodhisattvas to have minor karmic obscurations. They should make an effort in realizing emptiness. Consider those bodhisattvas to be on one of the first four bhūmis.
- 1.93 “If they perceive themselves to be naked in a city, consider those bodhisattvas to be on the first bhūmi. If they perceive themselves to be naked in the center of a city, consider those bodhisattvas to be on the second bhūmi. If they perceive themselves to be naked in a wilderness, consider those bodhisattvas to be on the third bhūmi. If they perceive themselves to be naked on a mountain, consider those bodhisattvas to be on the fourth bhūmi. These are the signs, unless they are the activity of Māra.

- 1.94 43. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be in an intermediate direction, consider such individuals to have been abandoned by their spiritual guide and to be on the first bhūmi. [F.217.b] They will be of meager intelligence, profoundly lazy, experience much mental anguish and many harms, be hated by numerous people, have many diseases, and be distracted. They will renounce and turn from their roots of virtue. They will acquire material necessities only with great difficulty and will have many afflictions. Because those bodhisattvas have, for the sake of profit, denigrated Dharma teachers and even forsaken the Dharma, and because they have served Dharma teachers while being faithless, irreverent, and shameless, they should rely on Dharma teachers with sincerity. If they renounce all material things without any hostility, they will find release in awakening. Such bodhisattvas will reach the first six bhūmis, and so should exert themselves in eradicating their minor, middling, and major faults.
- 1.95 44. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to have gone to a region they have never visited before, they are under the influence of Māra and have karmic obscurations. They will be purified if they realize this and exert themselves. Consider such bodhisattvas to be on one of the first three bhūmis.
- 1.96 “They will arrive at the first bhūmi by diligently creating roots of virtue in the name of the Three Jewels. They will arrive at the second bhūmi by cultivating emptiness. They will arrive at the third bhūmi by accepting phenomena. When these signs appear to bodhisattvas residing on one of the first six bhūmis, they should be understood as the activity of Māra rather than karmic obscurations.
- 1.97 45. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be in a river, consider those bodhisattvas to be on one of the first five bhūmis. They have substantial amounts of both nonvirtuous and virtuous qualities. They will purify their related karmic obscurations if they do not feel anguish about forsaking their life,⁴⁶ if they shun evil companions, [F.218.a] and if they unhesitatingly rely on people who respect the Dharma. They rely on a spiritual guide so that they can sustain their Dharma practice with their malicious, coarse minds.
- 1.98 “If bodhisattvas perceive themselves entering a raging river, consider those bodhisattvas to be on the first bhūmi. If they perceive themselves entering a river with foam, consider those bodhisattvas to be on the second bhūmi. If they perceive themselves entering a river with large waves, consider those bodhisattvas to be on the third bhūmi. If they perceive themselves entering a river’s eddies, consider those bodhisattvas to be on the fourth bhūmi. If they perceive themselves entering a clear river, consider those bodhisattvas to be on the fifth bhūmi.

- 1.99 46. “Vajrapramardin, if in a dream bodhisattvas see rain falling from the clouds, they are significantly influenced by the activity of Māra. Consider those bodhisattvas be on any of the first seven bhūmis. When rich and powerful, such bodhisattvas brought ruin to Dharma teachers; after renouncing, they were overcome by profit and honor and so made unflattering statements about Dharma teachers and gave mistaken advice to diligent people. Thus, those bodhisattvas should focus on being patient, strive to listen, and end their obsession with profit and honor. If they dedicate their efforts to benefiting others, they will purify their related karmic obscurations.
- 1.100 “If they see rain falling from clouds shrouded in dust, consider those bodhisattvas to be on the first bhūmi. If they see it stirred up by the wind, consider those bodhisattvas to be on the second bhūmi. If they see it stirred up by the clouds, consider those bodhisattvas to be on the third bhūmi. If they see thundering clouds, consider those bodhisattvas to be on the fourth bhūmi. If they see clouds emitting lightning, [F.218.b] consider those bodhisattvas to be on the fifth bhūmi. If they see lightning strike, consider those bodhisattvas to be on the sixth bhūmi. If they see torrents of rain, consider those bodhisattvas to be on the seventh bhūmi. Know that the signs for any of the bhūmis may be the activities of Māra.
- 1.101 47. “Vajrapramardin, if in a dream bodhisattvas witness an earthquake, consider those bodhisattvas to be on the first bhūmi. When such bodhisattvas were just beginning, they were often caught up in conceptual reference points, thus for them both the influence of Māra and karmic obscurations are substantial. Because they instilled fear in many beings, they can purify the related karmic obscurations if they give beings the gift of fearlessness and restrain the three aspects.⁴⁷
- 1.102 “If they see the earth quake repeatedly, consider those bodhisattvas to be beginners on the first bhūmi. If they see a city destroyed or the population in chaos, consider those bodhisattvas to be on the second bhūmi. If they see a quake that lasts a long time, consider those bodhisattvas to be on the third bhūmi. If they see the earth quake because of an act of truth, consider those bodhisattvas to be on the fourth bhūmi. If they see the earth quake because of the activity of Māra, consider those bodhisattvas to be on the fifth bhūmi. If they see an earthquake that causes injuries, consider those bodhisattvas to be on the sixth bhūmi. If they see the earth quake from the use of dhāraṇīs, consider those bodhisattvas to be on the seventh bhūmi. If they see the most exalted of gods assemble after an earthquake, consider those bodhisattvas to be on the eighth bhūmi. If they see the radiant glow of the nāgas and Brahmā following an earthquake, consider those bodhisattvas to be on the

ninth bhūmi. If, following an earthquake, they see or hear the voice of the Tathāgata, consider those bodhisattvas to be on the tenth bhūmi. Thus, take to heart the signs for each of the bhūmis.

- 1.103 48. “Vajrapramardin, if in a dream bodhisattvas perceive themselves in the midst of battle, consider those bodhisattvas to be on one of the first four bhūmis. [F.219.a] For those who do not make a concerted effort on the seven lower bhūmis, these signs are the work of Māra. Such bodhisattvas followed teachers who taught what is not Dharma,⁴⁸ and, out of an obsession with profit and honor, shunned teachers of the Dharma or served them deceptively. Those bodhisattvas will purify their karmic obscurations and find release in awakening if they train in skillful methods and practice the perfections with utmost sincerity.
- 1.104 “If bodhisattvas see a battle where they live, consider them to be on the first bhūmi. If they see weapons flying, consider them to be on the second bhūmi. If they see a rain of earth and sticks, consider them to be on the third bhūmi. If they see people reviling and rebuking each other, consider them to be on the fourth bhūmi. For those who put forth no effort, these signs are the work of Māra.
- 1.105 49. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be ill, consider those bodhisattvas to be on the first or second bhūmi. They have numerous hindrances to all their worldly and spiritual activities. What they gathered through the Dharma they later split apart, and the material goods they once offered they later took back. Their karmic obscurations will be purified and they will find release in awakening if they present any suitable offering to people who teach the Dharma and make those offerings with a mind free of hostility. When those residing on other bhūmis perceive themselves to be ill in a dream, they should understand this to be the work of Māra.
- 1.106 50. “Vajrapramardin, if in a dream bodhisattvas perceive themselves falling off a precipice into an abyss and are unable to catch hold, it indicates that in the past those bodhisattvas’ intentions were corrupted. It shows they are deceitful, frequently disrespectful, always have numerous karmic obscurations, are significantly influenced by Māra, and are physically feeble and mentally weak. [F.219.b] When they receive Dharma instruction, they quickly see their import and feel inspired, but it later fades away. When giving gifts, they do so with a sense of regret and feel doubt about it afterward. Anything they say that accords with the Dharma will fade away.⁴⁹ Such bodhisattvas will frequently see their wealth and patience diminish, have many conceptual reference points, rely on those who teach what is not the Dharma, and not respect people who revere the profound. Consider those bodhisattvas to be on the second bhūmi.

- 1.107 “If bodhisattvas perceive themselves falling from a precipice into swords, consider those bodhisattvas to be on the first bhūmi. If they perceive themselves falling from a cliff into an abyss, consider those bodhisattvas to be on the second bhūmi. Those who reside on other bhūmis perceive themselves falling into a chasm due to karmic obscurations, not the work of Māra. They will purify these karmic obscurations if they practice generosity that goes beyond worldly generosity three times a day and three times a night for three months, and if they make offerings to those with knowledge while maintaining an attitude free of hostility. Those bodhisattvas will also find release in awakening.
- 1.108 51. “Vajrapramardin, if in a dream bodhisattvas perceive that they are saved from being killed, they are significantly influenced by Māra but have no karmic obscurations. They should cultivate the samādhi of wishlessness and ground themselves in loving kindness. Consider such bodhisattvas to be on the any of the first six bhūmis.
- 1.109 “If those bodhisattvas perceive that they are saved from being killed in the wilderness, consider them to be on the second bhūmi. If they perceive that they are saved from being killed in the vicinity of a town, consider those bodhisattvas to be on the third bhūmi. If they perceive that they are saved from being killed while among relatives, consider those bodhisattvas to be on the sixth bhūmi. [F.220.a] For those who make no effort, beginners, and those deficient in their determination, these signs are the work of Māra because they cause one to turn back from awakening.
- 1.110 52. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be among enemies, consider those bodhisattvas to be on one of the first five bhūmis. When those bodhisattvas were kings, they insulted someone observing discipline, and because of that have many enemies and obstacles. Such bodhisattvas should practice being without support,⁵⁰ orient themselves toward the final limit in which obscurations are absent,⁵¹ and should be singularly focused on being of benefit. By doing so, their karmic obscurations will be purified and they will find release in awakening.
- 1.111 “If those bodhisattvas perceive themselves in the midst of people brandishing a variety of weapons, consider them to be on the first bhūmi. If they perceive themselves in the midst of people brandishing only one type of weapon, consider those bodhisattvas to be on the second bhūmi. If they perceive themselves in the midst of people brandishing clubs, consider those bodhisattvas to be on the third bhūmi. If they perceive themselves in the midst of people brandishing stones, consider those bodhisattvas to be on the fourth bhūmi. If they perceive themselves in the midst of people with nothing in their hands, consider those bodhisattvas to be on the fifth bhūmi. You should understand other signs to be the activity of Māra.

- 1.112 53. “Vajrapramardin, if in a dream bodhisattvas perceive themselves flying through the sky, they have attained the acceptance that phenomena do not arise and dwell at the threshold of transcending conceptual reference points. The gods think of those bodhisattvas. Such bodhisattvas should practice cleanliness, be constantly diligent, be intent on cultivating the mind of awakening,⁵² and not spend a long time in the company of beings. By doing so, their related karmic obscurations will be purified [F.220.b] and they will find release in awakening.
- 1.113 “Consider such bodhisattvas to be on one of the first seven bhūmis. If they perceive themselves moving through the sky giving gifts, consider those bodhisattvas to be on the first bhūmi. If they see ṛṣis, consider those bodhisattvas to be on the second bhūmi. If they see ascetics, consider those bodhisattvas to be on the third bhūmi. If they see nāgas, consider those bodhisattvas to be on the fourth bhūmi. If they see gods, consider those bodhisattvas to be on the fifth bhūmi. If they see Brahmā, consider those bodhisattvas to be on the sixth bhūmi. If they see a bodhisattva or a tathāgata, consider those bodhisattvas to be on the seventh bhūmi. These are the signs, unless they are the activity of Māra.
- 1.114 54. “Vajrapramardin, if in a dream bodhisattvas perceive themselves holding a lamp in their hand, those bodhisattvas should perfect the light of the Dharma. Consider those bodhisattvas to be on one of the first five bhūmis. If such bodhisattvas were to disregard life and limb, cultivate disinterest in worldly affairs, and be unhesitating in acting with wisdom, their related karmic obscurations would be purified and they would find release in awakening.
- 1.115 “Bodhisattvas on the first bhūmi should take delight in focusing on reference points. Bodhisattvas on the second bhūmi should take delight in meditation. Bodhisattvas on the third bhūmi should take delight in loving kindness. Bodhisattvas on the fourth bhūmi should take delight in compassion. Bodhisattvas on the fifth bhūmi should take delight in equanimity.
- 1.116 “Bodhisattvas on the first bhūmi who wish to achieve illumination should train in recollecting the Buddha. Bodhisattvas on the second bhūmi should give the gift of supreme joy. Bodhisattvas on the third bhūmi should seek opportunities to hear teachings. Bodhisattvas on the fourth bhūmi should cultivate dhāraṇī. Bodhisattvas on the fifth bhūmi should cultivate emptiness. By doing so, those bodhisattvas will achieve illumination. [F.221.a]
- 1.117 55. “Vajrapramardin, if in a dream bodhisattvas see another bodhisattva departing, consider those bodhisattvas to be on one of the first six bhūmis. From that moment onward such bodhisattvas have attained the state of

nonregression and establish the prediction that they will become a buddha at a specific time.

1.118 “If those bodhisattvas see another bodhisattva departing on foot, consider them to be on the first bhūmi. If those bodhisattvas see another bodhisattva departing on an ox cart, consider them to be on the second bhūmi. If those bodhisattvas see another bodhisattva departing on a horse-drawn cart, consider them to be on the third bhūmi. If those bodhisattvas see another bodhisattva departing on an elephant-drawn cart, consider them to be on the fourth bhūmi. If those bodhisattvas see another bodhisattva departing on a human-drawn cart, consider them to be on the fifth bhūmi. If those bodhisattvas see another bodhisattva departing through the sky, consider them to be on the sixth bhūmi. These are the signs, unless they are the activity of Māra.

