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The Teaching on the Effulgence of Light

Raśmisamantamuktanirdeśa

འཕགས་པ་འོད་ཟེར་ཀུན་དུ་བཏེ་བ་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa 'od zer kun du bkye ba bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Teaching on the Effulgence of Light”

Āryaraśmisamantamuktanirdeśanāmamahāyānasūtra

· Toh 55 ·

Degé Kangyur, vol. 40 (dkon brtsegs, kha), folios 195.b–255.b



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co.

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s.

SUMMARY

- s.1 Initiated by the questions of the bodhisattva Candraprabhakumārabhūta, *The Teaching on the Effulgence of Light* consists of a series of teachings related to the lights emitted by awakened beings as manifestations of their spiritual achievements. Amid the display of his miraculous powers, the Buddha describes the specific qualities with which each of those lights is associated, and he repeatedly emphasizes the fact that such lights are a natural expression of the insight into the emptiness of all phenomena. The sūtra is also concerned with general themes such as the qualities required by followers of the Great Vehicle and the practice of generosity.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. Benjamin Collet-Cassart translated the text from Tibetan into English and wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. Joie Chen subsequently compared the translation against the Chinese text (Taishō 310) and made further edits to the translation.

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i.

INTRODUCTION

i.1

The Teaching on the Effulgence of Light is the eleventh among the forty-nine sūtras included in the Heap of Jewels (Ratnakūṭa) section in the Degé Kangyur. The sūtra presents a series of teachings, composed mainly in verse, that focus on the nature of the lights emitted by awakened beings. Questioned by the bodhisattva Candraprabhakumārabhūta, the Buddha reveals the specific spiritual achievements underlying his manifestation of light rays, and the way those lights manifest to ripen beings with varying spiritual inclinations. As the Buddha displays the magnificence of his miraculous powers to the assemblies in attendance, he repeatedly emphasizes the fact that the lights displayed by the buddhas spontaneously emerge from insight into the emptiness of all phenomena and from the absence of clinging to marks that results from this realization. Besides the doctrine of emptiness, which is expounded at length throughout the text, this discourse also introduces two dhāraṇīs and discusses general themes associated with the Great Vehicle, such as the qualities required to progress on the path, and the importance of the practice of generosity.

i.2

The sūtra also presents two brief accounts of previous lives of Candraprabhakumārabhūta—the primary interlocutor of the Buddha—related to past occasions on which he received similar instructions on the lights emitted by awakened beings. In these narratives, he is respectively portrayed as a devoted king who worshiped a past buddha and as a young boy who witnessed the Buddha Dīpaṅkara prophesying the future awakening of the Buddha Śākyamuni. Candraprabhakumārabhūta is often portrayed by Tibetans as a past incarnation of Gampopa (sgam po pa, 1079–1153), the famous physician who established the Kagyü (bka' brgyud) school of Tibetan Buddhism. He is mentioned in several Great Vehicle sūtras—notably the *Samādhirājasūtra*¹ and the *Mahākaruṇāpūṇḍarikasūtra* (Toh 111)—where the Buddha narrates his past lives and makes prophecies about his

future lives. Some biographers of Gampopa also cite the Heap of Jewels in this context, and one of them, Norbu Gyenpa (nor bu rgyan pa, 1589–1633), specifically mentions *The Teaching on the Effulgence of Light* in his biography.²

i.3

We have not been able to locate any specific citation from this discourse within the commentarial works of Indian scholars, and to our knowledge this discourse has also not received much attention in modern scholarship. The only exception to this appears to be Garma C.C. Chang's partial translation from the Chinese in his anthology of translations from the Heap of Jewels collection.³ Only a few of the texts contained in the Heap of Jewels are extant in Sanskrit, and *The Teaching on the Effulgence of Light* is unfortunately not among them. The Tibetan translation, which we have here rendered into English based on the Degé block print, the Comparative Edition (*dpe bsdur ma*), and the Stok Palace manuscript, was completed in the early translation period and is listed in the early ninth-century Denkarma (*ldan dkar ma*) catalog under the alternative title *The Noble Accomplishment of Light* ('phags pa 'od zer bsgrub pa)⁴. It is also found under the same title in the Phangthangma ('phang thang ma) catalog, where it is also said to be "incomplete" (*sgyur 'phro*).⁵ However, just as with several other sūtras in the Heap of Jewels section, this text might have been translated from Chinese, rather than Sanskrit.⁶

i.4

The Chinese canon contains a single translation of this discourse (Taishō 310[11]),⁷ which was produced during the early eighth century CE by Bodhiruci (d. 713), a renowned Indian translator who traveled to China and was responsible for the translation of many Sanskrit texts into Chinese, including several from the Heap of Jewels. In general, the sūtra does not bear the marks of being a translation from Chinese to Tibetan (such as the unique vocabulary and style only found in such translations). However, as it is notably missing the standard colophon that usually follows Tibetan translations from the Sanskrit, it is possible that the text does represent an original translation from the Chinese, one that was subsequently passed through editorial codification to bring it into conformity with the standard lexicon and register of the majority of translations from the Sanskrit. For the present translation, we have compared our translation against the entire Chinese text and mentioned significant differences in the notes to the translation. As for whether the Tibetan translation was produced from Chinese or Sanskrit sources, we have been unable to resolve this question conclusively, but future research will hopefully shed more light on the textual history of this sūtra.

The Noble Great Vehicle Sūtra
The Teaching on the Effulgence of Light

1.

The Translation

[F.195.b] [B1]

1.1 Homage to all buddhas and bodhisattvas!⁸

Thus did I hear at one time. The Blessed One was residing in Rājagṛha at Vulture Peak, together with a great saṅgha of five hundred monks who had all attained great independence, eight hundred billion bodhisattva great beings with only one birth remaining and led by Maitreya, and four hundred billion bodhisattva great beings led by Mañjuśrīkumārabhūta.

1.2 Present in the retinue at that time was Candraprabhākumārabhūta.⁹ He had been seated in the assembly, but he now rose from his seat, arranged his shawl over one shoulder,¹⁰ knelt on his right knee, and prostrated at the feet of the Blessed One. With his palms respectfully joined together, he asked, “Blessed One, which activities did the Thus-Gone One previously perform to achieve his definitive light, magnetizing light, motivating light, manifesting light, multicolored light, single-colored light, narrow light, vast light, pure light, utterly pure light, stainless light, utterly stainless light, immaculate light, gradually expanding light, bright light, utterly bright light, boundless light, utterly boundless light, [F.196.a] immeasurable light, utterly immeasurable light, unfathomable light, utterly unfathomable light, swift light, utterly swift light, nonabiding light, groundless light, blazing light, illuminating light, inspiring light, light that leads to perfection, unimpeded light, unwavering light, straight light, light that dwells within the infinite, light displaying the marks of form, light displaying the various marks of form, light displaying the immeasurable marks of form, light displaying the characteristics of blue, yellow, red, and white colors, light displaying the characteristics of violet color, light displaying the characteristics of crystalline color, light displaying the characteristics of the sky’s color,¹¹ and

other such lights? Each of those various lights is manifested mixed with light rays of five colors, and each of those blue, yellow, red, and white lights are manifested mixed with an infinite number of multicolored light rays.”

1.3 The Blessed One¹² replied to Candraprabhakumārabhūta¹³ in verse:

1.4 “I have achieved those various lights
Since I have abandoned delusion
Through the causes and conditions
Of inconceivable virtuous actions.

1.5 “Furthermore, I dwell on the path of the buddhas
Through a variety of practices,
And I manifest those mixed lights
Through the insight of emptiness and nonaction.

1.6 “Although external phenomena
Are empty and selfless,
Beyond actions and thoughts,
They appear with various particular characteristics. [F.196.b]

1.7 “The inner body is also
Empty, selfless, and beyond action,¹⁴
And yet all kinds of sounds
Manifest from it.

1.8 “In the same way, I fulfill the wishes of beings
In accordance with their inclinations,
By manifesting lights of countless colors
Through the power of nonaction.

1.9 “Sometimes a single light ray
Produces two colors,
Each displaying
Higher, middle, and lower beams.

1.10 “Sometimes a single light ray
Produces three colors,
Each displaying
Higher, middle, and lower beams.

1.11 “Sometimes a single light ray
Produces four colors,
Each displaying
Higher, middle, and lower beams.

- 1.12 “Sometimes five colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of pure actions.
- 1.13 “Sometimes six colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of skillful means.
- 1.14 “Sometimes seven colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of virtuous actions.
- 1.15 “Sometimes eight colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of wholesome qualities.
- 1.16 “Sometimes nine colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of the accumulations.
- 1.17 “Sometimes ten colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of generosity.
- 1.18 “Sometimes twenty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of having guarded discipline.
- 1.19 “Sometimes thirty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of patience.
- 1.20 “Sometimes forty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams; [F.197.a]
This is the result of diligence.

- 1.21 "Sometimes fifty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of concentration.
- 1.22 "Sometimes sixty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of insight.
- 1.23 "Sometimes seventy colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of love.
- 1.24 "Sometimes eighty colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of compassion.
- 1.25 "Sometimes ninety colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of joy.
- 1.26 "Sometimes a hundred colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of equanimity.
- 1.27 "Sometimes a thousand colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of the display of qualities.¹⁵
- 1.28 "Sometimes ten thousand colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of the accumulation of merit.
- 1.29 "Sometimes ten million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of trust.

- 1.30 “Sometimes twenty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of rejoicing.
- 1.31 “Sometimes thirty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of pliancy.
- 1.32 “Sometimes forty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of reverence toward the Buddha.
- 1.33 “Sometimes fifty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of reverence toward the Dharma. [F.197.b]
- 1.34 “Sometimes sixty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of reverence toward the Saṅgha.
- 1.35 “Sometimes seventy million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of respect for discipline.
- 1.36 “Sometimes eighty million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of respect for concentration.
- 1.37 “Sometimes ninety million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of affection toward everyone.
- 1.38 “Sometimes a hundred million colors manifest
From a single light ray,
Each displaying higher, middle, and lower beams;
This is the result of carefulness.¹⁶

- 1.39 “Furthermore, many light rays radiate
From a single pore;¹⁷
I should now tell you the names
Of those various lights.
- 1.40 “I have a light
Called *illumination of pure clouds*;
It arose from the accumulation
Of boundless roots of virtue.
- 1.41 “In the past, out of sympathy for all beings
Afflicted by various forms of diseases,
I gave them many kinds of medicine and restored their health;
I achieved that light through such causes and conditions.
- 1.42 “I have another light
Called *pure eye*;
It arose by offering
Lamps to the buddhas.
- 1.43 “I have another light
Called *pure ear*;
It arose by offering them
Melodious tunes.
- 1.44 “I have another light
Called *pure nose*;
It arose by offering them
Perfumed water.
- 1.45 “I have another light
Called *pure tongue*;
It arose by offering them
Delicacies.
- 1.46 “I have another light
Called *pure body*;
It arose by offering them
Clothing.
- 1.47 “I have another light [F.198.a]
Called *pure mind*;
It arose by continuously
Trusting the buddhas.