1.119 56. “Vajrapramardin, if in a dream bodhisattvas find a book, consider those bodhisattvas to be on one of the first three bhūmis. Although such bodhisattvas met with a lot of opposition and faced much abuse, no obstacles were created. They should confess their evil deeds many times and be consistent in their effort. By doing so, their karmic obscurations will be purified and they will find release in awakening.

1.120 “If bodhisattvas find a book on worldly matters or one pertaining to śrāvakas, consider those bodhisattvas to be on the first bhūmi. If they find a book containing the *Perfection of Knowledge*, consider those bodhisattvas to be on the second bhūmi. If they find a book of profound teachings, consider those bodhisattvas to be on the third bhūmi. If they find a book that was given to an industrious person by a god, bodhisattva, or tathāgata seated on a Dharma seat, consider them to be on one of the first seven bhūmis.

1.121 57. “Vajrapramardin, [F.221.b] if in a dream bodhisattvas hear the sound of a dhāraṇī, consider those bodhisattvas to be on one of the first six bhūmis and to have received dhāraṇīs directly from the Buddha. Such bodhisattvas have few karmic obscurations but are significantly hindered by the activity of Māra. Therefore, they should give the gift of confident eloquence and strive to be those who do not search for faults.⁵³ By doing so, they will purify their related karmic obscurations and find release in awakening.

1.122 “If those bodhisattvas hear the words of a dhāraṇī that has been rendered in verse, consider them to be on the first bhūmi. If they hear the words of a dhāraṇī has been rendered in syllables, consider those bodhisattvas to be on the second bhūmi. If they hear the words of a dhāraṇī that has been rendered in elegant writing, consider those bodhisattvas to be on the third bhūmi. If they hear the words of a dhāraṇī that is upheld by nāgas, consider those bodhisattvas to be on the fourth bhūmi. If they hear the words of a

dhāraṇī that is upheld by the gods, consider those bodhisattvas to be on the fifth bhūmi. If they hear the words of a dhāraṇī of ultimate truth, consider those bodhisattvas to be on the sixth bhūmi.

1.123 58. “Vajrapramardin, if in a dream bodhisattvas hear the sound of samādhi, consider those bodhisattvas to be on one of the first eight bhūmis. Such bodhisattvas should not harbor strong attachment to the triple world and take constant delight in solitude. They have few karmic obscurations and are only influenced by Māra to a small degree. Nevertheless, those bodhisattvas have a predominance of obscurations due to the afflictions, and thus should listen to many types of Dharma teachings and examine those teachings repeatedly. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.124 “A samādhi that involves both concepts and analysis indicates those bodhisattvas to be on the first bhūmi. A samādhi that involves analysis but no concepts indicates those bodhisattvas to be on the second bhūmi. [F.222.a] A samādhi that involves neither concepts nor analysis indicates those bodhisattvas to be on the third bhūmi. The brahmā states indicate those bodhisattvas to be on the fourth bhūmi. The samādhi of emptiness indicates those bodhisattvas to be on the fifth bhūmi. The fulfillment of all purposes indicates those bodhisattvas to be on the sixth bhūmi. Great knowledge indicates those bodhisattvas to be on the seventh bhūmi. Accomplishing the full array of buddhas⁵⁴ indicates those bodhisattvas to be on the eighth bhūmi.

1.125 59. “Vajrapramardin, if in a dream bodhisattvas hear the sound of sūtras from the extensive discourses section, consider those bodhisattvas to be on one of the first six bhūmis. They should revere the Dharma and be patient about release. Such bodhisattvas have few obscurations and are slow to develop realization. They should therefore have a singularly inquisitive disposition and hold in high esteem those who are reverent. By doing so, the bodhisattvas’ related karmic obscurations will be purified.

1.126 “If those bodhisattvas hear the words of sūtras on the perfection of generosity, consider them to be on the first bhūmi. If they hear the words of sūtras on the perfection of discipline, consider them to be on the second bhūmi. If they hear the words of sūtras on the perfection of patience, consider them to be on the third bhūmi. If they hear the words of sūtras on the perfection of diligence, consider them to be on the fourth bhūmi. If they hear the words of sūtras on the perfection of meditation, consider them to be on the fifth bhūmi. If they hear the words of sūtras on the perfection of knowledge, consider them to be on the sixth bhūmi. Not included here are those who have made strenuous efforts, who have received blessings from the Buddha, or who have exceedingly earnest intent.

- 1.127 60. “Vajrapramardin, if in a dream bodhisattvas hear of a Dharma-teaching monk named ‘so-and-so,’⁵⁵ consider those bodhisattvas to be on one of the first four bhūmis. Such bodhisattvas should rely on a spiritual guide. They have many obstacles, experience much regret, and have meager insight. [F.222.b] They should not feel malice toward any being, be wise in skillful means, be guided by skillful means,⁵⁶ and be free of uncertainty. By doing so, those bodhisattvas’ related karmic obscurations will be purified and they will find release in awakening.
- 1.128 “If those bodhisattvas hear the name of a monk whom they have not seen before, consider them to be on the first bhūmi. If they hear the name of a monk whom they have seen before,⁵⁷ consider them to be on the second bhūmi. If they hear the name of a monk who is from another world system, consider them to be on the third bhūmi. If they hear the name of a monk who is one birth away from awakening, consider them to be on the fourth bhūmi. Such bodhisattvas should aspire to the higher bhūmis.
- 1.129 61. “Vajrapramardin, if in a dream bodhisattvas perceive that they have gained confident eloquence in the verses, consider those bodhisattvas to be on one of the first three bhūmis. Such bodhisattvas have an abundance of confident eloquence, but if they forsake three qualities they will quickly attain illumination. What are the three qualities? Being envious of bodhisattvas worshiped by others, desiring profit and honor, and resorting to deceit. Bodhisattvas should forsake those three qualities. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.130 “If those bodhisattvas have confident eloquence in a few verses, consider them to be on the first bhūmi. If they have confident eloquence in a variety of verses, consider them to be on the second bhūmi. If they have confident eloquence in verses on the profound, consider them to be on the third bhūmi. If they have confident eloquence in verses of many types, consider them to be on a higher bhūmi.
- 1.131 62. “Vajrapramardin, if in a dream bodhisattvas perceive that they have gained confident eloquence in the sūtras, consider those bodhisattvas to be on one of the first eight bhūmis. They have many enemies and many good qualities. They should therefore adopt a disposition of genuine cheerfulness and should worship those who are uniquely exalted as well as people who behave appropriately. [F.223.a] They should avoid feeling pride in their learning. By doing so, their related karmic obscurations will be purified, as well as those karmic obscurations that have occurred in their dreams. Those that they do experience will be weaker. Such bodhisattvas will find release in awakening.

- 1.132 “If those bodhisattvas have confident eloquence in *The Fourfold Accomplishment*,⁵⁸ they are on the first bhūmi. If they have confident eloquence in sūtras on accomplishing frugality, they are on the second bhūmi. If they have confident eloquence in sūtras on various accomplishments, they are on the third bhūmi. If they have confident eloquence in sūtras on accomplishing former deeds,⁵⁹ they are on the fourth bhūmi. If they have confident eloquence in sūtras on practicing in the three times, they are on the fifth bhūmi. If they have confident eloquence in the *perfection of insight* sūtras, they are on the sixth bhūmi. If they have confident eloquence in the profound sūtras, they are on the seventh bhūmi. If they have confident eloquence in the ascertainment of all things, consider them to be on the eighth bhūmi.
- 1.133 63. “Vajrapramardin, if in a dream bodhisattvas hear the sound of a Dharma treasure, consider them to be on one of the first seven bhūmis. Such bodhisattvas have many obscurations due to the afflictions, but few karmic obscurations. They should cultivate an inquisitive nature and faithfully engender reverence. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.134 “If those bodhisattvas perceive themselves hearing the sound of a Dharma treasure while in a town, consider them to be on the first bhūmi. If they perceive it while in a residence, consider them to be on the second bhūmi. If they perceive it while in a monastery, consider them to be on the third bhūmi. If they perceive it while in solitude, consider them to be on the fourth bhūmi. If they perceive it while on a seat, consider those bodhisattvas to be on the fifth bhūmi. If they perceive it while in a pleasure garden, consider them to be on the sixth bhūmi. If they perceive it while on a mountain summit, consider them to be on the seventh bhūmi.
- 1.135 64. “Vajrapramardin, if in a dream bodhisattvas hear the name of a tathāgata from another world system that they have never heard of before, [F.223.b] those bodhisattvas are predicted to reside on any of the first eight bhūmis and will find release through the power of pride. Such bodhisattvas have come under the strong influence of Māra’s activity and have many karmic obscurations. If they worship those who are worthy of worship and do not judge the actions of others, their related karmic obscurations will be purified and they will find release in awakening.
- 1.136 “If those bodhisattvas feel pride in their magnanimity, they are on the first bhūmi. If they feel pride in their discipline, they are on the second bhūmi. If they feel pride in their learning, they are on the third bhūmi. If they feel pride in their industriousness, they are on the fourth bhūmi. If they feel pride in their frugality, they are on the fifth bhūmi. If they feel pride in their knowledge, they are on the sixth bhūmi. If they feel pride in their confident

eloquence, they are on the seventh bhūmi. If they feel pride in their blessings, they are on the eighth bhūmi. 'Pride' entails reaching the culmination of all activities.

1.137 65. "Vajrapramardin, if in a dream bodhisattvas hear the name of 'so-and-so' bodhisattva from 'such-and-such' world system, consider those bodhisattvas to be on one of the first five bhūmis. You should recognize that those bodhisattvas are thought of by other bodhisattvas and have few obscurations due to the afflictions. If they rid themselves of excessive pride and deeply honor those close to them, their related karmic obscurations will be purified and they will find release in awakening.

1.138 "If they hear the name of a bodhisattva who has obtained dhāraṇī, they are on the first bhūmi. If they hear the name of one who has renounced, they are on the second bhūmi. If they hear the name of one who practices austerities, they are on the third bhūmi. If they hear the name of one who has subdued Māra at the seat of awakening, they are on the fourth bhūmi. If they hear the name of one who has obtained completely perfect awakening, they are on the fifth bhūmi. If they both hear of and see such bodhisattvas repeatedly, they are on the higher bhūmis.⁶⁰ If they hear the name of one who is unsteady and weak in their determined resolve, they are on the first bhūmi. [F.224.a] If they hear the name of one who is filled with remorse, they are on the second bhūmi. If they hear the name of one who commits evil, they are on the third bhūmi. If they hear the name of one who is utterly careless, they are on the fourth bhūmi. If they hear the name of one who has much tranquility, they are on the fifth bhūmi.

1.139 66. "Vajrapramardin, if in a dream bodhisattvas perceive themselves to be in the middle of an ocean, recognize that those bodhisattvas are indicated as being on one of the first eight bhūmis. Such bodhisattvas should master their learning, be diligent, and be inspired toward insight. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.140 "If those bodhisattvas see that they are not moving, consider them to be on the first bhūmi. If they see that they have moved toward the shore, consider them to be on the second bhūmi. If they see themselves on a plank of wood, consider them to be on the third bhūmi. If they see themselves getting into a boat made of skins, consider them to be on the fourth bhūmi. If they see themselves seated in a boat, consider them to be on the fifth bhūmi. If they see themselves in the water, consider them to be on the sixth bhūmi. If they see themselves standing up in a boat, consider them to be on the seventh bhūmi. If they see themselves escaping to the far shore in a boat filled with every jewel, consider them to be on the eighth bhūmi.

- 1.141 67. “Vajrapramardin, if in a dream bodhisattvas perceive themselves collecting jewels, consider those bodhisattvas to be on one of the first three bhūmis. Such bodhisattvas have experienced a lot of harm and have acquired virtuous qualities through suffering. They should desire the Dharma, try not to vex Dharma teachers, and be appreciative of what they have done. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.142 “If they find jewels that have been unearthed, consider them to be on the first bhūmi. If they find jewels mixed with dirt, consider them to be on the second bhūmi. [F.224.b] If they find jewels mixed with grass, consider them to be on the third bhūmi. These are the signs for those who are industrious. For those who are not industrious, these signs could be the work of Māra, especially if they occur to bodhisattvas on the sixth bhūmi. Those on the fourth bhūmi who lack effort are not free of the activity of Māra or karmic obscurations.
- 1.143 68. “Vajrapramardin, if in a dream bodhisattvas perceive themselves reaching the summit of Mount Meru, recognize that those bodhisattvas will not regress from the first five bhūmis. Such bodhisattvas came under the sway of evil companions, relied on deceit, and were often uninspired. Therefore, they only produce a few good qualities. They should serve a spiritual guide, be guileless, and regularly cultivate inspiration. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.144 “If they perceive themselves climbing to Mount Meru’s summit, they are on the sixth bhūmi. If they ascend and then stand up, they are on the seventh bhūmi. If they look to the four directions, they are on the eighth bhūmi. If seated, they are on the ninth bhūmi. If they cause the summit to shake, they are on the tenth bhūmi. Bodhisattvas on the first to the seventh bhūmis who are industrious, have excellent intention, or are under the care of a spiritual guide will see these signs as the work of Māra.⁶¹
- 1.145 69. “Vajrapramardin, if in a dream bodhisattvas perceive themselves ascending a mountain, consider those bodhisattvas to be on one of the first five bhūmis. Such bodhisattvas have experienced harm of every type. Because they have disparaged Dharma teachers, they should be open with all of their possessions. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.146 “On the first bhūmi, those bodhisattvas should recite the *Three Sections* Dharma discourse. [F.225.a] On the second bhūmi, they should train in recollecting the Buddha. On the third bhūmi, they should cultivate emptiness. On the fourth bhūmi, they should cultivate great compassion. On the fifth bhūmi, they should engage in insight meditation.