- 1.48 "I have another light
 Called *pure form*;
 It arose by painting
 The forms of the buddhas.
- 1.49 "I have another light
 Called *pure sound*;
 It arose by continuously
 Praising the Dharma.
- 1.50 "I have another light
 Called *pure scent*;
 It arose by continuously
 Revering the Saṅgha.
- 1.51 "I have another light
 Called *pure taste*;
 It arose by practicing generosity
 In accordance with beings' wishes.
- 1.52 "I have another light
 Called *pure touch*;
 It arose by offering
 Perfumed ointments.
- 1.53 "I have another light
 Called *pure phenomena*;
 It arose by embracing
 All phenomena.
- 1.54 "I have another light
 Called *pure earth*;
 It arose by sweeping the ground
 For the Buddha and the Saṅgha.
- 1.55 "I have another light
 Called *pure water*;
 It arose by offering
 Springs and wells.
- 1.56 "I have another light
 Called *pure fire*;
 It arose by carrying fire
 And offering it.¹⁸

- 1.57 "I have another light
 Called *pure air*;
 It arose through the offering
 Made by holding fans.
- 1.58 "I have another light
 Called *pure aggregates*;
 It arose by offering
 My body to the buddhas.
- 1.59 "I have another light
 Called *pure element*;
 It arose by continuously
 Cultivating love.
- 1.60 "I have another light
 Called *pure truth*;
 It arose by permanently
 Giving up lying.
- 1.61 "I have another light
 Called *pure peace*;¹⁹
 It arose by continuously
 Practicing generosity.
- 1.62 "I have another light [F.198.b]
 Called *pure sound*;
 It arose by proclaiming
 The praises of the buddhas.
- 1.63 "I have another light
 Called *pure recollection*;
 It arose by proclaiming
 The praises of absorption.
- 1.64 "I have another light
 Called *pure eloquence*;
 It arose by proclaiming
 The praises of retention.
- 1.65 "I have another light
 Called *harmony*;
 It arose by settling
 Conflicts.

- 1.66 “I have another light
 Called *revealing the meaning*;
 It arose by realizing
 Emptiness.
- 1.67 “I have another light
 Called *blue color*;
 It arose by offering
 Blue lotuses.
- 1.68 “I have another light
 Called *yellow color*;
 It arose by offering
 Magnolias.
- 1.69 “I have another light
 Called *red color*;
 It arose by offering
 Pearls.
- 1.70 “I have another light
 Called *white color*;
 It arose by offering
 Golden parasols.²⁰
- 1.71 “I have another light
 Called *supreme qualities*;
 It arose by adorning the buddhas
 With many types of colors.
- 1.72 “I have another light
 Called *nāga splendor*;
 It arose by offering
 Nāga flags.
- 1.73 “I have another light
 Called *elephant splendor*;
 It arose by offering
 Elephant flags.
- 1.74 “I have another light
 Called *king of lions*;
 It arose by offering
 Lion flags.

- 1.75 “I have another light
 Called *king of bulls*;
 It arose by offering
 Bull flags.
- 1.76 “I have another light
 Called *pure moon*;
 It arose by sweeping
 The stūpas of buddhas.
- 1.77 “I have another light [F.199.a]
 Called *taming the nāgas*;
 It arose by offering
 Silken streamers.
- 1.78 “I have another light
 Called *taming the yakṣas*;
 It arose through
 Proper discrimination.²¹
- 1.79 “I have another light
 Called *understanding women*;
 It arose by abandoning
 The features of women.
- 1.80 “I have another light
 Called *understanding men*;
 It arose by abandoning
 The features of men.
- 1.81 “I have another light
 Called *vajra strength*;
 It arose through
 Pure knowledge of actions.
- 1.82 “I have another light
 Called *revealing emptiness*;
 It arose by teaching
 Karmic ripening to the world.
- 1.83 “I have another light
 Called *true realization*;
 It arose by abandoning
 Wrong views.

- 1.84 “I have another light
 Called *revealing the Buddha’s words*;
 It arose by proclaiming
 The praises of the realm of phenomena.
- 1.85 “I have another light
 Called *abandonment of faults*;
 It arose by proclaiming
 The praises of devotion.²²
- 1.86 “I have another light
 Called *illuminating array*;
 It arose by proclaiming
 The praises of offering lamps.
- 1.87 “I have another light
 Called *abandonment of craving*;
 It arose by proclaiming
 The praises of absorption and insight.
- 1.88 “I have another light
 Called *abandonment of habitual patterns*;
 It arose by abandoning
 The knowledge of the past.
- 1.89 “I have another light
 Called *abandonment of attachment*;
 It arose by praising
 The unborn wisdom.
- 1.90 “I have another light
 Called *abandonment of transmigration*;²³
 It arose by praising
 The wisdom of the exhaustion of defilements.
- 1.91 “I have another light
 Called *abandonment of dwelling place*; [F.199.b]
 It arose by praising
 The knowledge of suffering.
- 1.92 “I have another light
 Called *miraculous display of the Buddha*;
 It arose by proclaiming
 The praises of miraculous power.²⁴

- 1.93 "I have another light
Called *revealing the nonexistence of name-and-form*;
It arose by proclaiming
The praises of the bases of miraculous power.
- 1.94 "I have another light
Called *devotion to virtuous friends*;
It arose by proclaiming
The praises of the nature of realization.
- 1.95 "I have another light
Called *past limit of the eye*;
It arose by proclaiming
The praises of the past limit of the eye.
- 1.96 "I have another light
Called *limit of the exhaustion of the eye*;
It arose by proclaiming
The praises of the exhaustion of the eye.²⁵
- 1.97 "I have another light
Called *limit of existence*;
It arose by proclaiming
The praises of the absence of existence.
- 1.98 "I have another light
Called *absence of disintegration*;
It arose by proclaiming
The praises of the absence of cessation.²⁶
- 1.99 "I have another light
Called *absence of limits*;
It arose by proclaiming
The praises of the absence of limits.
- 1.100 "I have another light
Called *absence of marks*;
It arose by proclaiming
The praises of the unconditioned.²⁷
- 1.101 "I have another light
Called *unchanging*;
It arose by proclaiming
The praises of the absence of distinction.

- 1.102 “I have another light
 Called *absence of engagement*;
 It arose by proclaiming
 The praises of the absence of clinging.
- 1.103 “I have another light
 Called *absence of origination*;
 It arose by proclaiming
 The praises of the unborn.
- 1.104 “I have another light
 Called *absence of birth*;
 It arose by proclaiming
 The praises of the lack of origination.
- 1.105 “I have a light called *undefinable*
 That ripens all beings. [F.200.a]
 I have a light called *reality*²⁸
 That shakes ten million buddha realms.
- 1.106 “I have a light called *taming demons*
 Whose brilliance terrorizes demons.
 I have a light called *banner of merit*;
 Those who remember its name will abandon harm.
- 1.107 “I have a light called *powerful banner*;
 Those who remember its name will be free from enmity.
 I have a light called *peaceful banner*;
 Those who remember its name will rid themselves of attachment.
- 1.108 “I have a light called *banner of concentration*;
 Those who remember its name will abandon improper conduct.
 I have a light called *illustrious banner*;
 Those who remember its name will become famous.²⁹
- 1.109 “I have a light called *delightful banner*;
 Those who remember its name will not suffer from torments.
 I have a light called *pure restraint*;
 Those who remember its name will abandon improper discipline.
- 1.110 “I have a light called *banner of supreme perfume*;
 Those who remember its name will be free from impurity.
 I have a light called *profound Dharma*;
 Those who remember its name will be free from doubts.

- 1.111 "I have a light called *groundless*;
Those who remember its name will abandon existence.³⁰
I have a light called *freedom from concepts*;³¹
Those who remember its name will not hold on to anything.
- 1.112 "I have a light called *Mount Sumeru*;
Those who remember its name will be unshakable.
I have a light called *secret conduct*;
Those who remember its name will be free from clinging.
- 1.113 "I have a light called *liberated conduct*;
Those who remember its name will be free from bondage.
I have a light called *excellent control*;
Those who remember its name will be pliant and gentle.
- 1.114 "I have a light called *unmoving*;
Those who remember its name will abandon attachment and clinging.
I have a light called *total restraint*;³²
Those who remember its name will observe perfect discipline.
- 1.115 "I have a light called *actions of manifold virtues*;
Those who remember its name will not be sullied.
I have a light called *numerous benefits*;
Those who hear its name will rid themselves of negativities.
- 1.116 "I have a light called *vision of supreme knowledge*;
Those who hear its name will not be deluded.
I have a light called *seeking to benefit*; [F.200.b]
Those who hear its name will be free from anger.
- 1.117 "I have a light called *pleasing the mind*;
Those who hear its name will experience happiness.
I have a light called *absence of torment*;
Those who remember its name will realize emptiness.
- 1.118 "I have a light called *absence of essential nature*;³³
Those who remember its name will transcend concepts.
I have a light called *absence of reliance*;
Those who remember its name will be unshakable.
- 1.119 "I have a light called *freedom from delusion*;
Those who remember its name will be free from hesitation.
I have a light called *baseless*;

Those who remember its name will rid themselves of the darkness of ignorance.

1.120 “I have a light called *weariness of the inner body*;³⁴

Those who remember its name will not take rebirth.

I have a light called *absence of grasping*;

Those who remember its name will abandon language.³⁵

1.121 “I have a light called *absence of delusion*;

Those who remember its name will be free from verbal expression.

I have a light called *absence of going*;

Those who remember its name will foresee the future.

1.122 “I have a light called *total limit*;

Those who remember its name will know the past.

I have a light called *unequaled*;

Those who remember its name will realize the absence of defilement.

1.123 “I have a light called *noble attainment*;

Those who remember its name will know what is supreme.

I have a light called *stainless*;

Those who remember its name will abandon clinging.

1.124 “I have a light called *abandonment of dust*;

Those who remember its name will be free from darkness.

I have a light called *absence of craving*;

Those who remember its name will give up their reliances.³⁶

1.125 “I have a light called *supreme victory*;³⁷

Those who remember its name will overcome the proponents of opposing views.

I have a light called *youthful*;

Those who remember its name will accomplish the six actions.

1.126 “I have a light called *supreme nobility*;

Those who remember its name will gain unimpeded insight.

I have a light called *swift*;

Those who remember its name will become the most accomplished monks.

1.127 “I have a light called *possessing marks*;

Those who remember its name will realize the profound Dharma.

I have a light called *absence of marks*; [F.201.a]

Those who remember its name will rid themselves of pride.

- 1.128 “I have a light called *unborn*;
Those who remember its name will reach the absence of attainment.
I have a light called *recollecting the Buddha*
That is praised by the thus-gone ones.
- 1.129 “By practicing various activities in the presence of many buddhas,
I have attained such a light.
The light rays emanating from the bodies of buddhas
Equal in number all the myriads of particles of dust
- 1.130 “Present in all the countless millions of buddha realms
As numerous as all the grains of sand present in the ocean.
Each of those light rays, as numerous as all those particles,
Is surrounded by many attendants.
- 1.131 “Those light rays manifest as the pure bodies of the thus-gone ones
In all the realms where there is no buddha,
To teach the utterly profound Dharma
And thereby establish beings in the state of forbearance.
- 1.132 “I have a light called *Buddha*
That causes beings to abide on the path of the buddhas.
I have a light called *Dharma*
Whose illumination is immaculate and stainless.
- 1.133 “I have a light called *Saṅgha*
That is praised by the thus-gone ones.
I have a light called *purity*
That is exalted and hard to find.
- 1.134 “I have a light called *lotus*³⁸
That benefits and ripens sentient beings.
I have a light called *Brahmā*,
And others called *Śakra*—or *god*—,
- 1.135 “*moon, nāga, yakṣa,*
asura, garuḍa,
king, woman,
girl, and boy.
- 1.136 “Through their virtuous qualities, those manifold light rays
Tame each of the beings born with corresponding fortunes,
Ripening all those countless millions of retinuees
Into awakening.

- 1.137 “I have a light called *insight*,
 And others called *discipline, love*,
 compassion, joy, lamp,
 perfumed ointment, and *music*.
- 1.138 “Those light rays are named
 According to their respective activity [F.201.b]
 And were perfected by attracting
 Countless beings.
- 1.139 “I have a light called *foremost*³⁹
 That is praised by the thus-gone ones
 And was perfected
 By continuously revering the teachings of the Buddha.
- 1.140 “From all his pores, the Buddha emits light rays⁴⁰
 As numerous as the beings he beholds,
 And each of those light rays
 Is surrounded by many attendants.
- 1.141 “As he emits those light rays,
 The Buddha ripens sentient beings
 In accordance with
 Their individual inclinations.
- 1.142 “Whoever rejoices and feels inspired
 Upon hearing this teaching on those lights
 Must already have heard this discourse
 From many buddhas in the past.
- 1.143 “I have a light called *exalted*⁴¹
 That has eight hundred million attendants;
 I achieved this light by offering
 One verse of praise to the buddhas in the past.
- 1.144 “I have a light called *absence of sorrow*
 That has eight hundred billion attendants;
 I achieved this light by recalling
 A single teaching of a thus-gone one.
- 1.145 “I have a light called *utmost purity*
 That has eight hundred million attendants;
 I achieved this light
 By mastering a single absorption.

- 1.146 “In the past, a buddha
 Called Exalted
 Appeared in the world.
 His lifespan was immeasurable.
- 1.147 “When he first reached awakening,
 The assembly that had gathered around him
 And to whom he taught the Dharma
 Counted eight hundred billion members.
- 1.148 “At that time, in the lands of the great Jambudvīpa,
 There was a king called Devoted to Words.⁴²
 He had five hundred sons who were handsome,
 Beautiful, and pleasant to behold.
- 1.149 “Their father, the king,
 Was a majestic and powerful man
 Who had sincere faith
 In the Three Jewels. [F.202.a]
- 1.150 “Out of reverence,
 The king offered to that blessed one
 All the most magnificent gardens
 That were in his possession.
- 1.151 “All the walkways
 That crossed those gardens
 Were lined with
 Eight hundred million trees:
- 1.152 “Magnolia, banyan fig,
 Kimśuka, goolar fig,⁴³
 Śriṣa, aśoka,
 And other such trees.
- 1.153 “Those many trees blossomed during both summer and winter;
 Their branches, fruits, and flowers shone with brilliant colors.
 The sweetest fragrances arose from them
 And perfumed the body of the Thus-Gone One.
- 1.154 “All the monks had a golden color.
 They were all sitting in front of those trees.
 They had all attained retention
 Through great exertion.

- 1.155 “At that time, out of sympathy
For the king, his sons, and the numerous assemblies,
The Thus-Gone One⁴⁴ taught them
The sūtra on the definitive lights.
- 1.156 “When he heard that sūtra,
The king, overwhelmed with joy,
Proclaimed the praises of the Thus-Gone One
In countless verses.
- 1.157 “That great king also offered the Blessed One
Eight hundred million magnificent bejeweled parasols,
Each of them decorated around its edge
By garlands of wish-fulfilling gems.⁴⁵
- 1.158 “Every one of them had the value
Of eight hundred million coins made of pure gold from the Jambu River.
Each of those bejeweled parasols was adorned
With tassels made of eight hundred million wish-fulfilling gems.⁴⁶
- 1.159 “Shining with brilliant colors,
Those wish-fulfilling gems emitted light continuously,
So that there was no distinction
Between day and night.
- 1.160 “Each of those light rays
Illuminated a hundred leagues,
And their light shone brilliantly, [F.202.b]
Eclipsing the sun and the moon.
- 1.161 “The four sides of the precious parasols were ornamented
With lions and eight hundred million jewel tassels,
As well as eight hundred million garlands
Made of precious golden threads.
- 1.162 “Those sublime bejeweled parasols
Were also adorned
With lattices of precious pearls
That intermingled in various ways.
- 1.163 “Those parasols completely covered the gardens,
And they were themselves surmounted by countless lotus parasols⁴⁷
Formed by various kinds of flowers
Such as jasmine, atimuktaka—also known as *mucilinda*—

- 1.164 “Udumbara, and blue lotus flowers.
All those parasols were beautified with precious lattices,
And cloths made of golden threads
That formed a covering canopy above.
- 1.165 “Furthermore, eight hundred million bejeweled thrones
Built with sandalwood, supported by legs made of pure gold,
And decorated with eight hundred million
Cushions made of the finest silk⁴⁸ were set forth.
- 1.166 “At that time, all types of sentient beings—
Up to those residing at the summit of existence—
Had gathered in that place to hear this discourse
From the Thus-Gone One.
- 1.167 “When they heard this discourse,
Gods, nāgas, yakṣas, the kings of the gandharvas,
Mahoragas, and asuras
Were overwhelmed with joy.
- 1.168 “They proclaimed the praises of the Thus-Gone One
In eight thousand verses,⁴⁹
And all of them made the aspiration
To reach great awakening.
- 1.169 “Filled with faith, the gods, the nāgas,
The asuras, and all the other beings
Showered rains of mandārava flowers
And precious pearls as offerings.
- 1.170 “At that time, upon hearing this discourse, [F.203.a]
All the eight hundred million powerful and majestic great gods
Were also overcome with joy, and made the aspiration to reach great
awakening,
‘In the future, may we also achieve such a light!’⁵⁰
- 1.171 “At that moment, the Thus-Gone One
Knew their thoughts
And prophesied their awakening in these words:
‘In the future, you will accomplish buddhahood.’⁵¹
- 1.172 “At that time, upon hearing this discourse that reveals the lights in full,
Śakra—lord of the gods—Brahmā, and the eight hundred million members of
their retinues

Also became overwhelmed with joy, gave rise to the mind set on awakening,
And received this prophecy: 'In the future, you will accomplish
buddhahood.'⁵²

- 1.173 "At that time, upon hearing this discourse,
All the eight hundred million nāgas who had gathered there
Also gave rise to the mind set on awakening
And received a prophecy.
- 1.174 "At that time, upon hearing this discourse,
All the eight hundred million garuḍa kings who had gathered there
Observed the five vows
And also received that prophecy.
- 1.175 "At that time, upon hearing this discourse,
All the eight hundred million gandharva kings who had gathered there
Played a hundred thousand musical instruments, making delightful sounds
As offerings to the Blessed One, and also received that prophecy.
- 1.176 "At that time, upon hearing this discourse,
All the hundred million yakṣa kings developed intense faith
In the pure wisdom of the Buddha,
And all of them also received the prophecy of their awakening.
- 1.177 "Candraprabha, you should know that, at that time,
You were the king Devoted to Words,
Who worshiped that blessed one⁵³ with those various offerings;
Do not think that this was someone else.
- 1.178 "You have already heard that sūtra in the past,
And this is the reason why today,
In this place, you once again
Request to hear it.
- 1.179 "After I pass into nirvāṇa,⁵⁴ [F.203.b]
When the wheels of the sacred Dharma are about to cease,
Whoever develops faith in these Dharma teachings
Will be able to teach this discourse on a vast scale.
- 1.180 "Those who teach this discourse in the future
Will be the guardians of my Dharma;
Like leaders guiding many travelers,⁵⁵
They will be known as *guardians of the precious treasure*.
- 1.181 "Know that those who hear this discourse in the future⁵⁶

And become interested for a mere moment will be blessed by the Buddha
and Mañjuśrī;⁵⁷

They will behold many buddhas, who will entrust secret teachings to them,
And their insight will become sharp.

- 1.182 “Beings who are honest, pliant, and gentle,
Who continuously strive to serve the buddhas,
Who meditate on selflessness, cultivate love, and develop patience
Will be interested in this discourse.
- 1.183 “Someone who constantly has a nonvirtuous attitude,
Who insatiably hankers after personal gains,
And who has no interest in being disengaged
Will not be interested in this discourse.
- 1.184 “Someone who worships the thus-gone ones,
Who properly understands the profound and sacred Dharma,
And who trusts in the genuine wisdom of the buddhas
Will be interested in this discourse.
- 1.185 “Someone who is distracted and faithless,
Who repeatedly takes the lives of others, who is hard to tame,
And who is enslaved by all the objects of desire
Will not be interested in this discourse.
- 1.186 “Someone who is always inclined to stay in the wilderness,
Who resides alone with a peaceful mind,
And who is without attachment to gains and friends
Will be interested in this discourse.
- 1.187 “Someone who follows unwholesome friends,
Who destroys their own and others’ virtues,
And who lets their discipline and absorption become greatly corrupted
Will not be interested in this discourse.
- 1.188 “Someone with pure aspirations
Who always examines phenomena with insight
And is guarded by virtuous friends
Will be interested in this discourse. [F.204.a]
- 1.189 “Someone who is strongly attached to the family household,
Who seeks others’ favors by giving flowers and fruits,
And who is dishonest and cunning⁵⁸
Will not be interested in this discourse.

- 1.190 “Someone who always recollects the Buddha’s kindness,
Who yearns for the highest roots of virtue,
And who sincerely⁵⁹ dedicates their acts to awakening
Will be interested in this discourse.
- 1.191 “Someone who lusts for women and girls⁶⁰
And always aspires to frolic with women
Who are adorned in all kinds of splendid garments
Will not be interested in this discourse.
- 1.192 “Someone with a deep mindset who has left all dwellings,
Who is not sullied by objects of desire,
And who does not deceive others for the sake of food and drink
Will be interested in this discourse.
- 1.193 “Someone who says to everyone
That it is not a fault to indulge in desires
And who denigrates the buddhas of the three times
Will not be interested in this discourse.
- 1.194 “Someone with constant and firm trust
Who pursues the Dharma persistently
And never becomes weary or disrespectful while doing so
Will be interested in this discourse.
- 1.195 “Someone who craves women,
Who constantly keeps objects of his lust in mind
Without cultivating insight or benefiting others extensively,
Will not be interested in this discourse.
- 1.196 “Someone who lives in mountains or forests
And is purified by cultivating insight
Without any desire for the most basic necessities
Will be interested in this discourse.
- 1.197 “Someone who is always deluded and fails to understand
The past and future limits of the eye
Is bound by the demon of ignorance
And will therefore not be interested in this discourse.
- 1.198 “Someone who is always free from delusion and understands
The past and future limits of the eye
Is liberated from demonic bondage
And will therefore be interested in this discourse.

- 1.199 “Someone who is always deluded and fails to comprehend
The existence and nonexistence of the eye’s limit
Is bound by the demon of ignorance
And will therefore not be interested in this discourse. [F.204.b]
- 1.200 “Someone who is always free from delusion and understands
The limits of existence and nonexistence of the eye
Is liberated from demonic bondage
And will therefore be interested in this discourse.
- 1.201 “Someone who is always deluded and does not comprehend
The eye’s characteristics of abiding and disintegration⁶¹
Is bound by the demon of ignorance
And will therefore not be interested in this discourse.
- 1.202 “Someone who is always free from delusion and comprehends
The eye’s characteristics of abiding and disintegration
Is liberated from demonic bondage
And will therefore be interested in this discourse.
- 1.203 “Know that the same applies
To the essential nature of the ear, the nose, the tongue, the body, the mind,
Forms, sounds, scents, textures, mental phenomena,
Earth, water, fire, and air.
- 1.204 “It also applies to matter, sentient beings, suffering,
The aggregates, the elements, worldly arising, untrue words,
Desire, anger, ignorance, pride, craving, pretense,
Vanity, miserliness, envy, deceit, aggression, and so forth.
- 1.205 “Someone who is always deluded and does not comprehend
The limit of the exhaustion of the eye
Falls into the experience of worldly beings
And will therefore not be interested in this discourse.
- 1.206 “Someone who is always free from delusion and comprehends
The limit of the exhaustion of the eye
Is free from the experience of worldly beings
And will therefore be interested in this discourse.
- 1.207 “Someone who is always deluded and does not comprehend
The disintegration of the eye
Falls into the experience of worldly beings
And will therefore not be interested in this discourse.