- 1.147 “If those bodhisattvas perceive themselves ascending a mountain, consider them to be on the first bhūmi. If they have reached the midpoint, consider them to be on the second bhūmi. If they have reached the summit, consider them to be on the third bhūmi. If they are looking out from the mountain,⁶² consider them to be on the fourth bhūmi. If seated, consider them to be on the fifth bhūmi.
- 1.148 70. “Vajrapramardin, if in a dream bodhisattvas perceive themselves on a mountain peak, consider those bodhisattvas to be on one of the first seven bhūmis. Such bodhisattvas possess few karmic obscurations but are predominantly affected by Māra’s activity. They should therefore give up their beloved possessions, honor their relations, and please others who are close to them. By doing so, their related karmic obscurations will be purified and they will find release in awakening. The seven great mountains correspond to the seven bhūmis, while Mount Meru corresponds to the remaining bhūmis.⁶³
- 1.149 71. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be climbing a tree, consider those bodhisattvas to be on one of the first four bhūmis. Such bodhisattvas are only moderately influenced by the activity of Māra and have a moderate amount of karmic obscurations. They should rely on spiritual guides who have achieved illumination, and from time to time also rely on spiritual guides who are able to clear away their doubts about the Dharma. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.150 “If those bodhisattvas climb a shade tree with an abundance of leaves, they are on the first bhūmi. If it is a fragrant tree, they are on the second bhūmi. If it is a flowering tree, they are on the third bhūmi. If it is a fruit tree, they are on the fourth bhūmi. These are the signs for those who are industrious, [F.225.b] but are the work of Māra for those who are not industrious. Those on higher bhūmis see trees that are abundant in every way, unless the signs are the ripening of karma.
- 1.151 72. “Vajrapramardin, if in a dream bodhisattvas see the best of elephants, consider those bodhisattvas to be on one of the first six bhūmis. Such bodhisattvas have not trained in insight in the same way they trained in generosity, and thus find it difficult to produce roots of virtue. They should cultivate faith and frequently engage in investigation. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.152 “If they see the best of elephants when it is unclean, they are on the first bhūmi. If they see one that is clean, they are on the second bhūmi. If they see one with six tusks, they are on the third bhūmi. If they see one adorned with

ornaments, they are on the fourth bhūmi. If they see one adorned with a banner and parasol, they are on the fifth bhūmi. If they see one that is trumpeting, they are on the sixth bhūmi. [B3]

1.153 73. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be riding the best of elephants, consider those bodhisattvas to be on one of the first seven bhūmis. Such bodhisattvas are just one birth away from awakening, are thought of by the thus-gone, worthy, completely perfect buddhas, and are introduced to knowledge by them as well as by Maheśvara. Those bodhisattvas should therefore be respectful, enter into the care of the bodhisattvas, be guileless, be content with basic necessities, and give away those things that please them. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.154 “If they perceive themselves riding on the best of elephants that is unremarkable, [F.226.a] consider them to be on the first bhūmi. If they are wearing white clothes while riding it, consider them to be on the second bhūmi. If they are wearing red clothes, consider them to be on the third bhūmi. If they are wearing multicolored clothes, consider them to be on the fourth bhūmi. If they are wearing perfumed clothes and ornaments, consider them to be on the fifth bhūmi. If they are wearing a crown, consider them to be on the sixth bhūmi. If they are holding a jeweled parasol, consider them to be on the seventh bhūmi. Those on the higher bhūmis see signs that are abundant in every way, unless they are due to karmic obscurations, or they are not industrious.

1.155 74. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be riding a horse, consider those bodhisattvas to be on one of the first four bhūmis. They should focus on the perfection of discipline. Because they are predominantly affected by the activity of Māra but have few karmic obscurations, they should emphasize emptiness, consistently engage in the practice of insight meditation, and practice earnestly. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.156 “If those bodhisattvas perceive themselves riding a horse that is standing still, consider them to be on the first bhūmi. If they perceive themselves riding a horse that is moving, consider them to be on the second bhūmi. If they perceive themselves riding a horse that is running, consider them to be on the third bhūmi. If they perceive themselves riding a decorated horse, consider them to be on the fourth bhūmi. These are the signs, unless they are the activity of Māra. Those who reside on higher bhūmis will see such signs in great abundance, unless the bodhisattvas are conceited or influenced by the actions of Māra.

- 1.157 75. “Vajrapramardin, if in a dream bodhisattvas perceive themselves performing an act of truth, consider those bodhisattva to be on any of the ten bhūmis. For such bodhisattvas the influence of Māra is slight and karmic obscurations dominate. [F.226.b] They should investigate many topics, become learned in practicing samādhi, be upright in their behavior, and avoid excess. By doing so, their karmic obscurations will be purified and they will find release in awakening.
- 1.158 “If those bodhisattvas perform an act of truth involving generosity, consider such bodhisattvas to be on the first bhūmi. If they do so in order to liberate beings from bondage, consider them to be on the second bhūmi. If they do so in order to liberate beings from illness, consider them to be on the third bhūmi. If they do so for the sake of a city, consider them to be on the fourth bhūmi. If they do so for the sake of a king, they are on the fifth bhūmi. If they do so for the sake of the four continents, they are on the sixth bhūmi. If they do so for the sake of a chiliocosm, they are on the seventh bhūmi. If they do so for the sake of a dichiliocosm, they are on the eighth bhūmi. If they do so for the sake of a trichiliocosm, they are on the ninth bhūmi. If they do so in order to emit light, cause an earthquake, or elicit a rain of flowers from the gods, they are on the tenth bhūmi. From the first to the sixth bhūmis, these signs could be the activity of Māra.
- 1.159 76. “Vajrapramardin, if in a dream bodhisattvas see a fruit tree, consider those bodhisattvas to be on one of the first seven bhūmis. They have perfected the qualities for receiving a prediction. Such bodhisattvas should have no attachment to profit and honor, and not cling to integrity or flaws. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.160 “If those bodhisattvas see a tree with little fruit, consider them to be on the first bhūmi. If they see a tree with abundant fruit, consider them to be on the second bhūmi. If they see a tree with delicious fruit, consider them to be on the third bhūmi. If they see a tree with fragrant fruit, consider those bodhisattvas to be on the fourth bhūmi. If they see a tree with medicinal fruit, consider those bodhisattvas to be on the fifth bhūmi. If they see a tree with fruit like those in the god realms, consider those bodhisattvas to be on the sixth bhūmi. [F.227.a] If they see a tree with fruit that tastes like the nectar of immortality, consider those bodhisattvas to be on the seventh bhūmi.
- 1.161 77. “Vajrapramardin, if in a dream bodhisattvas see a flowering tree, consider those bodhisattvas to be on one of the first seven bhūmis. They should endeavor to create a variety of virtuous roots. If they cultivate the qualities of the virtuous roots, they should not mix with the fourfold community but seek out solitude. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

- 1.162 “If those bodhisattvas see a tree with many foul-smelling flowers, consider them to be on the first bhūmi. If they see a tree with fragrant flowers, consider those bodhisattvas to be on the second bhūmi. If they see a tree with many fragrant flowers, consider those bodhisattvas to be on the third bhūmi. If they see a tree that bears both flowers and fruit, consider those bodhisattvas to be on the fourth bhūmi. If they see a flowering tree with few leaves, consider those bodhisattvas to be on the fifth bhūmi. If they see a tree with divine flowers, consider those bodhisattvas to be on the sixth bhūmi. If they see a Bodhi tree, consider those bodhisattvas to be on the seventh bhūmi. These are the signs, unless they are the activity of Māra. On higher bhūmis the signs are incontrovertible.
- 1.163 78. “Vajrapramardin, if in a dream bodhisattvas see a city they have never seen before, consider those bodhisattvas to be on one of the first six bhūmis. Such bodhisattvas have no Dharma obscurations. Recognize that those bodhisattvas are close to the acceptance that phenomena do not arise. They should focus their attention on cultivating emptiness, and develop an attitude that is unaffected by happiness and suffering. By doing so, their related karmic obscurations will be purified and they will find release in awakening. [F.227.b]
- 1.164 “If those bodhisattvas see a city that has just been built, consider them to be on the first bhūmi. If they see a city that has been swept clean, they are on the second bhūmi. If they see a city with a magnificent wall, they are on the third bhūmi. If they see one with magnificent parks, they are on the fourth bhūmi. If they see one with magnificent waterways, they are on the fifth bhūmi. If they see one with magnificent ponds, they are on the sixth bhūmi. These are the signs apart from those caused by being under the guidance of evil companions, having conceptual fixation, and not being industrious, or that are the activity of Māra. Those on higher bhūmis will see all manner of magnificence.
- 1.165 79. “Vajrapramardin, if in a dream bodhisattvas see Lake Anavatapta, consider those bodhisattvas to be on one of the first eight bhūmis. They have few afflictions, and if they exert themselves in combination with a pure motivation and avoid attachment to their body, life, and possessions, they will quickly develop illumination. They should strive to fulfill the aspirations of others. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.166 “If those bodhisattvas see Lake Anavatapta’s shore, consider them to be on the first bhūmi. If they see its center, they are on the second bhūmi. If they see all of it, they are on the third bhūmi. If they touch it with their hand, they are on the fourth bhūmi. If they bathe in it, they are on the fifth bhūmi. If they are sitting on the shore, they are on the sixth bhūmi. If they see the nāgas of

Lake Anavatapta, they are on the seventh bhūmi. If they see it as a sacred place that bestows spiritual vitality, they are on the eighth bhūmi. For those on the first six bhūmis, these signs might be the activity of Māra.

1.167 80. “Vajrapramardin, if in a dream bodhisattvas see a god, consider those bodhisattvas to be on one of the first five bhūmis. Such bodhisattvas have few karmic obscurations and are minimally affected by the activities of Māra; they just experience attachment. If they make an effort for three months, [F.228.a] their karmic obscurations will be purified. Even if they are not purified, they will become fewer, and those bodhisattvas will attain illumination. They will be thought of by other bodhisattvas in the ten directions. If those bodhisattvas do not become discouraged and are industrious, their related karmic obscurations will be purified and they will find release in awakening.

1.168 “If those bodhisattvas see a god from the Heaven of the Four Great Kings, they are on the first six bhūmis. A god from the Heaven of the Thirty-Three indicates the seventh bhūmi. A god from Tuṣita indicates the eighth bhūmi. A god from the Brahmā Realm indicates the ninth bhūmi. A god from the Pure Abodes indicates the tenth bhūmi. Those who are industrious on the first bhūmi will see the signs of all of the bhūmis, but these signs may also be the activity of Māra. Those on the tenth bhūmi will see all of these signs because of their pure motivation.

1.169 81. “Vajrapramardin, if in a dream bodhisattvas see a nāga, consider those bodhisattvas to be on one of the first eight bhūmis. They have patience that accords with the Dharma. What they begin earnestly later turns into frivolity, efforts they take up are later abandoned, and their hedonism leads them to denigrate Dharma teachers. For this reason, they should be industrious in forsaking all their beloved possessions. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.170 “If those bodhisattvas see a nāga that lives on a mountain, consider them to be on the first bhūmi. If they see one living in the deep wilderness, consider them to be on the second bhūmi. If they see one on the far bank of a river, consider them to be on the third bhūmi. If they see one in a forest, consider them to be on the fourth bhūmi. If they see one among people, consider them to be on the fifth bhūmi. If they see one in a royal palace, consider them to be on the sixth bhūmi. If they see one surrounded by many people, consider them to be on the seventh bhūmi. If they see one in the sky, consider them to be on the eighth bhūmi. [F.228.b] On the first to the sixth bhūmi, these signs might be the activity of Māra.

1.171 82. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be traveling to another Jambudvīpa, consider those bodhisattvas to be on one of the first six bhūmis. They have attained acceptance.⁶⁴ If they have few

obscurations, it means they are not industrious, are lazy, surrender to distraction, and have the pride of believing they are an 'I.' Given these tendencies, they will not attain illumination, and thus should make an effort to behave properly concerning these tendencies. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.172 “If those bodhisattvas see a Jambudvīpa that is unpleasant, they are on the first bhūmi. If they see one that is pleasant, they are on the second bhūmi. If they see one with beautiful villages, cities, and towns, they are on the third bhūmi. If they see one with pleasure gardens bursting with flowers, they are on the fourth bhūmi. If they see one in which the region’s people are gathered together,⁶⁵ they are on the fifth bhūmi. If they see one with magnificent parks and groves, they are on the sixth bhūmi. These are the signs, unless they are the activity of Māra.