- 1.208 "Someone who is always free from delusion and comprehends
The disintegration of the eye
Is free from the experience of worldly beings
And will therefore be interested in this discourse.
- 1.209 "Someone who is always deluded and does not comprehend
The disengagement of the eye
Falls into the experience of worldly beings
And will therefore not be interested in this discourse.
- 1.210 "Someone who is always free from delusion and comprehends
The disengagement of the eye
Is free from the experience of worldly beings
And will therefore be interested in this discourse.
- 1.211 "Someone who is always deluded and does not comprehend
The absence of coming and going of the eye
Falls into the experience of worldly beings [F.205.a]
And will therefore not be interested in this discourse.
- 1.212 "Someone who is always free from delusion and comprehends
The absence of coming and going of the eye
Is free from the experience of worldly beings
And will therefore be interested in this discourse.
- 1.213 "Someone who does not realize the selflessness of the eye
And is always deluded about the essential nature of its exhaustion
Falls into the experience of worldly beings
And will therefore not be interested in this discourse.
- 1.214 "Someone who realizes the selflessness of the eye
And always understands the essential nature of its exhaustion
Is free from the experience of worldly beings
And will therefore be interested in this discourse.
- 1.215 "Someone who does not realize the selflessness of the eye
And is always deluded about the objects of the practice of patience
Falls into the experience of worldly beings
And will therefore not be interested in this discourse.
- 1.216 "Someone who realizes the selflessness of the eye
And always understands what objects to accept
Is free from the experience of worldly beings
And will therefore be interested in this discourse.

- 1.217 "Someone who does not realize
The essence of the eye's exhaustion
Is unable to accomplish nonabiding discipline
And will therefore not be interested in this discourse.
- 1.218 "Someone who realizes
The essence of the eye's exhaustion
Is able to accomplish nonabiding discipline
And will therefore be interested in this discourse.
- 1.219 "Someone who does not realize
The essence of the eye's exhaustion
Is unable to accomplish undefiled discipline
And will therefore not be interested in this discourse.
- 1.220 "Someone who realizes
The essence of the eye's exhaustion
Is able to accomplish undefiled discipline
And will therefore be interested in this discourse.
- 1.221 "Someone who does not realize
The essence of the eye's exhaustion
Is unable to accomplish undefiled insight
And will therefore not be interested in this discourse.
- 1.222 "Someone who realizes
The essence of the eye's exhaustion
Is able to accomplish undefiled insight
And will therefore be interested in this discourse. [F.205.b]
- 1.223 "Someone who does not realize the essence of the eye's exhaustion
Will always be deluded about the eye's emptiness;
That person will not give rise to the all-retaining wisdom
And will therefore not be interested in this discourse.
- 1.224 "Someone who realizes the essence of the eye's exhaustion
Will always realize the emptiness of the eye;
That person will give rise to the all-retaining wisdom
And will therefore be interested in this discourse.
- 1.225 "When someone who realizes the essential nature of the eye's exhaustion
Accomplishes the all-retaining wisdom,
They accomplish the unsurpassed wisdom free of attachment
And will therefore be interested in this discourse.

- 1.226 “Someone who is not interested in this discourse
And always deluded about the essential nature of the eye’s exhaustion
Will regress from the state of absorption
And thus find it hard to attain unsurpassed wisdom.
- 1.227 “Someone who is strongly interested in this discourse
And realizes the essential nature of the eye’s exhaustion
Will accomplish the state of absorption⁶²
And thus not find it hard to actualize unsurpassed wisdom.
- 1.228 “Someone who realizes the essential nature of the eye’s exhaustion
And clearly understands the characteristic of selflessness
Will always gain trust and freedom from doubts
Upon hearing this Dharma teaching.
- 1.229 “Someone free from laziness who diligently contemplates,
Day and night, the essential nature of the eye’s exhaustion
Will accomplish retention and eloquence
And continuously teach this discourse.
- 1.230 “Someone who contemplates this discourse
Will perfect the wisdom of emitting light;
That person will clearly reveal the thus-gone ones⁶³
And realize the emptiness of the eye.
- 1.231 “The qualities derived from contemplating this discourse
Are more exalted than those
Derived from worshiping all the buddhas
By building a hundred thousand stūpas.
- 1.232 “The qualities derived from hearing this discourse
Are more exalted than those
Derived from worshiping the thus-gone ones’ relics
By playing a hundred thousand musical instruments.
- 1.233 “The merit created by honoring this discourse
Is more exalted than the merit
Created by honoring all the sentient beings beheld by the Buddha’s eyes
For countless millions of eons, as if they were thus-gone ones. [F.206.a]
- 1.234 “Someone who memorizes a single four-line verse
From this discourse and teaches it to others
Should be revered
As the most compassionate Victor.

- 1.235 “For a hundred thousand eons in the past,
When I was circling in the three realms,
I served countless buddhas
For the sake of this discourse.
- 1.236 “To master this discourse,
At times I lit countless hundreds of thousands of lamps—
Each of their wicks measuring about a league—
And offered those to the great guides.
- 1.237 “I sometimes worshiped the stūpas of thus-gone ones
With different types of offerings
Such as garlands of magnolias, jasmine, and aśoka flowers,
And banners and parasols.
- 1.238 “In the past, when I was circling in saṃsāra,⁶⁴
I practiced charity toward those who asked for favors;
I sometimes gave them flowers and fruits,⁶⁵
Sometimes bridges, wells, and springs,
- 1.239 “Sometimes elephants and vehicles,⁶⁶
Sometimes precious steeds and maidens,
Sometimes golden thrones and bejeweled tents,
And sometimes necklaces and garlands.⁶⁷
- 1.240 “In that way, for all those
Hundreds of thousands of eons,
My mind was always free of miserliness
For the sake of this discourse.⁶⁸ [B2]
- 1.241 “In the past, for the sake of this discourse,
I observed completely pure discipline;
I constantly cultivated absorption and insight
And practiced generosity toward sentient beings.
- 1.242 “In the past, for the sake of this discourse,
I never harmed anyone—
Even the vicious ones who threatened me—
Out of my love for them.
- 1.243 “In the past, for the sake of this discourse,
I gave satisfaction
To all those who came to ask for favors,
By fulfilling all their wishes.

- 1.244 “In the past, for the sake of this discourse,
I ornamented mansions
With garlands of jewels
And offered those to the buddhas.
- 1.245 “In the past, for the sake of this discourse, [F.206.b]
I worshiped buddhas
By offering them a variety of jewels
And wish-fulfilling gems.
- 1.246 “In the past, for the sake of this discourse,
I always remembered the gracious ones
And venerated every single verse
That I heard from them.
- 1.247 “In the past, for the sake of this discourse,
I revered those who were disciplined
And always showed respect for them,
Even when I was walking.
- 1.248 “When I was circling in saṃsāra in the past,
For the sake of this discourse⁶⁹
I always expressed my gratitude
To those who extended even the slightest favor.
- 1.249 “In the past, for the sake of this discourse,
I did not seek personal gain and I did not deprecate the Dharma.
Instead, I developed sympathy
For my relatives and friends, and for all beings.⁷⁰
- 1.250 “In the past, for the sake of this discourse,
I became learned and eloquent.
I did not cling to phenomena
And had no miserliness regarding the household of friends.
- 1.251 “In the past, for the sake of this discourse,
Whenever a nonvirtuous thought arose in me,
I would never let it develop
But immediately confessed it.
- 1.252 “In the past, for the sake of this discourse,
When I was born as a prince,
I faithfully dedicated and offered to the buddhas
All my gems, perfumed ointments, and fragrant powders.

- 1.253 “In the past, for the sake of this discourse,
 Out of sympathy for prisoners,
 I took upon myself, as a physical bail,
 The many sufferings they experienced.
- 1.254 “In the past, for the sake of this discourse,
 I renounced the five sense pleasures
 And always took the precepts
 At the six times of the month.⁷¹
- 1.255 “In the past, for the sake of this discourse,
 I always cultivated patience
 And never gave rise to desirous miserliness,
 Even with respect to my wives.
- 1.256 “In the past, for the sake of this discourse,
 I enriched all destitute beings
 By offering them wealth,
 So that they could experience happiness.
- 1.257 “In the past, for the sake of this discourse,
 I always attracted everyone—
 Mendicants, brahmins,
 And all the various other types of beings.
- 1.258 “In the past, for the sake of this discourse,
 I gave generously to those in need,
 Always acting as a great benefactor
 To benefit all beings. [F.207.a]
- 1.259 “I sometimes fulfilled
 The wishes of sentient beings
 By giving them flowers and fruits,
 Without sending anyone away.⁷²
- 1.260 “When I was practicing generosity in the past,
 I constantly maintained an impartial attitude.
 Therefore, with a sense of modesty,
 I respectfully practiced generosity toward everyone—
- 1.261 “Those endowed with the qualities of discipline,
 Those who observed improper discipline, those who had no sense of shame,
 And those who had achieved great miraculous power,
 As well as all other ordinary beings.

- 1.262 "Since I did not distinguish between high and low
When I was practicing generosity in the past,
I dedicated myself one pointedly to this discourse
Without pursuing afflicted states.
- 1.263 "At times, in some lands,
I annihilated all opposing forces
And subjugated all the nāgas
So that they showered rains in timely ways.
- 1.264 "Candraprabha, you should know that, in the pursuit of this discourse,
I have undergone austerities for countless lifetimes;⁷³
Even if these were described for a hundred thousand eons,
This task would never come to an end.
- 1.265 "Abide by such a conviction and,
In the future, during the final period,
Give rise to genuine recollection
And expound this discourse!
- 1.266 "I clearly see the future
With my buddha eyes;
I know precisely all the various actions
That will occur.
- 1.267 "I also know all the monks who,
In the pursuit of unsurpassed wisdom,
Will teach this discourse with minds filled with faith,
As well as all the directions in which this teaching will take place.⁷⁴
- 1.268 "I also know all the thoughts and methods of those who,
In the future, during the final period,
Will be interested in this discourse
Upon hearing it.
- 1.269 "I know all the inferior beings
Who will not hear this discourse
And who will therefore denigrate
The teachings of the Dharma.
- 1.270 "I will give a prophecy to all the monks and nuns
Who cry out of heartfelt longing
When they hear this discourse,
And they will behold the supreme victors. [F.207.b]

- 1.271 “Candraprabha, you should know that,
Through my awakened miraculous power,
I know the purity and the impurity of beings’ minds,
And even all their inclinations.⁷⁵
- 1.272 “I know all the qualities of sentient beings,
Such as those who are always dedicated to peace and isolation,
Dwell in absorptions without any attachment to saṃsāra,
And have permanently abandoned even its habitual patterns.
- 1.273 “I know which sentient beings will, in the future,
Adhere to untrue teachings,
And which ones
Will be devoted to the Buddha.
- 1.274 “Beings who are attached to worldly pleasures
Will not properly grow the seed of the buddhas’ awakening;
Due to such causes and conditions,
Their practices will deteriorate.⁷⁶
- 1.275 “Candraprabha, those who realize the seed of awakening
Are certain to obtain pure, boundless lights.
Thus, regard each of the causes and conditions related to such lights
distinctly;
You should perceive them all through the power of insight.
- 1.276 “Those who abandon unwholesome friends,
Who rely on virtuous friends,
And who guard the purity of their discipline
Will accomplish the lights of the buddhas.
- 1.277 “Guard your senses,
Abandon shamelessness and indecency,
Cultivate virtuous qualities,
And protect sentient beings!
- 1.278 “Stop being involved in conflicts,
Realize emptiness,
And develop erudition and eloquence
Without hankering for personal gain!
- 1.279 “Regard all personal achievements as being like fecal filth
And do not let the purity of your mind
Be defiled by the stains of selfish gains; [F.208.a]

Pursue liberation and you will achieve the unsurpassed goal!