1.173 83. “Vajrapramardin, if in a dream bodhisattvas perceive themselves wearing white clothes, consider those bodhisattvas to be on one of the first eight bhūmis. They have purified their karmic obscurations but are still predominantly affected by the activity of Māra. Therefore, even though they have developed sincere interest in the Dharma, it eventually changes, and they experience numerous obstacles to acquiring good qualities. Such bodhisattvas should therefore be open with their possessions and strive to cultivate wisdom. By doing so, their related karmic obscurations will be purified and they will find release in awakening. They should examine all their possessions, everything upon which they sit, their body of learning, and their faults, physical body, life, and virtuous roots.

1.174 “If those bodhisattvas see themselves wearing clean white clothes that are old, they are on the first bhūmi. [F.229.a] If they see themselves wearing new clothes without fringes, they are on the second bhūmi. If there are fringes, they are on the third bhūmi. If the clothes have been cleaned, they are on the fourth bhūmi. If the clothes have been washed and beaten, they are on the fifth bhūmi. If the clothes are valuable, they are on the sixth bhūmi. If the clothes have a stitched pattern, they are on the seventh bhūmi. If they are divine clothes, they are on the eighth bhūmi.

1.175 84. “Vajrapramardin, if in a dream bodhisattvas perceive that they have a garland of jewels or a garland of ornaments on their head, consider those bodhisattvas to be on one of the first nine bhūmis. Since they are neither afflicted by the actions of Māra nor have karmic obscurations, it is due to their own faults that they do not find release. Such bodhisattvas should therefore seek out learning and cultivate the Dharma. They should not quarrel or argue. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

- 1.176 “If the garland consists of one kind of jewel, those bodhisattvas are on the first bhūmi. If it consists of seven kinds of jewels, they are on the seventh bhūmi. If it consists of the precious jewels of a cakravartin, they are on the eighth bhūmi. If it consists of divine jewels, they are on the ninth bhūmi. These are the signs, unless they are the activity of Māra. If novice bodhisattvas see these signs, they will become haughty, develop laziness, be overconfident, and hold others in contempt. They should therefore realize that these are the activity of Māra.
- 1.177 85. “Vajrapramardin, if in a dream bodhisattvas perceive that they are wearing a garland of flowers on their head, consider those bodhisattvas to be on one of the first eight bhūmis. They do not have any karmic obscurations but are affected by the activity of Māra. Once they have realized the beginning, middle, and end, those bodhisattvas will have faith and give away all they have without remorse. By doing so, their related obscurations will be purified and they will find release in liberation.
- 1.178 “A garland consisting of one kind of flower indicates the first bhūmi. [F.229.b] A garland consisting of two kinds of flowers indicates the second bhūmi. A garland consisting of various kinds of flowers indicates the third bhūmi. A garland consisting of every kind of flower indicates the fourth bhūmi. A garland consisting of nāga flowers indicates the fifth bhūmi. A garland consisting of divine flowers indicates the sixth bhūmi. A garland of various divine flowers indicates the seventh bhūmi. A radiant garland consisting of flowers from the divine and human realm indicates the eighth bhūmi.⁶⁶
- 1.179 86. “Vajrapramardin, if in a dream bodhisattvas perceive themselves holding flower petals, consider those bodhisattvas to be on one of the first seven bhūmis. They should encourage other bodhisattvas. Those individuals have many servants and followers, and possess favorable circumstances. If they act with pure intentions, their related karmic obscurations will be purified and they will find release in awakening.
- 1.180 “If they perceive themselves holding colorful flower petals, they are on the first bhūmi. Fragrant flower petals indicate the second bhūmi. Flower petals with a nice texture indicate the third bhūmi. Various kinds of flower petals indicate the fourth bhūmi. Petals of flowers from the water or ground indicate the fifth bhūmi. Flowers that are all blossoms indicate the sixth bhūmi. These are the signs for those who endeavored on the four higher bhūmis. These signs may be the activity of Māra. Such bodhisattvas should offer everything, be it pleasant or unpleasant.
- 1.181 87. “Vajrapramardin, if in a dream bodhisattvas perceive themselves beating a great drum or making other musical sounds, consider those bodhisattvas to be on one of the first nine bhūmis. They are dominantly

affected by karmic obscurations and Māra's influence. Such bodhisattvas should therefore be diligent, endeavor in their studies, and regard all beings as equal. By doing so, their related karmic obscurations will be purified and they will find release in awakening. [F.230.a]

1.182 “If those bodhisattvas enter the deep wilderness beating a great drum, they are on the first bhūmi. If they go to a plain with the drum, they are on the second bhūmi. If they enter a town with the drum, they are on the third bhūmi. If they enter a large city with the drum, they are on the fourth bhūmi. If they are in the middle of a great crowd, they are on the fifth bhūmi. If they have taken refuge, they are on the sixth bhūmi. If they are on a mountain, they are on the seventh bhūmi. If they are on a mountain summit, they are on the eighth bhūmi. If they are in the sky, they are on the ninth bhūmi. For those who endeavor in wisdom, these signs may be the activity of Māra.

1.183 88. “Vajrapramardin, if in a dream bodhisattvas witness an eclipse of the sun or the moon, consider those bodhisattvas to be on one of the first six bhūmis. They have the karma to be bereft of the Dharma and have many afflictions. They should therefore give away their possessions and make an effort to not wish for a favorable outcome from that act. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.184 “If those bodhisattvas witness an eclipse of the rising sun or the moon, consider them to be on the first bhūmi. If it is witnessed in the morning, consider them to be on the second bhūmi. If it is witnessed amid turbulent clouds, they are on the third bhūmi. If it is witnessed during turbulent wind, they are on the fourth bhūmi. If it is obscured by dust, they are on the fifth bhūmi. If it is witnessed at noon, they are on the sixth bhūmi. These are the signs, unless they are the activity of Māra or the results of karmic obscurations.

1.185 89. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be covered in filth, consider those bodhisattvas to be on one of the first three bhūmis. Because they are irascible bodhisattvas who had previously denigrated noble beings, they should recite the *Three Sections* according to instructions for three years, and should increase their conviction so that they do not lack for faith in anything. By doing so, their related karmic obscurations will be purified and they will find release in awakening. [F.230.b]

1.186 “If their entire body is covered with muck, they are on the first bhūmi. If half their body is covered, they are on the second bhūmi. If their major and minor limbs are covered, they are on the third bhūmi. Up to the sixth bhūmi, these signs may be the work of Māra.

- 1.187 90. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be a king, consider those bodhisattvas to be on any of the ten bhūmis. They have firm virtuous roots but also thick obscurations, and should therefore free themselves of conceit, avoid deceiving others, maintain a cheerful demeanor in all circumstances, not praise themselves, and not criticize others. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.188 “If they perceive themselves as a king in a town, consider them to be on the first bhūmi. If they perceive themselves as a king in a monastery, consider them to be on the second bhūmi. If they perceive themselves as a king in a pleasure garden, consider them to be on the third bhūmi. If they perceive themselves as a king in a temple, consider them to be on the fourth bhūmi. If they perceive themselves as a king in a city, consider them to be on the fifth bhūmi. If they perceive themselves as a king on the summit of a mountain, consider them to be on the sixth bhūmi. If they perceive themselves as the king of Jambudvīpa, consider them to be on the seventh bhūmi. If they perceive themselves as a cakravartin king, consider them to be on the eighth bhūmi. If they perceive themselves in the middle of the ocean, consider them to be on the ninth bhūmi. If they perceive themselves at the summit of Mount Meru, consider them to be on the tenth bhūmi. These may be the signs of those who endeavor in the activities of Māra and of those whom the buddhas and bodhisattvas do not think of.
- 1.189 91. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be in the presence of a king, the king’s prime minister, or a large crowd of people, consider those bodhisattvas to be on one of the first eight bhūmis. [F.231.a] They are rife with defilements, and so should bring beings to maturity, stop favoring close relations, and purify themselves. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.190 “If they become defiled through generosity, they are on the first bhūmi. If through discipline, they are on the second bhūmi. If through learning, they are on the third bhūmi. If through samādhi, they are on the fourth bhūmi. If through dhāraṇī, they are on the fifth bhūmi. If through the extrasensory cognitions, they are on the sixth bhūmi. If through teaching the Dharma, they are on the seventh bhūmi. If through their excellent retinue, they are on the eighth bhūmi.
- 1.191 92. “Vajrapramardin, if in a dream bodhisattvas perceive that they have arrived in a pleasure garden, consider those bodhisattvas to be on one of the first nine bhūmis. Such bodhisattvas should endeavor in the perfection of meditation. Because those bodhisattvas are not prudent in their acquisition of worldly pleasures, they are led about by Māra’s hook. Their karmic

obscurations are few, however. They should provide support for Dharma teachers and maintain an inward focus. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.192 “Novice bodhisattvas do not understand conduct. Those on the second bhūmi do not understand learning. Those on the third bhūmi lack certitude. Those on the fourth bhūmi do not understand meditation. Those on the fifth bhūmi do not understand dhāraṇī. Those on the sixth bhūmi do not understand the discernments. Those on the seventh bhūmi do not understand practice. Those on the eighth bhūmi do not understand magnificent displays.⁶⁷ Those on the ninth bhūmi do not understand aspirations.

1.193 93. “Vajrapramardin, if in a dream bodhisattvas see a monastery, town, region, or country that they have never seen before, consider those bodhisattvas to be on one of the first six bhūmis. [F.231.b] Because they have many obstacles, they should train in recollecting the Buddha, develop faith, and forge conviction through their pious generosity in all activities. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.194 “If those bodhisattvas see that no one has cleared away those signs,⁶⁸ they are on the first bhūmi. If they see that someone has cleared them away, they are on the second bhūmi. If they see that someone has hung decorations, they are on the third bhūmi. If they see that the fourfold community has gathered, they are on the fifth bhūmi.⁶⁹ If they see that the assemblies of the gods have gathered, they are on the sixth bhūmi.

1.195 94. “Vajrapramardin, if in a dream bodhisattvas find a parasol, consider those bodhisattvas to be on one of the first seven bhūmis. Such bodhisattvas have been blessed by the Buddha and have many obstacles, but have not been overwhelmed by them. They should refrain from belittling Dharma teachers. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.196 “If the parasol is made out of leaves, those bodhisattvas are on the first bhūmi. If the parasol is made of bamboo, they are on the second bhūmi. If the parasol is made of birch,⁷⁰ they are on the third bhūmi. If the parasol is made of cloth they are on the fourth bhūmi. If the parasol is multicolored, they are on the fifth bhūmi. If it is trimmed with small bells, they are on the sixth bhūmi. If it is laced with jewels, they are on the seventh bhūmi. These are the signs, unless they are the activity of Māra or are due to a lack of effort.

1.197 95. “Vajrapramardin, if in a dream bodhisattvas perceive themselves teaching the Dharma in the midst of a large group of people, consider those bodhisattvas to be on any of the ten bhūmis. They should properly realize what on the bhūmis is the work of Māra and what is karmic obscuration.

They should also strive for confident eloquence, and once they have found it, offer instructions that establish certainty. Such bodhisattvas should free themselves of excessive clinging to material objects, but still maintain a demeanor in which they are genuinely pleased when they acquire them. By doing so, their related karmic obscurations will be purified and they will find release in awakening. [F.232.a]

1.198 “If those bodhisattvas perceive themselves teaching on generosity, they are on the first bhūmi. If they teach on the ten virtues, they are on the second bhūmi. If they teach on learning, they are on the third bhūmi. If they teach on the ascetic practices and austerity, they are on the fourth bhūmi. If they teach on equipoise, they are on the fifth bhūmi. If they teach using well-crafted expressions, they are on the sixth bhūmi. If they teach on the absence of self, they are on the seventh bhūmi. If they teach on the array of wisdom, they are on the eighth bhūmi. If they teach on the array of buddhas, they are on the ninth bhūmi. If they teach on the size of bodies, they are on the tenth bhūmi.

1.199 “On the first bhūmi those bodhisattvas seek possessions. On the second bhūmi they strive for discipline. On the third bhūmi they strive for light. On the fourth bhūmi they strive for the seven riches. On the fifth bhūmi they strive to not remain anywhere. On the sixth bhūmi they strive for ascertainment. On the seventh bhūmi they strive for certainty. On the eighth bhūmi they strive for superknowledge and the discernments. On the ninth bhūmi they strive for proper conduct. On the tenth bhūmi they strive for the immeasurable.

1.200 “On the first bhūmi those bodhisattvas’ virtuous roots are obstructed. On the second bhūmi their discipline is obstructed. On the third bhūmi their effort is obstructed. On the fourth bhūmi their conceptual perception is obstructed. On the fifth bhūmi, their features are obstructed. On the sixth bhūmi their acceptance of the profound is obstructed. On the seventh bhūmi their discriminating wisdom is obstructed. On the eighth bhūmi their capacity to ripen beings is obstructed. On the ninth bhūmi their collection of consciousnesses is obstructed. On the tenth bhūmi their capacity to purify buddhafiels is obstructed.