- 1.280 “Accomplish the path of the buddhas,
Regard the Buddha and reality as being similar,
Always set ablaze the great torch of the Dharma,
And illuminate all the worlds!
- 1.281 “Let your mind be unshakable
Like the king of mountains,
And eagerly cultivate patience toward everyone,
Even when you are insulted or beaten!
- 1.282 “Act as a genuine virtuous friend
For the sake of sentient beings,
Abandon all forms of inferior attitude,
And always accomplish pure actions!
- 1.283 “Let your mind be stable,
Teach the unsurpassed Dharma,
And bestow this sacred discourse
On the kindhearted!
- 1.284 “Those who pursue unsurpassed wisdom
Are not afraid of saṃsāra;
Having abandoned negative deeds,
They will gain the most supreme benefits.⁷⁷
- 1.285 “As an analogy, Candraprabha, you should know
That experts can skillfully handle fire,
To produce various flavors without being burned,
While unskilled dilettantes burn their palms when handling fire.⁷⁸
- 1.286 “Moreover, the disturbed and crazed mind
Of someone who has been poisoned
Can be cured by the heat of fire.
It is similar for the wise:
- 1.287 “Based on the mind, they see that the mind is empty.
Therefore, although they abide within saṃsāra,
They see—based on the eye—that the eye is empty,
And so they do not cling to the eye.
- 1.288 “Those who understand in that way
Can dwell on the eyes without causing affliction;
If they see that the eye is empty, they will achieve genuine wisdom,

And light rays will therefore manifest.

- 1.289 “If they see that the eye is empty,
They will permanently abandon⁷⁹ desire.
Due to this absence of desire,
Light rays will manifest.
- 1.290 “What is explained here with respect to desire also applies
To all the other afflictions up to anger,
Ignorance, clinging to “I,” pretense,⁸⁰
Aggression, miserliness, envy,
- 1.291 “Shamelessness, impatience,
Haughtiness, arrogance, [F.208.b]
Pride, deceit,
Carelessness, dishonesty, and so forth.
- 1.292 “Those who obtain genuine wisdom
Realize the eye to be peace.
Therefore, light rays will manifest
Through this realization.
- 1.293 “Those who have achieved genuine wisdom
Are settled in the way of the buddhas,
And light rays will manifest
On this basis.
- 1.294 “Those who have achieved genuine wisdom
Are settled in the methods of the buddhas,
And light rays will manifest
On this basis.
- 1.295 “I have never heard of or seen
Anyone who has permanently abandoned the obscurations
And accomplished the manifestation of light rays
Without achieving genuine wisdom.
- 1.296 “Those who, after realizing genuine wisdom,
Permanently rid themselves of the harm of the obscurations
And observe this conduct
Will achieve the emanation of light rays.
- 1.297 “Those who pursue the conduct of the victors
And worship the thus-gone ones
After having trained in this discourse

Will achieve genuine wisdom and skillful means.⁸¹

- 1.298 “Those who have achieved genuine wisdom⁸²
Should worship the buddhas
To perfect the emanation of light rays
Like fruits in the palms of their hands.
- 1.299 “For those who are deluded
About the selflessness of the eye,
The qualities of spiritual training will decline;
Those persons will not achieve the emanation of light rays.
- 1.300 “It is those who realize
The selflessness of the eye
Who accomplish the qualities of virtuous practice;
Such persons will achieve the emanation of light rays.
- 1.301 “Those who realize the limit of the exhaustion of the eye
Will also realize the limit of the arising of the ear.
Realizing the limit of the arising of the ear
Is known as the quality of great virtuous practice.
- 1.302 “Those who do not understand the limit of the eye’s natural state
Will also not understand the limit of the arising of the eye;
Those persons will therefore
Not achieve the emanation of light rays.
- 1.303 “Those who understand the ultimate essence of the eye
Will also understand the limit of the arising of the eye; [F.209.a]
Those persons will therefore
Achieve the emanation of light rays.
- 1.304 “Those who do not properly understand the limit of the eye’s natural state
Will also not properly understand the limit of the arising of the eye;
Those persons will therefore
Not achieve the emanation of light rays.
- 1.305 “Those who properly understand the limit of the eye’s natural state
Will also properly understand the limit of the arising of the eye;
Those persons will therefore
Achieve the emanation of light rays.
- 1.306 “Those who do not directly understand the limit of the eye’s natural state
Will also not directly understand the limit of the arising of the eye;
Those persons will therefore

Not achieve the emanation of light rays.

- 1.307 “Those who directly understand the limit of the eye’s natural state
Will also directly understand the limit of the arising of the eye;
Those persons will therefore
Achieve the emanation of light rays.
- 1.308 “Those who do not properly understand the limit of the eye’s natural state
Will also not fully understand the limit of the arising of the eye;
Those persons will therefore
Not achieve the emanation of light rays.
- 1.309 “Those who properly understand the limit of the eye’s natural state
Will also directly understand the limit of the arising of the eye;
Those persons will therefore
Achieve the emanation of light rays.
- 1.310 “Those who do not properly understand the purity of the eye’s natural state
Will not properly understand the purity of the ear’s natural state;
Those persons will therefore
Not achieve the emanation of light rays.
- 1.311 “Those who properly understand the purity of the eye’s natural state
Will properly realize the purity of the ear’s natural state;
Those persons will therefore
Achieve the emanation of light rays.
- 1.312 “Know that this also applies
To the nose, the tongue, the body, the mind,
Forms, sounds, scents, tastes,
Textures, and mental phenomena.
- 1.313 “It also applies to the elements of earth, water, fire, and air,
The world, suffering,
The aggregates, elements, mundane sense sources,
Words, names, and so forth.” [F.209.b]
- 1.314 Then the Blessed One said to Candraprabhakumārabhūta, “Noble son,
sentient beings dedicated to the Great Vehicle who wish to perfect this
emanation of light rays must accomplish eighty types of accumulation of
roots of virtue. What are those eighty?⁸³ (1) Protecting and recollecting
sentient beings, (2) being free of ill will, (3) guarding the purity of one’s
discipline without letting it become corrupted, (4) being completely
impartial, (5) being free of deceit, (6) being free of miserliness, (7) being free

of envy, (8) being free of lustful thoughts, (9) being free of deceitful thoughts, (10) trusting the sacred discourses of the Great Vehicle, (11) being free of attachment and craving regarding power and arrogance,⁸⁴ (12) having complete strength of patience, (13) never turning away from one's aspirations, (14) having a completely pure motivation, (15) staying in the wilderness, (16) not associating with retinues, (17) not being thrilled about personal gains, (18) not being excited about fame, (19) dwelling firmly in the concentrations, (20) displaying the absorption of light rays, (21) sincerely revering those who observe discipline,⁸⁵ (22) manifesting the noblest attitude toward those who practice pure conduct, (23) venerating the preceptors and teachers out of respect for the Dharma, (24) understanding the meaning of the sūtras, (25) being expert in teaching, (26) not telling lies, (27) maintaining pure motivation, (28) exerting oneself to create roots of virtue, (29) constantly practicing generosity,⁸⁶ (30) fully understanding the activities of Māra, (31) guarding one's senses firmly, (32) investigating the words, (33) being expert in the ultimate truth, (34) realizing the individual characteristics of the bodhisattva levels, (35) pursuing inexhaustible form,⁸⁷ (36) being unconcerned⁸⁸ about one's body and life, (37) teaching to the four retinues, [F.210.a] (38) completely interrupting worldly concerns, (39) abandoning the wrong view that denies future existence, (40) abstaining from teaching those who are untrained and show signs of dishonesty, (41) teaching those who wish to train,⁸⁹ to the best of one's ability and with discernment, (42) not proclaiming the praises of song and music, (43) not proclaiming the praises of ornaments and provisions, (44) correctly engaging in the truths, (45) possessing excellent erudition, (46) giving up drowsiness,⁹⁰ (47) exerting oneself in the pursuit of the genuine Dharma, (48) revering the buddhas, (49) giving rise to the mind set on awakening, (50) giving up worldly activities, (51) exerting oneself in the precepts, (52) relying on extraordinary friends out of thirst for the Dharma, (53) untiringly pursuing roots of virtue, (54) being highly interested in monastic ordination, (55) guarding and upholding the Dharma of the buddhas, (56) not engaging in negative actions, (57) having no doubts about the teachings, (58) being skilled in teaching through analogies, (59) revealing and disclosing secrets, (60) tirelessly pursuing great awakening, (61) not forgetting the sūtras one has received, (62) not giving up one's training, (63) defeating the proponents of opposing views, (64) pursuing the path of renunciation, (65) accomplishing countless activities, (66) gaining certainty about the wisdom of the Dharma, (67) clearly perceiving the principle of causes and results,⁹¹ (68) continuously remaining in saṃsāra,⁹² (69) not being attached to the three realms, (70) giving up pride, (71) teaching the presentation of the antidotes to those who have strong conviction, (72) fully understanding the

particular instances of future karmic ripening, (73) properly knowing the past limit, (74) not being dependent on others, [F.210.b] (75) diligently accomplishing the practices of abandonment, and (76) perfecting the arrays of the buddhas' major and minor marks—those are the eighty types of accumulation.

1.315 “Furthermore, Candraprabhakumāra,⁹³ those eighty qualities can be included within five qualities. What are those five? (1) Knowing saṃsāra, (2) knowing nirvāṇa, (3) knowing the exhaustion of afflictions, (4) knowing what is supreme, and (5) knowing the fruition of merit.

1.316 “Candraprabhakumāra,⁹⁴ those five qualities can further be included within two qualities. What are those two? (1) Being adorned with a pure mind and (2) being adorned with a pure appearance.

1.317 “Candraprabhakumāra,⁹⁵ those two qualities can further be included within a single quality. What is this quality? Accomplishing the unimpeded liberation of the thus-gone ones.⁹⁶

1.318 “Furthermore, Candraprabhakumāra, there is another set of eighty qualities, through which one perfects the unimpeded liberation of the thus-gone ones.⁹⁷ What are those eighty? (1) Being endowed with the accumulation of generosity, (2) being endowed with vast insight, (3) accomplishing pure discipline, (4) being free from the torment of the afflictions, (5) overcoming pride, (6) speaking with soft words, (7) knowing a variety of topics, (8) knowing those who are virtuous friends, (9) dedicating oneself to the Great Vehicle, (10) donning the armor of diligence, (11) taming sentient beings through one's behavior, (12) eliminating the doubts of those who have fallen into afflicted states, (13) disparaging nonvirtue⁹⁸ and accomplishing wholesome qualities, (14) not associating with nonvirtuous friends, (15) tirelessly creating roots of virtue, (16) giving rise to the mind set on awakening, [F.211.a] (17) engendering diligence,⁹⁹ (18) clearly understanding the character of Māra, (19) realizing the truths, (20) worshiping only what is genuine, (21) eliminating doubts,¹⁰⁰ (22) constantly wishing to make sentient beings pass beyond suffering, (23) not clinging to existence, (24) expanding the scope of one's mind, (25) teaching about shortcomings to beings who engage in nonvirtue, (26) completely abandoning desire, anger, and ignorance, (27) not pursuing sense pleasures, (28) ripening sentient beings, (29) building stūpas of thus-gone ones,¹⁰¹ (30) developing one's reverence toward noble beings, (31) associating with and serving those who are grounded in the Great Vehicle, (32) not praising those who follow the Lower Vehicle, (33) staying far away from those who follow the vehicle of the hearers, (34) overcoming opponents, (35) preparing vast offerings and offering them to the blessed buddhas with a noble attitude, (36) achieving unimpeded wisdom, (37) being endowed with perfect

eloquence, (38) teaching the authentic Dharma through a variety of analogies, (39) not contradicting the empty essence, (40) not succumbing to laziness while pursuing the Dharma, (41) teaching the profound meaning, (42) possessing the great power of retention, (43) teaching the Dharma but not clinging to it, (44) propagating the Dharma on a vast scale, (45) insatiably guiding beings, (46) perfecting one's modes of conduct, (47) being endowed with great majesty,¹⁰² (48) being endowed with unimpeded eloquence, (49) being endowed with excellent erudition, (50) not proclaiming the praises of nonvirtuous people, (51) accomplishing virtuous actions, (52) comprehending the aggregates, (53) completely giving up views, (54) realizing the essential nature of causes, (55) transcending the domain of experience, [F.211.b] (56) giving up improper domains, (57) developing intense faith, (58) dwelling on the genuine path, (59) delighting in the Great Vehicle, (60) attracting beings impartially, (61) not being attached to selflessness, (62) not becoming weary about saṃsāra, (63) being dedicated to seeking nirvāṇa, (64) staying in the wilderness because of having few desires, (65) never succumbing to laziness while collecting alms, (66) being content with whatever one gets, (67) giving up shamelessness and indecency, (68) serving the buddhas, (69) staying in the presence of virtuous friends, (70) staying away from those who are not of the same ilk, (71) being sympathetic toward ordinary beings, (72) acting in conformity with sentient beings' way of behaving, (73) having great faith in the buddhas, (74) abandoning those who are improper vessels, (75) not giving teachings to inappropriate beings, (76) not teaching those who do not ask for it, (77) teaching in a variety of ways to those who ask for it, (78) being disinterested with respect to food, (79) giving continuously and impartially, and (80) giving without holding anything back¹⁰³— Kumāra, those are the eighty qualities through which one achieves the unimpeded liberation of the thus-gone ones."¹⁰⁴

1.319 When he heard that teaching, Candraprabhakumārabhūta became overjoyed and spoke these verses of praise in the presence of the Blessed One:¹⁰⁵

1.320 "Since the Thus-Gone One knows
The limit of the exhaustion of the eye,
He displays pure wisdom
And is therefore endowed with pure and perfect lights.