1.201 96. “Vajrapramardin, if in a dream bodhisattvas perceive themselves living in a city,⁷¹ those bodhisattvas are close to being predicted as being irreversible from the first eight bhūmis. [F.232.b] They should rely on, serve, and revere people who are dedicated to the profound. Such bodhisattvas have many doubts about the Dharma and many obscurations. If they rely on, serve, and revere Dharma teachers, their regrets will be dispelled, their related karmic obscurations will be purified, and they will find release in awakening.

- 1.202 “Bodhisattvas on the first bhūmi have doubts about awakening, wondering if they will or will not become a buddha. On the second bhūmi they have doubts about their obligations. On the third bhūmi they have doubts about wisdom. On the fourth bhūmi, they have doubts about mastering samādhi. On the fifth bhūmi they have doubts about knowing how things truly are. On the sixth bhūmi they have doubts about the path and fruition. On the seventh bhūmi they have doubts about linguistic analysis. On the eighth bhūmi they have doubts about miraculous displays.
- 1.203 97. “Vajrapramardin, if in a dream bodhisattvas perceive themselves constructing a bridge and walking out to the middle of water, consider those bodhisattvas to be on one of the first seven bhūmis. They are dominated by karmic obscurations and by the activity of Māra. Such bodhisattvas should then be fiercely determined, act independently and without maintaining distinctions, and make an effort in the accumulations. By doing so, they will purify the light of unarisen phenomena.⁷²
- 1.204 “If they have obstacles to the light of understanding, those bodhisattvas are on the first bhūmi. If they do not experience physical pleasure in the virtuous root of appropriate effort, they are on the second bhūmi. If they do not experience pleasure in speech and mind,⁷³ they are on the third bhūmi. If they have some degree of light,⁷⁴ they are on the fourth bhūmi. If they have a small degree of fearlessness, they are on the fifth bhūmi. If they have obstacles to what should ripen, they are on the sixth bhūmi. If they have obstacles to teaching, they are on the seventh bhūmi. [F.233.a]
- 1.205 98. “Vajrapramardin, if in a dream bodhisattvas perceive themselves piloting a boat, consider those bodhisattvas to be on one of the first the six bhūmis. Such bodhisattvas practice the six perfections equally, but do so with obstacles. They should therefore engage⁷⁵ all six perfections as being without basis. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.206 “If those bodhisattvas perceive themselves piloting a crude wooden boat, they are on the first bhūmi. If it is a well-made boat, they are on the second bhūmi. If the boat is made of planks,⁷⁶ they are on the third bhūmi. If it is not made of planks, they are on the fourth bhūmi. If people are boarding the boat, those bodhisattvas are on the fifth bhūmi. If the boat is being unmoored, they are on the sixth bhūmi.
- 1.207 99. “Vajrapramardin, if in a dream bodhisattvas perceive thunder sounding and lightning shooting from clouds, consider those bodhisattvas to be on one of the first five bhūmis. They are predominated by the activity of Māra, and less influenced by karmic obscurations. They should therefore

increase their critical inquiry, give up their beloved objects, and master dhāraṇī. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.208 “If those bodhisattvas become frightened after seeing clouds or lightning, they are on the first bhūmi. If they do not become frightened, they are on the second bhūmi. If they remain attentive to the Dharma, they are on the third bhūmi. If they remain attentive to the Buddha while sitting on a mountain peak, they are on the fourth bhūmi. If they are in the sky, they are on the fifth bhūmi. These are the signs, unless they are the activity of Māra. If nāgas arrive and start cleaning⁷⁷ or practicing, those bodhisattvas are on the higher bhūmis.⁷⁸

1.209 100. “Vajrapramardin, if in a dream bodhisattvas find weapons or armor, consider those bodhisattvas to be on one of the first three bhūmis. They are strongly affected by the activity of Māra and karmic obscurations, and should therefore develop the perfection of patience, the perfection of diligence, and the perfection of insight. [F.233.b] By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.210 “If those bodhisattvas find weapons or armor that has been sullied, consider them to be on the first bhūmi. If unsullied, they are on the second bhūmi. If they are sharp, they are on the third bhūmi.

1.211 101. “Vajrapramardin, if bodhisattvas find vessels in a dream, consider those bodhisattvas to be on one of the first seven bhūmis. Such bodhisattvas should control themselves as indicated by the signs. Because the effect of Māra’s activities and of karmic obscurations is undetermined, they should endeavor in the four means of gathering. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.212 “On the first six bhūmis, those bodhisattvas should train in the irreversible Dharma. On the seventh bhūmi, they should understand egotistic conceit.

1.213 102. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to be revealing a path to beings, those bodhisattvas are on any of the ten bhūmis. They should try to properly realize the basis of their karmic and afflictive obscurations, serve Dharma teachers, renounce all material things, and privilege diligence. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.214 “If those bodhisattvas reveal a clear path upon which one may ride an animal, they are on the first bhūmi. If it is a path in a pleasure garden, they are on the second bhūmi. If it is a city path, they are on the third bhūmi. If it is a broad path, they are on the fourth bhūmi. If it is a mountain path, they are on the fifth bhūmi. If it is an ocean path, they are on the sixth bhūmi. If it is a god’s path, they are on the seventh bhūmi. If they are told, ‘This is the path of the śrāvaka bhūmis,’⁷⁹ they are on the eighth bhūmi. If it is the

bodhisattva path, they are on the ninth bhūmi. If it is a buddha's path, they are on the tenth bhūmi. You should realize that the signs for the first six bhūmis could be the work of Māra or karmic obscurations. [F.234.a] The four higher bhūmis do not have this flaw.

1.215 103. "Vajrapramardin, if in a dream bodhisattvas perceive themselves to be entering a pleasure garden, consider those bodhisattvas to be on one of the first eight bhūmis. Such bodhisattvas will experience the activity of Māra and the ripening of karmic obscurations in their dreams. They will be fearful in their dreams, and feel distressed upon waking. They should therefore train in emptiness, listen to profound teachings, maintain an inward focus, give up dullness and sleepiness, and follow people who are adept at resolving awakening. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.216 "If those bodhisattvas are frightened by a deteriorating kingdom, they are on the first bhūmi. If they are frightened by failed discipline, they are on the second bhūmi. If they are frightened by the disappearance of the Dharma, they are on the third bhūmi. If they are frightened by the death of a Dharma teacher, they are on the fourth bhūmi. If they are frightened by being burned with fire, they are on the fifth bhūmi. If they are frightened by being killed or by infectious disease, they are on the sixth bhūmi. If they are frightened by falling from a mountain into a chasm, they are on the seventh bhūmi. If they are frightened by the Teacher passing into final nirvāṇa, they are on the eighth bhūmi. You should realize that these signs could also be the work of Māra for those who endeavor on the first eight bhūmis.

1.217 104. "Vajrapramardin, if in a dream bodhisattvas see a bountiful harvest, consider those bodhisattvas to be on one of the first eight bhūmis. Bodhisattvas on the first bhūmi who strive for the second bhūmi see signs like this because their minds are steeped in the activity of Māra, because they acted in the service of previous victors, or because they have many obstacles. Such bodhisattvas should not subject themselves to anything worldly, but give them up without a glance and carefully restrain their three aspects.⁸⁰ By doing so, their related karmic obscurations will be purified and they will find release in awakening. [F.234.b]

1.218 "If those bodhisattvas see a bountiful harvest in their own area,⁸¹ they are on the third bhūmi. If they see a bountiful harvest in a village, they are on the fourth bhūmi. If they see a bountiful harvest throughout the country, they are on the fifth bhūmi. If they see a bountiful harvest throughout Jambudvīpa, they are on the sixth bhūmi. If they see a bountiful harvest throughout the four continents, they are on the seventh bhūmi. If they see a

- bountiful harvest throughout the trichiliocosm, they are on the eighth bhūmi. If they see a bountiful harvest that has fully matured, they are on the ninth bhūmi. If they are involved with that harvest, they are on the tenth bhūmi.
- 1.219 105. “Vajrapramardin, if in a dream bodhisattvas perceive themselves caring for sick beings, consider those bodhisattvas to be on one of the first eight bhūmis. Such bodhisattvas possess few karmic obscurations but are dominated by the activity of Māra. They should therefore practice with great compassion and exert themselves in benefiting others without any hope of reciprocity. By doing so, their related karmic obscurations will be purified and they will find release in awakening.
- 1.220 “If those bodhisattvas care for children, they are on the first bhūmi. If they care for women, they are on the second bhūmi. If they care for prominent people, they are on the third bhūmi. If they care for those stricken by fever, they are on the fourth bhūmi. If they care for those stricken by morbid pallor, they are on the fifth bhūmi. If they treat those stricken by vitiligo, they are on the sixth bhūmi. If they treat those stricken by wasting diseases, they are on the seventh bhūmi. If they treat those possessed by bhūtas, they are on the eighth bhūmi. These are the signs, unless they are the activity of Māra. Compassionate bodhisattvas should practice the perfection of patience and cultivate pure motivation.
- 1.221 106. “Vajrapramardin, [F.235.a] if in a dream bodhisattvas hear the words of the prediction that they will awaken, consider those bodhisattvas to be on any of the ten bhūmis. You should realize that the activity of Māra or karmic obscurations may be responsible for a similar set of ten predictions concerning bodhisattvas. What are the ten? On the first bhūmi, a prediction about awakening; on the second bhūmi, a prediction about awakened conduct; on the third bhūmi, a prediction about patience; on the fourth bhūmi, a prediction about aspirations; on the fifth bhūmi, a prediction about impartiality; on the sixth bhūmi, a prediction about wisdom; on the seventh bhūmi, a prediction about skillful means; on the eighth bhūmi, a prediction about omniscience that surpasses the deeds of śrāvakas and pratyekabuddhas; on the ninth bhūmi, a prediction about being just one birth away from awakening; and on the tenth bhūmi, a prediction about receiving confirmation as a buddha. Such bodhisattvas should cultivate great compassion, the perfection of insight, and skillful means. By doing so, they will find release in awakening.
- 1.222 107. “Vajrapramardin, if in a dream bodhisattvas perceive themselves to have reached completely perfect buddhahood, consider those bodhisattvas to be on the final three bhūmis. They should recognize the activity of Māra,

maintain constant effort, and perfect their pure aspirations. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.223 108. “Vajrapramardin, if in a dream bodhisattvas perceive themselves finding a full pot, consider those bodhisattvas to be on one of the ten bhūmis. You should realize that the bhūmi accords with the location of the pot. If those bodhisattvas find a full pot in a town, consider them to be on the first bhūmi. If they find it at a gate, consider them to be on the second bhūmi. If they find it on a path, consider them to be on the third bhūmi. [F.235.b] If they find it near a tree, consider them to be on the fourth bhūmi. If they find it while standing up, consider them to be on the fifth bhūmi. If they find it while sitting down, consider them to be on the sixth bhūmi. If they find it on a bed, consider them to be on the seventh bhūmi. If they find it in the sky, consider them to be on the eighth bhūmi. If they find it while eating, consider them to be on the ninth bhūmi. If they find a decorated vessel while riding in a carriage or while in a pleasure garden, consider them to be on the tenth bhūmi. They should recognize what constitutes the activity of Māra and karmic obscurations. By doing so, their related karmic obscurations will be purified and they will find release in awakening.

1.224 “Vajrapramardin, you should also recognize and understand that these one hundred and eight signs of bodhisattvas refer to people who practice the Bodhisattva Vehicle.”

1.225 Then, at that moment, the Blessed One spoke these verses:

1.226 “Those who come to possess these signs
Are doubtlessly considered great beings.
Even if little is understood of their conduct,
Know their qualities so that faults do not arise.

1.227 “Fire may blaze forth from the vast ocean,
And water may spring from the midst of flame,
But I have never seen someone with just one of these signs
Reverse their progress to awakening.

1.228 “Mount Meru can be clutched in a snake’s fangs,
And one can visit buddhafiels numerous as sand grains in the Gaṅgā.
Such things are indeed possible,
But one with these signs will not turn from the mind of awakening.

1.229 “Even if their conduct seems at odds with the bhūmis,
They have not regressed from awakening at all.
No matter how meager a person’s good qualities,
They will reach awakening if moved by pure motivation.

- 1.230 “The realm of space, and likewise the realm of beings;
The wisdom of the buddhas, and likewise the mind of awakening—
Each of these four is beyond measure,
Entirely impossible for worldly people to comprehend.
- 1.231 “That which is recognized as the conduct of a bodhisattva
Should be known as the result of aspirations.
Trying to fathom the inconceivable behavior of beings
Is like measuring the ocean with a blade of grass. [F.236.a]
- 1.232 “It easier for a person who want to live
To drink from a sea of molten metal
Than for a bodhisattva to be harsh;
For them the suffering would be unfathomable.
- 1.233 “Any ordinary person wishing to be happy,
Whoever they may be, should not get angry
With those who are obscured by karma,
Or who are vexed by Māra.
- 1.234 “Even though it is possible to belittle and revile
The ugly, the dumb, and even the poor,
It is hard to understand a person’s character and conduct,
So do not judge their flaws rashly.
- 1.235 “It is said that when Śāriputra sits alone and practices,
His realization consists of fifty moments of thought.
The Teacher’s mind is limitless in a single moment of thought;
The wise have no ambivalence about this.
- 1.236 “If no arhat understands their own nature,
How can they understand the behavior of beings?
I fully understand others in a mere instant,
So do not belittle those beings.
- 1.237 “I have seen people free of desire
Receive the red robes, put them on,
And then just as quickly, in just a moment, fail.
Who can say what is a fault and what is correct?⁸²
- 1.238 “Even though Ajātaśatru killed his father
And tried to kill⁸³ the Tathāgata,
He was freed from the lower realms with a single thought.⁸⁴
Is there any doubt the king was a sublime person?

- 1.239 “It is the mind that binds and the mind that frees;
There is no fault to be found in this physical body.⁸⁵
Do not be critical when seeing physical encounters;
Purify the body, do not be adversarial.
- 1.240 “Even when gold is crusted with filth,
Its inherent radiance never diminishes.
Likewise, those with certainty never forsake their intention,
Even if they behave in worldly ways.
- 1.241 “Just as a noble person⁸⁶ plays joyfully
With the sons of kings and wealthy merchants,
So it is when in the midst of mundane conduct,
Be it among the gods or in the world.⁸⁷ [F.236.b]
- 1.242 “If some people consume poison and do not die,
And others hold fire and are not burned,
What need to mention that those who act with wisdom
Are not diminished by the conduct of fools.
- 1.243 “The result of offering this entire trichiliocosm
Filled with śrāvakas and pratyekabuddhas
Is not infinite, as it would be
When presenting a gift to bodhisattvas.
- 1.244 “Once the mind is pure, one is worthy of generosity.
Those with a pure mind are like the victors.
Reflect on the pure motivation intent on awakening
Possessed by those victor-like bodhisattvas.
- 1.245 “If buddhafiels numerous as sand grains in the Gaṅgā
Were filled with cowrie shells and offered to the victors,
It would not match or even resemble the merit
Of one who copies this sūtra and keeps it.
- 1.246 “Those who do not forget the mind of awakening
Are rich, prosperous, and live a good life.
Like treasure seekers upon the vast ocean,⁸⁸
They have made a wondrous, bountiful find.
- 1.247 “More so than someone who, for the sake of many beings,
Masters, upholds, and reads all the sūtras,
A person expert in this sūtra
Can overcome ignorance of beings’ behavior.⁸⁹

- 1.248 “If someone desires to reach awakening,
They should strive for it just as is taught here.
They should not praise themselves or insult others,
And with pure motivation train in proper conduct.
- 1.249 “One who delights in solitude and always restrains their senses,
Who maintains diligence and remains aloof from friends and family,
Is committed to kindness and is wise in the ultimate,
And will reach awakening as described here.”
- 1.250 When the Blessed One finished this Dharma discourse, sixty thousand beings, including gods and humans, became irreversible from unsurpassable, completely perfect awakening. Eighteen million beings, including gods and humans, who had not previously generated the mind of awakening, now generated the mind of awakening. Immediately upon hearing this Dharma discourse, they nullified eighty eons of saṃsāra. [F.237.a] Thus, if you wish not to abandon awakening, you should uphold this Dharma discourse, keep it, read it, and master it. You should make fervent, consistent, strenuous, and zealous effort in it.
- 1.251 In that assembly were ten thousand bodhisattvas who wished to turn away from awakening; who were fearful, disheartened, ambivalent, and doubtful; who wanted to return to their homes; and who did not understand the activities of Māra or karmic obscurations. After hearing this Dharma discourse in the presence of the Blessed One they relinquished their faults and cultivated pure motivation. They will be born in another world system and reach completely perfect awakening together with the bodhisattva Maitreya. For twenty eons they will purify the activity of Māra. All those who were born in another world system, who are just one birth away from awakening, and are arrayed upon their seats will reach completely perfect awakening along with the bodhisattva Maitreya. For twenty eons they will purify the activity of Māra and karmic obscurations. Thus, if bodhisattvas esteem hearing this Dharma discourse so highly, what need is there to mention upholding it and teaching it?
- 1.252 When the Blessed One had finished speaking, the bodhisattva Vajrapramardin and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.
- 1.253 *This concludes The Teaching on Dreams, the fourth of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*

c.

Colophon

c.1 It was translated and finalized by the Indian scholar Prajñāvarman and the translator-editor Bandé Yeshé Dé and others.⁹⁰

n.

NOTES

- n.1 Pagel 1995, pp. 3–4, 101–2, 110.
- n.2 See *The King of Samādhis Sūtra* (<https://read.84000.co/translation/toh127.html>), 2018.
- n.3 See *Unraveling the Intent* (<https://read.84000.co/translation/toh106.html>), 2020.
- n.4 See *The Jewel Cloud* (<https://read.84000.co/translation/toh231.html>), 2019.
- n.5 See *The Ten Bhūmis* (<https://read.84000.co/translation/UT22084-036-002>), 2021.
- n.6 Harrison 2003, pp. 136-138. See also Young 1999, pp. 139–140.
- n.7 See the introduction (i.5) and milestones 1.42–52 of *Determining the Vinaya: Upāli's Questions* (<https://read.84000.co/translation/toh68.html>), 2021. The reference to the *Three Sections* in *The Teachings on Dreams* should not be confused with the sūtra with the same title, *The Sūtra of Three Heaps*, Toh 284 (Skt, *Triskandhakasūtra*. Tib. *phung po'i gsum pa'i mdo*). See also Harrison 2003, p. 137.
- n.8 See Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue*. On the Chinese translation, see Campany 2020, pp. 87-90. According to Campany, the attribution of the Chinese translation to Dharmarakṣa is most likely incorrect and all we can say with certainty is that the translation was produced by 598 (p. 88).
- n.9 See *dkar chag 'phang thang ma*, p. 11, and Kawagoe 2005, p. 11.
- n.10 *Denkarma* f. 295.b; see also Hermann-Pfandt 2008, p. 19.
- n.11 Esler 2012, pp. 320–23. See also the English translation in Esler 2022, pp. 126–60.

- n.12 Sakya Pandita Kunga Gyaltsen 2002, p. 148. Note that although the section in *The Teaching on Dreams* (see 1.4) is in prose, Sakya Paṇḍita's quotation of the passage is in verse.
- n.13 It is unclear what the term "eightfold assembly" (*'khor brgyad*) refers to. More common is the "fourfold assembly" (*'khor bzhi*), which includes monks, nuns, laymen, and laywomen.
- n.14 Here we understand the Tib. term *bltams pa* in the sense of "filled with," rather than "born." This reading is suggested by syntax, as well as the variant reading *gtams pa* found in the Stok Palace and Lhasa versions of the translation.
- n.15 Narthang reads "who is unconfused in the three worlds" (*srid gsum 'khrul mi mnga'*).
- n.16 Tib. *'dzem*, which is here understood to correspond to the Skt. *lajjā*. The Tib. term can alternatively be interpreted to mean "revulsed" (Skt. \sqrt{rt}). The Phukdrak version of the Tib. translation uniquely reads *mdzes*, "beautiful."
- n.17 Tentative for *thugs mi gnas*.
- n.18 Referring to bodhisattvas.
- n.19 In the description of this dream sign that follows below, two different signs are described. The first concerns a vision of the Tathāgata walking away, and the second concerns a set of visions seen by bodhisattvas when walking in various locations.
- n.20 In this and many of the signs listed below, the phrase "in a dream" (*rmi lam na*) is included in the brief description of the sign, while in others it is not. As is clear in the lengthier descriptions of each sign that comprise the rest of the sūtra, all are dream signs, whether explicitly indicated as such in this list or not.
- n.21 This does not match the teaching on dream sign 26 below.
- n.22 Referring to the northeast, southeast, southwest, and northwest.
- n.23 Tib. *che ge mo*. This term, which typically translates the Skt. *amukam*, is used to mark the place in the text where a specific name can be inserted by the reader or reciter. Here it seems to be used to indicate that the monk in question can have any name, the main criterion being that a monk by that name wasn't previously known.

- n.24 *tshigs su bcad pa; gāthā*. This is one of the twelve divisions of scripture (*gsung rab yan lag bcu gnyis; dvādaśāṅgapravacana*).
- n.25 Here we follow the Yongle, Stok Palace, and Phukdrak versions of the translation in omitting *bdag*, “oneself.”
- n.26 Referring to a solar or lunar eclipse.
- n.27 Tib. *gru sbyor ba*. The description of this sign below uses the phrase *gru ’dren pa*, “piloting a boat.”
- n.28 The two arms, two legs, and head.
- n.29 Typically, this refers to a prediction or prophecy about the circumstances of their awakening to buddhahood.
- n.30 Tib. *’di ni shes bzhin du spyod pa ma yin no zhes*. This translation is tentative, and takes *shes bzhin du spyod pa* as equivalent to the Sanskrit term *samprajānavihārīta* or a similar phrase.
- n.31 Body, speech, and mind.
- n.32 Tib. *bkod pa dag la mos par bya*. This translation is tentative.
- n.33 Translation tentative.
- n.34 Reading *gzhan dag gi bsam pa* following the Lhasa, Narthang, Kangxi, Stok Palace, and Yongle versions. Degé reads *gzhan dag gis bsam pa*.
- n.35 See the introduction (i.5) and milestones 1.42–52 of the UCSB Buddhist Studies Translation Group’s translation of *Ascertaining the Vinaya: Upāli’s Questions* (<https://read.84000.co/translation/toh68.html>), Toh 68.
- n.36 Tib. *mthsan nyid*; Skt. *lakṣaṇa*. It is unclear what the characteristics specifically pertain to.
- n.37 From the context given in this description, the “other bhūmis” are the third bhūmi onward.
- n.38 A tentative translation of the Tib. *sngon gyi sangs rgyas rnam kyī khri stan bshams shing bdag nyid kyis bshams pa yin*.
- n.39 The description of dream sign 26 does not match the sign given in the initial list, above. There, dream sign 26 is “perceiving themselves to be fearless.”
- n.40 Tentative for *mi rdzi bar gnas*.

- n.41 Tib. *chos gos bcags shing shin tu byi dor byas pa*. This seems to refer to the common practice of washing by repeatedly beating wet clothing over a hard surface.
- n.42 As is clear from the next line, monastic robes traditionally consist of three pieces: an upper robe (*uttarāsaṅga*; *bla gos*), lower robe (*antarvāsa*; *mthang gos*), and shawl (*saṅghātī*; *snam sbyar*).
- n.43 This could refer to the Four Great Kings: Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa.
- n.44 This follows the reading *gro ga'i gdugs* in the Lhasa, Narthang, and Phukdrak versions. Degé reads *gro ba gdugs*.
- n.45 Tentative for the Tib. *de bzhin gshegs pa'i 'chags dag*. Given the different associations in the passage that follows, the term appears to refer to places where the Tathāgata has “stepped,” and therefore “visited.”
- n.46 Tib. *srog yongs su gtong bas yongs su gdung bar mi 'gyur*. This statement perhaps refers to the view that bodhisattvas should unhesitatingly give up their life in order to help other beings through their bodhisattva training.
- n.47 Tib. *rnam pa gsum bsdams pa*. The “three aspects” could be a synonym for the “three doors” (*sgo gsum*): body, speech, and mind.
- n.48 Tib. *chos ma yin pa*; Skt. *adharmā*.
- n.49 Reading *nub par 'gyur* following the Lhasa, Narthang, Phukdrak, Stok Palace, and Yongle versions. Degé reads *nur bar 'gyur*.
- n.50 Tentative for *mi gnas pa la spyad par bya*.
- n.51 Tentative for *sgrib pa med pa'i mtha'*. This appears to be a term for the awakened state of buddhahood.
- n.52 This translation follows the Lhasa, Narthang, and Stok Palace versions in reading *byang chub sems yang dag par 'dzin du gzhug par bya*. Degé reads *byang chub sems dpa' rnam yang dag par 'dzin du gzhug par bya*.
- n.53 Tentative for *glags lta ba med pa*, which is understood as the equivalent of the Skt. *avatārapreksin*.
- n.54 Tentative for *sangs rgyas kyi bkod pa sgrub pa*.
- n.55 Tib. *che ge mo*. This term, which typically translates the Skt. term *amukam*, is used to mark the place in the text where a specific name can be inserted by

the reader or reciter.

- n.56 Tentative for *thabs kyi sdom pa*.
- n.57 This translation follows the Kangxi, Stok Palace, and Yongle versions in reading *sngon mthong ba'i dge slong*. Degé reads *sngon ma thos pa'i dge slong*, “a monk they have not heard of before.”
- n.58 Tib. *bzhi pa sgrub pa*. We take this to be the title of a specific text, for which there are two potential references. The Tibetan title given here, *bzhi pa sgrub pa*, corresponds exactly to that of the *Catuṣkanirhāra*, a Mahāyāna sūtra that describes the conduct of a bodhisattva in forty-three topics, each divided into four subtopics (see *The Fourfold Accomplishment* (<https://read.84000.co/translation/toh252.html>) (Toh 252), 2020). While this is perhaps the most likely reference based on its title, it is also possible that this is a reference to the *The Accomplishment of the Sets of Four Qualities: The Bodhisattvas' Prātimokṣa* (<https://read.84000.co/translation/toh248.html>) (Toh 248), a work that was important in Indian Buddhist circles. The *Bodhisattvaprātimokṣa-catuṣkanirhāra* was cited once by Śāntideva in his *Śikṣāsamuccaya*, and seven times by Atīśa Dīpaṅkaraśrījñāna in his *Mahāsūtrasamuccaya*. Because the remaining lines of this section refer to categories or topics of texts and specific sūtras, it is also possible this is not intended as a title, but rather is a reference to the common feature of structuring Mahāyāna topics into sets of four. This feature can be seen in a number of works in the Tibetan canon, and specifically in a cluster of Mahāyāna sūtras cataloged as Toh 248–252.
- n.59 Tib. *sngon gyi tshul*, understood here as the equivalent of the Skt. *pūrvayoga* and to refer to the previous lives of the Buddha or other buddhas and bodhisattvas.
- n.60 This translation follows the Phukdrak and Stok Palace versions in reading a line break following *sa gong mar yang 'gyur ro*.
- n.61 The translation of this line is tentative because of ambiguities in the Tibetan syntax.
- n.62 Tentative for *mngon par lta bar byed na*.
- n.63 This refers to the seven great mountains that surround Mount Meru. For a description of Mount Meru and these seven mountains, see for example the *Root Manual of the Rites of Mañjuśrī* (Toh 543), 2020, [52.63](https://read.84000.co/translation/UT22084-088-038.html#UT22084-088-038-5963) (<https://read.84000.co/translation/UT22084-088-038.html#UT22084-088-038-5963>).