1.321 "Since the Thus-Gone One knows
The selflessness of the eye,
He speaks with a pure voice
And is therefore endowed with the perfect voice of Brahmā. [F.212.a]

- 1.322 "Since the Blessed One
Has benefited sentient beings in the past,
He has perfected pure speech,
And he therefore benefits an infinity of worlds.
- 1.323 "Since the Thus-Gone One knows
The emptiness of the eye,
He has perfected all-comprehending wisdom,
And therefore displays the Thus-Gone One's infinite lights.
- 1.324 "The Buddha knows the characteristics of the eye,
And those particularities are endless;
Thus, since the names of wisdom are infinite,¹⁰⁶
The lights displayed by the Thus-Gone One are infinite.
- 1.325 "Since the Buddha knows
The gateways of the particular words,
He realizes that the eye is empty and beyond words,
And he therefore displays infinite lights.
- 1.326 "Those who contemplate the selflessness of the eye
Will realize that the Buddha speaks the truth,
And they will therefore display the certainty
Of the Thus-Gone One's lights.¹⁰⁷
- 1.327 "Since the Blessed One
Has perfected the most sublime miraculous powers,
He understands the boundless disintegration of the eye,
And he therefore benefits all the worlds.
- 1.328 "The great compassionate one, foremost among human beings,
Knows the boundless arising of the eye;
May I too, before long,
Know the arising of the eye as the Blessed One¹⁰⁸ does!
- 1.329 "In the same way, his knowledge encompasses
The ear, the nose, the tongue, the body, the mind,
Forms, sounds, scents, textures, mental phenomena,
Worldly arising, words, names, and so forth.
- 1.330 "The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of generosity;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of generosity!

- 1.331 “The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of discipline;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of discipline! [F.212.b]
- 1.332 “The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of patience;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of patience!
- 1.333 “The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of diligence;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of diligence!
- 1.334 “The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of concentration;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of concentration!
- 1.335 “The great compassionate one, foremost among human beings,
Is endowed with the excellent perfection of insight;
May I too, before long, in the same way as the Blessed One,
Be endowed with the perfection of insight!
- 1.336 “The great compassionate one, foremost among human beings,
Has attained the excellent and perfect Dharma body;
May I too, before long, in the same way as the Blessed One,
Attain the perfect Dharma body!
- 1.337 “The great compassionate one, foremost among human beings,
Is endowed with excellent, pure, and infinite forms;¹⁰⁹
May I too, before long, in the same way as the Blessed One,
Be endowed with pure forms!
- 1.338 “The great compassionate one, foremost among human beings,
Is endowed with an excellent, pure, and limitless mind;¹¹⁰
May I too, before long, in the same way as the Blessed One,
Be endowed with a pure mind!
- 1.339 “The great compassionate one, foremost among human beings,
Is endowed with the most excellent and infinite qualities;¹¹¹
May I too, before long, in the same way as the Blessed One,
Be endowed with supreme qualities!

- 1.340 “The great compassionate one, foremost among human beings,
Is endowed with the excellent and boundless physical marks;
May I too, before long, in the same way as the Blessed One,
Be endowed with the physical marks!
- 1.341 “The great compassionate one, foremost among human beings,
Is endowed with pure and infinite voices;
May I too, before long, in the same way as the Blessed One,
Be endowed with pure voices!
- 1.342 “The great compassionate one, foremost among human beings, [F.213.a]
Has reached excellent and boundless great miraculous power;
May I too, before long, in the same way as the Blessed One,
Be endowed with great miraculous power!
- 1.343 “The great compassionate one, foremost among human beings,
Remains in the three realms to guide sentient beings;
May I too, before long, in the same way as the Blessed One,
Guide sentient beings!
- 1.344 “The great compassionate one, foremost among human beings,
Has transcended the infinite activities of saṃsāra;
May I too, before long, in the same way as the Blessed One,
Transcend the activities of saṃsāra!
- 1.345 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of desire;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of desire!
- 1.346 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of anger;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of anger!
- 1.347 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of ignorance;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of ignorance!
- 1.348 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of desire and anger;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of desire and anger!

- 1.349 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of anger and ignorance;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of anger and delusion!
- 1.350 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of desire and ignorance;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of desire and delusion!
- 1.351 “The great compassionate one, foremost among human beings,
Has transcended the infinite modes of the joint afflictions;
May I too, before long, in the same way as the Blessed One,
Transcend the modes of the joint afflictions!
- 1.352 “Since he has transcended desire, [F.213.b]
The Guide benefits the entire world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.353 “Since he has transcended anger,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.354 “Since he has transcended ignorance,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.355 “Since he has transcended desire and anger,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.356 “Since he has transcended anger and ignorance,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.357 “Since he has transcended desire and ignorance,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!

- 1.358 "Since he has transcended desire, anger, and ignorance,
The Guide benefits all the world;
May I, too, achieve that wisdom,
To benefit the world just as the Blessed One does!
- 1.359 "Since he is endowed with supreme wisdom,
The Thus-Gone One guides all the many gods;
May I, too, achieve that wisdom
And become a teacher to lead both gods and humans!
- 1.360 "Since he is endowed with supreme wisdom,
The Thus-Gone One guides all the many groups of nāgas;
May I, too, achieve that wisdom
And become a teacher to lead both gods and humans!
- 1.361 "Since he is endowed with supreme wisdom,
The Thus-Gone One guides all the numerous yakṣas;
May I, too, achieve that wisdom
And become a teacher to lead both gods and humans!
- 1.362 "Since he is endowed with supreme wisdom, [F.214.a]
The Thus-Gone One guides all gandharvas and the countless kumbhāṇḍas
Along with their retinues; may I, too, achieve that wisdom
And become a teacher to lead both gods and humans!
- 1.363 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the true nature of phenomena;
May I, too, achieve that wisdom
And be free from doubts about that truth!
- 1.364 "Since he knows the limit of the exhaustion of suffering,
The Thus-Gone One benefits all beings;
May I, too, achieve that wisdom
And be free from doubts about the exhaustion of suffering!
- 1.365 "Since he knows the limit of the exhaustion of causes,
The Thus-Gone One benefits all beings;
May I, too, achieve that wisdom
And be free from doubts about the exhaustion of causes!
- 1.366 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the activities of the world;
May I, too, achieve that wisdom
And be free from doubts about the activities of the world!

- 1.367 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows what is possible and impossible in the
 world;
May I, too, achieve that wisdom
And benefit all the world!
- 1.368 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the karmic actions and effects of the
 world;
May I, too, achieve that wisdom
And benefit all the world!
- 1.369 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the various natures of the world;
May I, too, achieve that wisdom
And benefit all the world!
- 1.370 "Since he is endowed with supreme wisdom,
The Thus-Gone One knows the actions that lead to all destinations;
May I, too, achieve that wisdom
And benefit all the world!¹¹²
- 1.371 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the various inclinations of worldly
 beings;
May I, too, achieve that wisdom
And benefit all the world! [F.214.b]
- 1.372 "Since he is endowed with supreme wisdom,
The Thus-Gone One knows all the modes of the faculties;
May I, too, achieve that wisdom
And benefit all the world!
- 1.373 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the practices of concentration;
May I, too, achieve that wisdom
And benefit all the world!
- 1.374 "Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the practices of liberation;
May I, too, achieve that wisdom
And benefit all the world!
- 1.375 "Since he is endowed with supreme wisdom,

The Thus-Gone One clearly knows the practices of equipoise;
May I, too, achieve that wisdom
And benefit all the world!

- 1.376 “Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the practices of attainment;
May I, too, achieve that wisdom
And benefit all the world!
- 1.377 “Since he clearly understands saṃsāra,
The Thus-Gone One knows that saṃsāra arises from the cause of the
afflictions;
May I, too, achieve that wisdom
And benefit all the world!
- 1.378 “Since he clearly knows everything,
The Thus-Gone One is peerless when it comes to benefitting the world;
May I, too, achieve that wisdom
And benefit all the world!
- 1.379 “Since he dwells within states of absorption,
The Thus-Gone One manifests the wisdom of unique methods;
May I, too, achieve that wisdom
And benefit all the world!
- 1.380 “Since he is endowed with supreme wisdom,
The Thus-Gone One knows the infinite deeds of previous lives;
May I, too, achieve that wisdom
And benefit all the world!
- 1.381 “Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the countless deaths and rebirths;
May I, too, achieve that wisdom
And benefit all the world! [F.215.a]
- 1.382 “Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows all the exhaustions of the afflictions;
May I, too, achieve that wisdom
And benefit all the world!
- 1.383 “Since he is endowed with supreme wisdom,
The Thus-Gone One has awakened to unsurpassed and perfect
buddhahood;
May I, too, achieve that wisdom

And benefit all the world!