- n.64 This is likely a reference to one of the other types of acceptance mentioned elsewhere in the text, including “acceptance that phenomena do not arise.”
- n.65 Tentative for *ljongs kyi mi 'dus pa*.
- n.66 The Lhasa, Narthang, and Phukdrak Kangyurs read “various flowers of the divine and human realms” (*lha dang mi me tog sna tshogs kyi*).
- n.67 Translation tentative. It is unclear how the term *bkod pa* (Skt. *vyūha*) is best understood in this context. The term typically means “arrangement, “ornaments,” or “array,” and frequently denotes the wonderful appearances of buddhafi elds.
- n.68 Translation tentative. The meaning of *mtshan ma'i bya ba* is unclear, as is the reference for the demonstrative pronoun *de dag* (“those”). The term *byi dor*, “cleared away,” is typically used to describe physical acts of cleaning, sweeping, or washing, rather than being used figuratively.
- n.69 A line pertaining to the fourth bhūmi is omitted in all versions of the text consulted.
- n.70 This translation follows the Lhasa and Narthang versions in reading *gro ga'i gdugs*. Degé has *gro ba'i gdugs*.
- n.71 This dream sign is phrased differently here than it is in the opening list. There, this sign is described as *bdag grong gzhan du zhugs par kun tu shes pa*, “perceiving themselves entering another city.” Here, the Tibetan reads *bdag grong khyer na gnas par byed par kun tu shes*.
- n.72 Translation tentative.
- n.73 Tib. *sems kyi bar dag la*, “in the two, including mind.” This follows from the previous statement which referred to physical (*lus*) pleasure, thus completing the standard set of body, speech, and mind.
- n.74 Translation tentative.
- n.75 This translation follows the Lhasa, Narthang, and Stok Palace versions in reading *brten par bya*. Degé reads *bsten par bya*.
- n.76 This translation follows the Degé in reading *gshibs pa*, which is understood here to refer to wood that is securely joined, and as the term implies, arranged in rows. The Lhasa, Phukdrak, Narthang, Stok Palace, and Yongle versions all read *sbyor ba*, which also implies material that is “joined” or “fitted.”

- n.77 Tib. *byi dor*. It is unclear what the object of this verb is. As above, this verb is generally used to describe acts of physical cleaning, washing, or sweeping.
- n.78 Translation tentative.
- n.79 Narthang uniquely reads '*di ni nyan thos dang rang sangs rgyas kyi sa'i lam mo*, "This is the path of the śrāvaka and pratyekabuddha bhūmis."
- n.80 Possibly referring to body, speech, and mind.
- n.81 Tib. *bdag gam yo'i lo tog*. This translation is tentative. Choné, Kangxi, Lithang, and Phukdrak omit *bdag*. The obscure Tibetan term *gam yo* is here understood as synonymous with *nye 'khor*, "surroundings" or "neighborhood."
- n.82 Degé: *nyes bden*. Lhasa, Narthang, and Stok Palace read *nyes dben*, "free of fault," and Phukdrak reads *nges dben*.
- n.83 This translation follows Lhasa, Narthang, and Stok Palace in reading *dkrong*s. Kangxi reads the nearly synonymous *dgrong*s, Phukdrak and Yongle read *dgong*s, "think," and Degé reads *bgrong*s, "count."
- n.84 This is not a feature of the standard narrative of Ajātaśatru, which relates that despite Ajātaśatru's piety and remorse late in life, the seriousness of his patricide, regicide, and attempts to kill the Buddha required that he spend sixty thousand years in the hell realms. It is said that he will eventually attain liberation as a pratyekabuddha.
- n.85 Degé: *lus bems*. Lhasa, Narthang, Phukdrak, and Stok Palace all read *lus sems*, "body and mind."
- n.86 Tib. *bdag nyid chen po*. From the context it appears this term is being used generically to describe the ease with which a child of high status plays with people of other high-status social groups.
- n.87 Translation tentative.
- n.88 In Indic lore the ocean is considered a great source of gemstones.
- n.89 Translation tentative.
- n.90 This colophon is found only in the Lhasa, Narthang, and Stok Palace Kangyurs.

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 acceptance about phenomena

chos kyi bzod pa

ཚོས་ཀྱི་བཟོད་པ།

dharmakṣānti^{AD}

Sometimes an abbreviation of for *anutpattikadharmakṣānti*, “acceptance of the nonorigination of phenomena,” this phrase describes a mode of realization acquired by bodhisattvas. *Dharmakṣanti* can also refer to a way one becomes “receptive” to key points of the Dharma.

g.2 acceptance that phenomena do not arise

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.3 accumulations

tshogs pa

ཚོགས་པ།

sambhāra ^{AD}

Usually mentioned as a pair, as “two provisions/accumulations” of wisdom (acquired through meditation) and merit (acquired through moral conduct).

g.4 act of truth

bden pa'i byin gyis brlabs · bden pa'i byin gyi rlabs

བདེན་པའི་བྱིན་གྱིས་བརྒྱབ་སུ། . བདེན་པའི་བྱིན་གྱི་རྒྱབ་སུ།

satyādhiṣṭhāna ^{AD}

A blessing enacted by evoking the power of truth. See for example Toh 54, 1-149-1.150.

g.5 affliction

*nyon mong*s

ཉོན་མོངས།

kleśa ^{AD}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary

afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

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

g.6 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru ^{AD}

King of Magadha and son of the king Bimbisāra. While he was a prince, he became friends with the Buddha’s cousin and rival Devadatta, who convinced him kill his father and take the throne. As king, Ajātaśatru made several attempts on the Buddha’s life at Devadatta’s bidding. Ajātaśatru was eventually tormented with guilt and regret, converted to Buddhism, and supported the compilation of the Buddha’s teachings during the First Council.

g.7 ascetic practices

sbyangs pa'i yon tan

སྤྲུངས་པའི་ཡོན་ཏན།

dhūtaguṇa ^{AD}

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. When thirteen practices are listed, they consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one’s robes as shelter;

(11) dwelling in a charnel ground; (12) having satisfaction with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.8 asura

lha ma yin

ལྷ་མ་ཡིན།

asura ^{AD}

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.9 Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

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

g.10 bhūmi

sa

ས།

bhūmi ^{AD}

Literally the “grounds” in which qualities grow, and also meaning “levels.” Here it refers specifically to levels of awakening, the ten bodhisattvas levels.

g.11 bhūta

'byung po

འབྱུང་པོ།

bhūta ^{AD}

A general term for a wide range of nonhuman beings. In Indic medical traditions, the term is used specifically to refer to and classify nonhuman beings who have an effect on physical and mental health. The medical science that addresses and treats the influence of these beings is known as *bhūtavidyā*.

g.12 Blessed One

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.13 Bodhi tree

byang chub kyi shing

བྱང་ལྷུང་གྱི་ཤིང་།

bodhiṛkṣa ^{AD}

Lit. “tree of awakening.” Name of the tree under which the Buddha Śākyamuni attained awakening in Bodhgayā. It is a kind of fig tree, the *Ficus religiosa*, known in Sanskrit as *aśvattha* or *pippala*. It is also mentioned as the tree beneath which every buddha will manifest the attainment of buddhahood.

g.14 Bodhisattva Vehicle

byang chub sems dpa'i theg pa

བྱང་ལྷན་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna ^{AD}

A synonym for the Mahāyāna, the Great Vehicle.

g.15 Brahmā

tshangs pa

ཚངས་པ།

brahmā ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.16 Brahmā Realm

tshangs ris

ཚངས་རིས།

brahmakāyika ^{AD}

The first god realm of form, it is the lowest of the three heavens that make up the first meditation (*dhyāna*) heaven in the form realm.

g.17 brahmā states

tshangs pa'i gnas pa

ཚངས་པའི་གནས་པ།

brahmavihāra ^{AD}

Also known as the four “immeasurables,” the four states are loving kindness, compassion, joy, and equanimity,

g.18 brahmās

tshangs pa dag

ཚོངས་པ་དག

brahman ^{AD}

In this text the term is used in the plural, likely to indicate brahmās from different world systems. See Brahmā.

g.19 brahmin

bram ze

བླམ་ཟེ།

brāhmaṇa ^{AD}

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.20 caitya

mchod rten

མཚོད་རྟེན།

caitya ^{AD}

Caitya is used as a general term for any structure or site that is deemed worthy of veneration. A caitya can be a mound, a shrine, or other generically shaped structure, but in most Buddhist contexts is identified with the domed structure also known as a *stūpa*. The Sanskrit terms *caitya* and *stūpa* are both translated into Tibetan with the term *mchod rten*, which can be literally translated as “a basis of worship.” However, a *stūpa* is a type of caitya that specifically contains a relic of the Buddha, a tathāgata, or another venerable person.

g.21 cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin ^{AD}

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu’s *Abhidharmakośa*, just as with the buddhas, only one

cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

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

g.22 chiliocosm

stong

སྟོང་།

—

A world system comprised of a thousand worlds.

g.23 Completely Joyful

yongs su dga' ldan

ཡོངས་སུ་དགའ་ལྡན།

—

A god of the Pure Abodes.

g.24 cowrie shell

'gron bu

འགྲོན་བུ།

kapardaka^{AD}

A type of shell used as currency.

g.25 dhāraṇī

gzungs

གཟུངས།

dhāraṇī^{AD}

Literally “retention,” or “that which retains, contains, or encapsulates,” this term refers to mnemonic formulas, or codes, possessed by advanced bodhisattvas that contain a quintessence of their attainments, as well as the Dharma teachings that express them and guide beings toward their realization. The term can also refer to an incantation used to protect or bring about a specific result.

g.26 dharma teacher

chos smra ba

ཚོས་སྐྱབ།

dharmabhāṇaka^{AD}

A teacher or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in their preservation. Various groups of *dharmabhāṇakas* specialized in memorizing and reciting certain sections of the Buddhist canon.

g.27 Dharma-teaching monk

chos smra ba'i dge slong · dge slong chos smra ba

ཚོས་སྐྱབ་པའི་དགེ་སྐྱོང་། · དགེ་སྐྱོང་ཚོས་སྐྱབ།

dharmabhāṇaka-bhikṣu^{AD}

A teacher or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in their preservation. Various groups of *dharmabhāṇakas* specialized in memorizing and reciting certain sections of the Buddhist canon.

g.28 dichiliocosm

stong gnyis pa

སྐྱོང་གཉིས་པ།

—

In Buddhist cosmology, a dichiliocosm is an aggregate of universes that contains a thousand chiliocosms, or one million world systems.

g.29 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya ^{AD}

The fourth of the six perfections. A state of mind characterized by joyful persistence when engaging in any virtuous behavior of body, speech, or mind.

g.30 discernments

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid ^{AD}

Correct and unhindered discernment that is traditionally of four types: (1) discernment of phenomena (*dharma*); (2) discernment of meaning (*artha*); (3) discernment of linguistic analysis (*nirukti*); and (4) discernment in confident eloquence (*pratibhāna*).

g.31 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla ^{AD}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.32 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā ^{AD}

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena. According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization

dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.33 Excellent Joy

bzang dga'

བཟང་དགའ།

—

A god of the Pure Abodes.

g.34 extensive discourses section

shin tu gyas pa'i sde

ཤིན་ཏུ་གྲུས་པའི་སྡེ།

vaipulya ^{AD}

Definition from the 84000 Glossary of Terms:

One of the twelve branches of scripture or aspects of the Dharma. Literally meaning “vast” or “extensive,” it refers to a particular set of lengthy sūtras or collections of sūtras that provides a comprehensive overview of Buddhist thought and practice. This category includes individual works such as the *Lalitavistara* and *Saddharmapuṇḍarīka* and collections such as the Mahā-sannipāta, Buddhāvataṃsaka, Ratnakūta, and Prajñāpāramitā.

g.35 extrasensory cognition

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā ^{AD}

The six modes of supernormal cognition or ability, namely, clairvoyance, clairaudience, knowledge of the minds of others, remembrance of past lives, the ability to perform miracles, and the knowledge of the destruction of all mental defilements. The first five are considered mundane or worldly and can be attained to some extent by non-Buddhist yogis as well as Buddhist arhats and bodhisattvas. The sixth is considered to be supramundane and can be attained only by Buddhist yogis.