- 1.384 “Since he is endowed with supreme wisdom,
The Thus-Gone One has completely abandoned all afflictions and their
 habitual patterns;
May I, too, achieve that wisdom
And benefit all the world!¹¹³
- 1.385 “Since he is endowed with supreme wisdom,
The Thus-Gone One clearly knows the qualities of escaping saṃsāra;
May I, too, achieve that wisdom
And benefit all the world!
- 1.386 “Since he clearly knows the meaning of the Dharma,
The Thus-Gone One makes countless beings understand;¹¹⁴
May I, too, achieve that wisdom
And benefit all the world!
- 1.387 “The Thus-Gone One clearly knows that, by nature,
Phenomena are like illusions, dreams, and mirages;
May I, too, achieve that wisdom
And benefit all the world!
- 1.388 “The Thus-Gone One clearly knows
The words and expressions of the whole world;
May I, too, achieve that wisdom
And benefit all the world!
- 1.389 “Since he is endowed with supreme eloquence,
The Thus-Gone One teaches the profound, sacred Dharma;
May I, too, achieve that wisdom
And benefit all the world!
- 1.390 “Since his body, speech, and mind are calm,
The Thus-Gone One always acts based on wisdom;
May I, too, achieve that wisdom
And benefit all the world!
- 1.391 “Since he clearly knows the three times,
The Thus-Gone One is free from clinging, attachment, and impediment;
May I, too, achieve that wisdom
And benefit all the world! [F.215.b]
- 1.392 “Since he has accomplished discipline, absorption, and insight,
The Thus-Gone One will never regress from those;

- May I, too, achieve that wisdom
And become the most compassionate being in the three realms!
- 1.393 “Since he has accomplished the liberations,¹¹⁵
The Thus-Gone One’s liberated wisdom and realization are irreversible;
May I, too, achieve that wisdom
And become the most compassionate being in the three realms!
- 1.394 “Since he has accomplished tranquility and insight,¹¹⁶
The Thus-Gone One is unequaled within the worlds of gods and humans;
May I, too, achieve that wisdom
And become the most compassionate being in the three realms!
- 1.395 “Since he is endowed with supreme wisdom,
The Thus-Gone One does not cling to worldly concerns;
May I, too, achieve that wisdom
And become the most compassionate being in the three realms!
- 1.396 “Since he knows the world,
The Thus-Gone One clearly sees all the various destinies;
May I, too, achieve that wisdom
And be free from doubts¹¹⁷ about those destinies!
- 1.397 “Since he knows the limits of arising and exhaustion,
The Thus-Gone One is free from delusion about them;
May I, too, achieve that wisdom
And be free from doubts about the nature of arising and exhaustion!
- 1.398 “Since he knows the limit of complete peace,
The Thus-Gone One is free from delusion about it;
May I, too, achieve that wisdom
And be free from doubts about that complete peace!
- 1.399 “Since he knows the limit of saṃsāra,
The Thus-Gone One is free from delusion about it;
May I, too, achieve that wisdom
And be free from doubts about saṃsāra!
- 1.400 “Since he knows the past and future limits,
The Thus-Gone One has attained self-taught wisdom;
May I, too, achieve that wisdom
And be free from doubts about the past and future limits!
- 1.401 “Since he knows the limit of the faultless state,¹¹⁸
The Thus-Gone One has attained self-taught wisdom;

- May I, too, achieve that wisdom
And be free from doubts about that faultless state! [F.216.a]
- 1.402 “Since he knows the past and future limits,
The Thus-Gone One does not cling to permanence or discontinuation of the
eye;
May I, too, achieve that wisdom
And be free from doubts about the past and future limits!
- 1.403 “Since he knows the limits of arising and exhaustion,
The Thus-Gone One does not cling to permanence or discontinuation of the
eye;
May I, too, achieve that wisdom
And be free from doubts about the nature of arising and exhaustion!
- 1.404 “Those who do not understand the past and future limits
Generate clinging toward objects of desire;
Since the Thus-Gone One clearly knows these,
He does not cling to objects of desire.
- 1.405 “Those who do not understand the limits of existence and nonexistence
Generate clinging toward objects of desire;
Since the Thus-Gone One clearly knows these,
He does not cling to objects of desire.
- 1.406 “Those who do not understand exhaustion and non-exhaustion
Generate clinging toward objects of desire;
Since the Thus-Gone One clearly knows these,
He does not cling to objects of desire.
- 1.407 “Those who do not understand engagement and nonengagement
Generate clinging toward objects of desire;
Since the Thus-Gone One clearly knows these,
He does not cling to objects of desire.
- 1.408 “The same applies to anger, ignorance, aggression,
Pretense, deceit, envy, pride, haughtiness,
Generosity, discipline, patience,
Diligence, concentration, and insight.”
- 1.409 Aware of Candraprabhakumārabhūta’s thoughts, the Blessed One smiled
and emitted golden light rays that illuminated countless buddha realms¹¹⁹
and accomplished the benefit of beings within the worldly realms. Then

those light rays circumambulated the Blessed One¹²⁰ three times and vanished into the top of the Thus-Gone One's head.

1.410 At that moment, the bodhisattva Maitreya stood up, draped his shawl over one shoulder,¹²¹ knelt on his right knee, and prostrated to the feet of the Blessed One. With his palms respectfully joined together, [F.216.b] he praised the Blessed One and posed some questions with these verses:

1.411 "You roar like thunder and like a lion,
Your voice resembles the song of the kalaviṅka bird,
And you beat the great Dharma drums.
Why do you smile?

1.412 "You shine more brightly than a thousand suns,
Your voice is immaculate,
And you possess the most amazing qualities.
Why did you emit light?

1.413 "You are adorned with generosity, discipline, patience,
Diligence, concentration, and insight.
You have mastered all those perfections.¹²²
Why did you emit light?

1.414 "Thus-Gone One, your voice is soft,
You have permanently abandoned harsh words,
And you heal the diseases of sentient beings.
Why did you emit light?

1.415 "Great compassionate one, leader of human beings,
You realize that the eye is always empty and void,
And you teach the Dharma to sentient beings
With your pure Brahmā voice.

1.416 "The same applies to the ear, the nose, the tongue,
The body, the mind, words, names, and so forth,
Up to the origin,¹²³ cessation,
The path, wisdom, and patience.

1.417 "Great compassionate one, leader of human beings,
You realize that the limits of the arising and exhaustion of the eye
And complete peace, as well as saṃsāra,
Are empty and void.

1.418 "The same applies to the ear, the nose,
The tongue, the body, the mind,

Forms, sounds, scents, tastes, and textures,
Up to words and names.

- 1.419 “You also teach that dependently arisen phenomena
Are beyond permanence and discontinuation,
And that they are not produced by themselves or by others,
But that they originate from numerous conditions.
- 1.420 “At times, you describe the basis of suffering
Using various explanations.
At times, you praise the light of the buddhas
According to a variety of meanings.
- 1.421 “At times, you teach about the disengagement of phenomena
Using countless words.
At times, you reveal the nonexistence
Of a person, a life principle, a self, and a sentient being.
- 1.422 “Countless buddhas of the past
Have also taught this Dharma
Through hundreds of thousands
Of inconceivable verses.
- 1.423 “The Thus-Gone One teaches [F.217.a]
About qualities, the Dharma, and the natural state,
But he is beyond expressions and things expressed.
Therefore, the Dharma that he expresses is also nonexistent.
- 1.424 “Blessed One, since you induce understanding in beings
By teaching the true Dharma,¹²⁴
The gods and yakṣas who hear your teachings
Will gain understanding.
- 1.425 “Likewise, all the asuras
Will develop sincere interest,
And countless humans
Will cut through the web of doubt.
- 1.426 “They will realize the nature of desire,
Eradicate anger and ignorance,
And completely abandon
The entire mass of suffering.
- 1.427 “Suffering comes from the proliferation
Of craving, pride,

Ignorance, deceit, and envy;
Ultimately, all those categories are pure.¹²⁵

- 1.428 “Since the Thus-Gone One clearly knows
The many terms related to every single Dharma teaching,
He delivers countless
Hundreds of thousands of teachings.
- 1.429 “Since he has properly trained in the Dharma
Under countless buddhas,
The words he expresses to teach
Every single Dharma topic are endless.
- 1.430 “Since the Thus-Gone One knows
The many categories of phenomena,
He clearly understands the distinctions pertaining
To initial, intermediate, and concluding statements.
- 1.431 “Since he has learned
All the varieties of different words,
He clearly knows how to teach
The excellent, supreme meanings.
- 1.432 “Since such a completely pure voice
Originates from a collection of causes and conditions,
It does not depend on the tongue alone,
Or on the body and the mind alone.
- 1.433 “The earth has shaken in six ways,
And retinues have gathered from the ten directions.
When they gaze upon the Blessed One, their palms joined,
May their doubts be cleared away!
- 1.434 “The Thus-Gone One realizes
That the limits of the exhaustion and arising of the eye
Are always intrinsically empty and void,
Beyond coming and going.
- 1.435 “He dwells within the very limit of reality,
Beyond abiding and fixation.
Blessed One, your eye is unimpeded,
So I ask you this today:
- 1.436 “Since the Thus-Gone One realizes
That the past and future limits of the eye,

Its exhaustion and its non-exhaustion, as well as saṃsāra, [F.217.b]
Are intrinsically empty and void,

- 1.437 “He brings delight to worldly beings
By revealing the meanings of the Dharma.
Why does the sage, who is endowed
With that melodious voice, smile?
- 1.438 “Blessed One, you realize that the past and future limits,
As well as the eye, are empty and void,
And you are free from concepts and words.
Why do you smile?
- 1.439 “Blessed One, you know that the eye is beyond measure,
And that the various verbal expressions
Are always empty and void by nature.
Why do you smile?
- 1.440 “Blessed One, you clearly know that the limits of exhaustion and arising,
As well as the eye itself, are empty and void,
And you have completely
Abandoned all afflictions.
- 1.441 “You have obtained the wisdom
Of the buddhas’ awakening,
And you have an excellent and supreme renown.
Why do you smile?¹²⁶
- 1.442 “Blessed One, since you have trained for a long time,
You teach the inconceivable.
You realize the emptiness of the eye,
And you are always stainless and immaculate.
- 1.443 “You know all the countless thoughts
Through a single realization.
As your light rays illuminate the worlds,
What do these omens portend?¹²⁷
- 1.444 “Great Sage, manifest Buddha,
Exalted leader of human beings,
Since you have eliminated all afflictions,
Your mind is always peaceful and disengaged.
- 1.445 “Thus-Gone One, with your supreme wisdom
You know the limit of the exhaustion of the eye.

Due to what causes and conditions
Do you smile today?

- 1.446 “The same applies to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to words and names.
- 1.447 “Blessed One, you realize that the eye is selfless,
That the ear is impermanent,
And that the nose is empty.
Why do you smile?
- 1.448 “Blessed One, you realize that the tongue is selfless,
That the body is impermanent,
And that the mind is empty.
Why do you smile?
- 1.449 “Blessed One, you realize that forms are selfless,
That sounds are impermanent,
And that scents are empty.
Why do you smile? [F.218.a]
- 1.450 “Blessed One, you realize that tastes are selfless,
That touch is impermanent,
And that mental phenomena are empty.
Why do you smile?
- 1.451 “Blessed One, you realize that earth is selfless,
That water is impermanent,
And that fire is empty.
Why do you smile?
- 1.452 “Blessed One, you realize that air is selfless,
Essences are impermanent,
And material things are empty.
Why do you smile?
- 1.453 “Blessed One, you realize that the world is selfless,
That suffering is impermanent,
And that the aggregates are empty.
Why do you smile?
- 1.454 “Blessed One, you realize that the elements are selfless,
That the world is impermanent,

- And that arising is empty.
Why do you smile?
- 1.455 “Blessed One, you realize that sounds are selfless,
That names are impermanent,
And that the path is empty.
Why do you smile?
- 1.456 “Blessed One, you realize that wisdom is selfless,
That disengagement is impermanent,
And that sentient beings are empty.
Why do you smile?
- 1.457 “Blessed One, you realize that any nature lacks inherent nature,
That the self is devoid of self,
And that inclinations are empty.
Why do you smile?
- 1.458 “You see that saṃsāra is selfless,
You know what is permanent and impermanent,
And you realize that nirvāṇa is empty.
Why do you smile?
- 1.459 “Thus-Gone One, your mind is free,
Your renown pervades the entirety of the three realms,
And you are worshiped by all beings,
Such as Śakra, the rulers of human beings, and nāgas.
- 1.460 “The Thus-Gone One realizes
That the limits of the exhaustion
And arising of the eye are void.
Why does he smile?
- 1.461 “All the countless heirs of the buddhas
Have gathered in this retinue.
They were born from the Buddha’s speech
And emanated from the Dharma.
- 1.462 “They have come into the presence of the Blessed One
And respectfully join their palms.
For those who have gathered in this assembly,
I ask you to declare the causes and conditions of this light. [F.218.b]
- 1.463 “Since the Thus-Gone One realizes
That the eye is empty and selfless,

He truly surpasses
All householder practitioners.