g.36 Extremely Joyful

rab dga'

རབ་དགའ།

—

A god of the Pure Abodes.

g.37 four continents

gling bzhi

སྒྲིང་བཞི།

caturdvīpa ^{AD}

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.38 four means of gathering

bsdu ba'i dngos po bzhi po

བསྐྱུ་བའི་དངོས་པོ་བཞི་པོ།

catuḥsaṃgrahavastu ^{AD}

Four ways of attracting people to the Buddhist teachings: generosity, kind words, meaningful actions, and practicing what one preaches.

g.39 fourfold community

'khor bzhi

འཁོར་བཞི།

catuḥpariṣad ^{AD}

The four assemblies of male and female monastics and male and female lay followers.

g.40 gandharva

dri za

དྲི་ཟ།

gandharva ^{AD}

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.41 Gaṅgā

gang gA

གང་གླ།

gaṅgā ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.42 generosity

sbyin pa

སྤྱོན་པ།

dāna ^{AD}

The first of the six perfections.

g.43 god

lha · lha'i bu

ལྷ། · ལྷའི་བུ།

deva ^{AD} · *devaputra* ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.44 Heaven of the Four Great Kings

rgyal chen bzhi pa'i ris

རྒྱལ་ཆེན་བཞི་པའི་རིས།

cāturmahārājakāyika ^{AD}

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*s). 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, Virūdhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.45 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trayastrīṃśa ^{AD}

The second of the six heavens in the desire realm; also the name of the gods living there. The paradise of Śakra on the summit of Sumeru where there are thirty-three leading deities, hence the name.

g.46 insight

shes rab

ཤེས་རབ།

prajñā^{AD}

As the sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. In other contexts it refers to the ability to correctly discern the qualities of a given object, such as its characteristics or whether it should be taken up or rejected.

g.47 insight meditation

lhag mthong

ལྷག་མཐོང་།

vipāśyanā^{AD}

Definition from the 84000 Glossary of Terms:

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being śamatha, “calm abiding”.

g.48 Īśvara

dbang phyug

དབང་ཕྱུག་།

īśvara^{AD}

In this text, a god of the Pure Abodes. Īśvara is also one of the most frequently used names for Śiva. The term is often synonymous with Maheśvara, though here they are listed as separate deities.

g.49 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང་།

jambudvīpa^{AD}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern

mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.50 Joy in Realization

rtogs dga'

རྟོགས་དགའ།

—

A god of the Pure Abodes.

g.51 Joyful

dga' ba

དགའ་བ།

—

A god of the Pure Abodes

g.52 karmic obscuration

las kyi sgrib pa

ལས་ཀྱི་སློབ་པ།

karmāvaraṇa ^{AD}

Obscurations or obstructions caused by past deeds that prevent progress on the path to awakening in the present.

g.53 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.54 Lake Anavatapta

mtsho ma dros pa

མཚོ་མ་རྩོམ་པ།

anavatapta ^{AD}

A lake that is considered the source of four great rivers, including the Ganges, in Buddhist cosmology.

g.55 level of nonregression

phyir mi ldog pa'i sa

ཕྱིར་མི་ལྷོག་པའི་ས།

avaivartikabhūmi ^{AD}

A term used to describe a stage on the path at which further progress is assured, with no further possibility of retrogressing to a previous stage.

g.56 linguistic analysis

nges pa'i tshig

ངེས་པའི་ཚིག་

nirukti ^{AD}

Linguistic analysis here implies the exact knowledge of the primary and derivative definitions and explanations of names and words. It is also the third of the four discernments (*so so yang dag par rig pa*).

g.57 mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཚེན་པོ།

mahāsattva ^{AD}

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of

seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

g.58 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara^{AD}

A god of the Pure Abodes and common epithet of Śiva. The term is often synonymous with Īśvara, though here they are listed as separate deities.

g.59 Maitreya

byams pa

བྱམས་པ།

maitreya^{AD}

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.60 Māra

bdud

བདུད།

māra^{AD}

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 Sārvavāha; 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.61 meditation

bsam gtan

བསམ་གཏན།

dhyāna ^{AD}

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.62 meditative composure

snyoms par zhugs pa

སྟོབས་པར་ལྷུགས་པ།

samāpatti ^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

g.63 morbid pallor

skya rbab

སྐྱ་ཐམ་

pāṇḍuroga ^{AD}

A medical condition in which the patient is pale.

g.64 Mount Meru

lhun po

ལུན་པོ།

meru ^{AD}

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.65 nāga

klu

སྲ།

nāga ^{AD}

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.66 parinirvāṇa

yongs su mya ngan las 'das

ཡོངས་སྲུ་ལྷ་རྒྱ་འཇམ་ལམ་འདས།

parinirvāṇa ^{AD}

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.67 patience

bzod pa

བཟོད་པ།

kṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

g.68 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā ^{AD}

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name *pāramitā*, meaning “perfection” or “gone to the farther shore.” Here listed as six: generosity, discipline, patience, diligence, meditation, and insight.

g.69 Perfection of Insight sūtras

shes rab kyi pha rol tu phyin pa · pha rol tu phyin pa'i mdo

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ། ་ ཕ་རོལ་ཏུ་ཕྱིན་པའི་མདོ།

prajñāpāramitāsūtra ^{AD}

The sūtras on the perfection of knowledge (*prajñāpāramitā*) classified under the second turning of the wheel of Dharma, promulgated at Vulture Peak near Rājagṛha, focusing on emptiness and the essenceless nature of all phenomena. There are several versions of different lengths, ranging from the famous Heart Sūtra of a few pages to *The Perfection of Wisdom in One Hundred Thousand Lines*. See also the knowledge base article on the [Perfection of Wisdom](#) and the it's [Kangyur section](#) page.

g.70 Prajñāvarman

shes rab go cha

ཤེས་རབ་གོ་ཆ།

prajñāvarman ^{AD}

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

g.71 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha ^{AD}

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial

realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.72 Pure Abodes

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa ^{AD}

Definition from the 84000 Glossary of Terms:

The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called “pure abodes” because ordinary beings (*prthagjana*; *so so’i skye bo*) cannot be born there; only those who have achieved the fruit of a non-returner (*anāgāmin*; *phyir mi ’ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as “immovable” (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*’og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (\sqrt{brh} , *br̥ṃhanti*) of that heaven, or because it is not as extensive (*abr̥ṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abr̥ha*; *mi che ba*); (2) since the afflictions can no longer torment (\sqrt{tap} , *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (\sqrt{tap} , *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see ($\sqrt{dṛś}$, *darśana*) is utterly

pure, that heaven is called the heaven of sublime appearances (*sudṛśa; gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana; shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha; 'og min*) since it is the uppermost.

g.73 pure motivation

lhag pa'i bsam pa

ལྷག་པའི་བསམ་པ།

adhyāśaya ^{AD}

A strong motivation or resolve to follow the Buddhist path and to alleviate the suffering of others.

g.74 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha ^{AD}

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.75 recollecting the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱལ་རྗེས་སུ་རྒྱན་པ།

buddhānusmṛti ^{AD}

The practice of recollecting the Buddha is common in all Buddhist traditions and involves taking a buddha such as Śākyamuni or Amitābha as one's meditative object. The practice typically involves recollecting the qualities of a buddha, reciting their epithets, recalling their image, and so forth.

g.76 ṛṣi
drang srong

རྩི་མཛོད།

ṛṣi ^{AD}

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.77 Śakra
brgya byin

བརྒྱ་བྱིན།

śakra ^{AD}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.78 Śakras
brgya byin dag

བརྒྱ་བྱིན་དག།

śakra ^{AD}

In this text the term is used in the plural, likely indicating Śakras from different world systems. See Śakra.

g.79 samādhi
ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of *samādhi* that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.80 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra^{AD}

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.81 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

śāriputra^{AD}

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.82 seat of awakening

byang chub kyi snying po

བྱང་ལྷན་གྱི་སྡིང་པོ།

bodhimāṇḍa^{AD}

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.83 seven kinds of jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.84 seven riches

nor bdun

ནོར་བདུན།

saptadhana ^{AD}

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and wisdom.

g.85 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta ^{AD}

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation; the other two are emptiness and wishlessness.

g.86 spiritual guide

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra ^{AD}

A teacher who can contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

g.87 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.88 Śrībhadrā

dpal bzang

དཔལ་བཟང་།

—

A god of the Pure Abodes.

g.89 stūpa

mchod rten

མཚོད་རྟེན།

stūpa ^{AD}

See “caitya.”

g.90 śūdra

dmangs rigs

དམངས་རིགས།

śūdra ^{AD}

The fourth and lowest of the classes in the caste system of India. Generally includes the laboring class.

g.91 sugata

bde gshegs

བདེ་བར་གཤེགས་པ།

sugata^{AD}

Definition from the 84000 Glossary of Terms:

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

g.92 sūtra section

mdo sde

སདྲེ།

sūtra^{AD}

One of the twelve branches of Buddhist scriptures, usually referring to a discourse by the Buddha. When not referring to the words of the Buddha, the term refers to any concise doctrinal statement.

g.93 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata^{AD}

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different

ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.94 Teacher

ston pa

སྟོན་པ།

śāstr^{AD}

Epithet of the Buddha Śākyamuni.

g.95 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala^{AD}

One set among the different qualities of a buddha. The ten strengths are (1) the knowledge of what is possible and not possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of aspirations; (4) the knowledge of the variety of natures; (5) the knowledge of the different levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of various states of meditation; (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of defilements.

g.96 ten virtues

dge ba bcu

དགེ་བ་བརྒྱ།

daśakuśala^{AD}

These are the opposite of the ten unwholesome actions. There are three physical virtues: saving lives, giving, and sexual propriety. There are four verbal virtues: truthfulness, reconciling discussions, gentle speech, and religious speech. There are three mental virtues: a loving attitude, a generous attitude, and right views.

g.97 Three Sections

phung po gsum pa

ཕུང་པོ་གསུམ་པ།

triskandhaka^{AD}

A confessional liturgy in three parts used as a practice for mending breaches of a bodhisattva's discipline.

g.98 three worlds

srid gsum

སྲིད་གསུམ།

tribhava ^{AD}

This can refer to the underworlds, the earth, and the heavens, or it can be synonymous with the three realms of desire, form, and formlessness.

g.99 trichiliocosm

stong gsum pa

སྟོང་གསུམ་པ།

—

The largest universe spoken of in Buddhist cosmology, consisting of one billion smaller world systems.

g.100 triple world

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya ^{AD}

The three levels of existence: subterranean (nāgas), surface (humans), and heavenly (gods). Also used synonymously with “three realms” (*tribhava*; *srid gsum*).

g.101 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita ^{AD}

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.102 ūrṇā

mdzod spus

ཨེན་སྐྱུ་སྐྱུ།

ūrṇā^{AD}

A circle of hair located between the eyebrows. It is considered an auspicious mark and is included in some lists of the thirty-two major marks of a great being. In images it is often depicted as a gem between the eyebrows.

g.103 uṣṇīṣa

gtsug tor

གཏུག་ཏོར།

uṣṇīṣa^{AD}

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.104 Vaiśravaṇa

rnam thos bu

རྣམ་ཐོས་བུ།

vaiśravaṇa^{AD}

One of the Four Great Kings, he presides over the northern quarter and rules over the yakṣas. He is also known as Kubera.

g.105 vaiśya

rje'u rigs

རྗེ་འུ་རིག་སྐྱུ།

vaiśya^{AD}

The third of the four classes in the Indian caste system. It generally includes the merchants and farmers.

g.106 Vajrapramardin

rdo rjes rab 'joms

རྡོ་རྗེས་རབ་འཛོམས།

vajrapramardin ^{AD}

In this text, a bodhisattva who acts as the Buddha's primary interlocutor.

g.107 verses section

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā ^{AD}

Fourth of the twelve branches of Buddhist scriptures (Skt. *dvādaśāṅgapravacana*).

g.108 victor

rgyal ba

རྒྱལ་བ།

jina ^{AD}

An epithet for a buddha.

g.109 vitiligo

sha bkra

ཤ་བཀྲ།

citra ^{AD} . *śvitra* ^{AD}

A medical condition in which the skin loses pigment, resulting in patches of discoloration.

g.110 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྒོད་ཕུང་པོའི་རི།

grḍhrakūṭaparvata ^{AD}

Definition from the 84000 Glossary of Terms:

The Ḡḍhrakūṭa, 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.111 wasting disease

skem nad

སྐམ་ནད།

—

The precise referent for this term is uncertain; it is possibly equivalent to the Skt. *yakṣman* (“tuberculosis”) or *śoṣa* (“consumption”). This generally refers to a medical condition in which the patient’s vitality weakens and their body becomes gaunt.

g.112 wisdom

ye shes

ཡེ་ཤེས།

jñāna^{AD}

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, wisdom perceives the emptiness of phenomena, that is, their lack of intrinsic essence.

g.113 wishlessness

smon pa med pa

སྐྱོན་པ་མེད་པ།

apraṇihita^{AD}

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.114 world protectors

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla^{AD}

Also known as the four great kings (*mahārāja*), Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa are pledged to protect practitioners of the Dharma.