- 1.464 “The Thus-Gone One knows
The lack of difference and the sameness of phenomena.
Blessed One, you know this through your insight—¹²⁸
You do not perceive this through your miraculous powers.
- 1.465 “Blessed One, you realize that the eye is selfless,
That its essence is empty, and that it does not come from or go anywhere—
Your immaculate wisdom is immeasurable.
Why do you smile? [B3]
- 1.466 “Thus-Gone One, your births are totally exhausted,
And you protect all the worlds through your great compassion.
Dharma lord, supreme leader of human beings,
Please tell us why you smile!
- 1.467 “Countless great bodhisattvas
And hosts of majestic gods
Are holding sublime parasols in the sky,
And this great earth has shaken.
- 1.468 “You bring delight impartially to those
Who have accomplished virtuous qualities
For a long time under the thus-gone ones of the past.
Great compassionate leader, please tell us why you smile!
- 1.469 “Those who have worshiped buddhas in the past
Are filled with joy when they hear this teaching.
Great guide, supreme leader of human beings,
Please tell us why you smile!
- 1.470 “Blessed One, you please beings through your manifold teachings,
Your melodious voice resembles the songs of the swan—the king of birds—
¹²⁹
And countless delightful words manifest spontaneously from your mouth.
Please tell us why you emitted light!
- 1.471 “The praises of your agreeable speech are proclaimed
In countless millions of verses,
And you are endowed with the supreme voice of the black Indian cuckoo.¹³⁰
Please tell us why you emitted light!
- 1.472 “The deep thunder roar by which you teach the Dharma

Resounds throughout countless hundreds of thousands of worlds.
Through your compassion you teach using both harsh and sweet words.
Why did you emit golden light?

- 1.473 “You understand arising, non-arising, exhaustion, and non-exhaustion,
And you realize that the eye is absent and beyond coming and going.
Illuminator of the world, supreme ambrosia,¹³¹
Why did you emit golden light? [F.219.a]
- 1.474 “You realize that the occurrence of the eye
Is always empty and void, beyond coming and going,
And groundless, like a mirage or a water bubble.
What are the causes and conditions of your smile?
- 1.475 “Know that the same applies
To the ear, the nose, the tongue, the body, the mind,
Forms, sounds, scents, tastes, textures, and mental phenomena,
Up to words, names, and so forth.
- 1.476 “Your body is permanent like vajra and indestructible.
It is endowed with a hundred thousand perfect and supreme marks,
And you move your body without any fetters.
Please tell us—what are the causes and conditions of your smile?
- 1.477 “Your calves are round,¹³² your heels are broad,
And like a lion your abdomen does not bulge—
Your navel is deep, and your waist is broad.
Please tell us—what are the causes and conditions of your smile?
- 1.478 “Your golden body is pure, stainless, and immaculate,
And each hair on your body is deep black,
Perfumed, and curls to the right.
Please tell us—what are the causes and conditions of your smile?
- 1.479 “Your sublime body, perfect and permanently enduring,
Is like the king of trees, the banyan fig.
It is adorned with all qualities,
And your melodious voice pleases your retinues.
- 1.480 “Your shoulders are round, your upper arms are thick and beautiful,¹³³
Your crown protuberance is perfect and coiled clockwise,
You move throughout countless hundreds of thousands of realms,
And you point out to sentient beings the mistaken and the correct paths.
- 1.481 “Your teeth are white and spotless like conch shells,¹³⁴

- Your tongue is long and can cover your whole face,
Your cheeks resemble the jaws of a lion, and your nose is prominent.¹³⁵
All those qualities arise from your skill and your pure mind.
- 1.482 “The fragrance of blue lotus flowers exudes from your mouth,
And your body is pervaded by the scent of sandalwood.
Since you have cultivated love extensively in the past,
Your pure intent is uninterrupted.
- 1.483 “Thus-Gone One, the soles of your feet are even,
And although they touch the ground, they remain unsullied by dust.¹³⁶
Walking like a lion and an elephant,
You have transcended the entire world.
- 1.484 “You are beautified by the marks of thousand-spoked wheels,
And your sublime light shines brilliantly.
Since you benefit beings through your virtue, [F.219.b]
Whoever sees you is filled with faith.
- 1.485 “Each of your fingers emits a hundred thousand light rays
That illuminate countless buddha realms.
Since you have accomplished so many virtuous practices in the past,
You have achieved those various arrays of excellent marks.
- 1.486 “Your form body is perfect and unequaled,
The marks that beautify your face are magnificent,
And you benefit the world¹³⁷ through your miraculous powers.
Please tell us why you smile!
- 1.487 “Your calves are similar to the calves of antelope,
And the shape of your body resembles that of a lion.¹³⁸
You appear within the worlds and illuminate them.¹³⁹
Please tell us why you smile!
- 1.488 “Like a stallion,¹⁴⁰ your genitals are hidden and stainless;
The palms of your hands are even and broad,
And your arms reach past your knees.
Amazing and magnificent lion of human beings, please tell us why you
smile!
- 1.489 “Innumerable brilliant, soothing, and brightly colored light rays
Radiate from your body.¹⁴¹
Your pure mind is uninterrupted,
And you reveal countless discourses.

- 1.490 “Such qualities will not be accomplished
By those who uphold eternalist or nihilist views.
Only those who have abandoned extreme views
Will swiftly attain the pure body of the blessed ones.¹⁴²
- 1.491 “Your speech resounds like divine drums and roaring thunder;
It is melodious and clear like the songs of the kalandaka bird¹⁴³
And endowed with a hundred thousand tunes of divine songs.
Please tell us why you emitted lights!
- 1.492 “Great Guide, by teaching the Dharma through a single teaching,
You interrupt the practices of those who adhere to improper discipline.
Whatever melodious words come from the Thus-Gone One’s mouth
Are profound and amazing!
- 1.493 “Leader of human beings, the light rays emitted from between your
eyebrows
Illuminate a hundred thousand buddha realms,
Your sublime eyes have a deep black color,
And the mark of your crown protuberance cannot be seen by the celestial
gods.
- 1.494 “Your forty teeth,
White like crystal,¹⁴⁴
Are the manifestation of your immeasurable virtuous activities.
Please tell us why you smile! [F.220.a]
- 1.495 “Thus-Gone One, your body of perfect qualities
Shines with countless excellent and magnificent colors
And emits the most amazing pure light rays.
Please tell us why you smile!
- 1.496 “Great compassionate one, supreme victor, leader of human beings,
You know the pure intentions of sentient beings,
And you have achieved supreme, unimpeded eloquence.
Please tell us why you smile!
- 1.497 “Since the Thus-Gone One has reached the other shore,
He is perfectly endowed with the three knowledges and the six higher
perceptions,
And he displays innumerable pure light rays.
Please tell us why you smile!
- 1.498 “Blessed One, during countless eons in the past,

You worshiped a hundred thousand blessed ones,
And the fruition of such causes is inexhaustible.
Please tell us why you smile!

1.499 “Blessed One, since for countless eons in the past
You have dwelled within supreme states of absorption,
You have realized the limits of the arising and exhaustion of the eye.
Please tell us why you smile!

1.500 “Great guide, you clearly know
The past, the future, and the present—
Your immaculate wisdom is unimpeded and inconceivable,
Please tell us why you smile!”

1.501 At that moment, in front of the numerous retinues, the Blessed One extended
his golden hand, placed it on Candraprabhakumārabhūta’s head, and spoke
these verses:

1.502 “Kumāra, listen carefully!
I now entrust to you
This teaching on awakening—
The sūtra on the manifestation of lights.

1.503 “In the future, during the final period
Of the degenerate times,
When the Dharma is about to vanish,
You must reveal it and expound it to sentient beings!

1.504 “With my buddha eye, I see and know
All those who, in the future, during the final period,¹⁴⁵
Will be interested in this excellent, profound, and sacred sūtra,
As well as all those who will not be interested in it.

1.505 “Sentient beings who pursue
The path of awakening
Should constantly recollect the Buddha
And keep this discourse in mind.

1.506 “Those whose faith has disappeared,
Who are attracted to distraction,
And who delight in sleeping both day and night
Will not be interested in this discourse. [F.220.b]

1.507 “Even if they become renunciants
Under my teachings,

Interest in the qualities of nirvāṇa
Will not arise in them.

1.508 “Those fools will squander the gifts of faith,
And even if they hear repeatedly
About the defects associated with conditioned phenomena,
They will cling to worldly concerns, and fear will not arise in them.

1.509 “Those fools
Will deprecate the wise ones,
And even if they wear the Dharma robes,
They will be devoid of even the slightest trace of insight.

1.510 “Since they will not know the true words
Well-spoken by the Sage,
And even if they hear them, they will not believe in them,
Do not stay in the company of such fools!

1.511 “Even if they hear these magnificent teachings,
Joy and devotion will not arise in their minds.
I reproach such individuals;
Though they have a human body, they waste it in meaningless pursuits.

1.512 “Those whose minds become filled with joy and devotion
When they hear these profound teachings
Have already met buddhas in the past.
There is thus no doubt that they will reach unsurpassed awakening.

1.513 “Fools who are inferior due to their unwholesome views
And sever the life force of insight will forsake awakening;
Therefore, abandon such nonvirtuous friends
And instead attend to the wise ones and revere them!

1.514 “All the innumerable defects in all the worlds,
And all sentient beings sinking in the three lower realms,
Originate from the causes and conditions of ignorance and delusion;
Therefore, those who follow their afflictions will not gain freedom.

1.515 “Since they forsake the true Dharma
And practice what is contrary to the Dharma,
You should abandon
Those inferior, deluded beings!

1.516 “Like a charioteer¹⁴⁶ breaking
The axle of his steering wheels,

Sentient beings who engage in nonvirtuous actions
Will be reborn in the hell realms.

- 1.517 “Abusive words always come back to harm
Those who pronounce them, [F.221.a]
Just like a sharp axe that strikes the body
Of the one who wields it.
- 1.518 “Karmic ripening is experienced without fail,
In accordance with the causes and conditions of the actions performed.¹⁴⁷
Those who do not understand this will attend to worldly sages,
Thinking they are virtuous friends.
- 1.519 “Then, thinking that those who meditate on emptiness
Realize the unconditioned, they will develop nihilist views;
They will say that the body becomes like a broken pot
And that the mind also ceases to be.
- 1.520 “They will mostly be drawn
To idle gossip,¹⁴⁸
And, strongly attached to it,
They will gain no benefits whatsoever.
- 1.521 “The harm caused by poisonous snakes
Will never cause many beings to fall into the lower realms,
But when a fool teaches the Dharma he destroys roots of virtue,
Which causes countless beings to fall into the hell realms.
- 1.522 “You who have gathered in this assembly should consider
That Candrabhāṅkumāra, who is present here today,
Has worshiped and venerated countless blessed buddhas in the past—
As many as there are grains of sand in the Ganges.
- 1.523 “Since he has pursued unsurpassed wisdom
By meditating in a steadfast manner,
His mind does not dwell
On any of the realms of existence.
- 1.524 “Since he knows that the limit of the arising of the eye
Is always pure,
He has abandoned concepts,
And he is utterly free from clinging.
- 1.525 “He will teach this unsurpassed sūtra
On the manifestation of lights

In order to benefit
Countless sentient beings.

- 1.526 “Since fools are unable to train in this teaching,
They regard genuine spiritual practices as faulty.¹⁴⁹
Therefore, stay far away from such fools;
Do not assist them, and do not train in their teachings!
- 1.527 “Since fools are attracted to dispute,
They are unable to earnestly adopt behavior that is free from conflict.
Such beings are utterly devoid of an appropriate mindset,
So do not serve them or proclaim their praise! [F.221.b]
- 1.528 “Since fools are lazy and indolent by nature,
They constantly engage in physical, verbal, and mental nonvirtuous actions;
They therefore completely lack
Pure discipline, insight, and erudition.
- 1.529 “They always think about the objects of their desires,
And they are drawn to distractions;
Regard the families, blood lines,
And bodies of such fools as inferior!
- 1.530 “They are filled with aggression, they do not listen to advice,
And their faces are repulsive;
Even if they are born in virtuous locations,
Their bodies will be vile.
- 1.531 “Since they cling to the notion of self, they are deluded about the true
 meaning.
Since they lack intelligence, they are unable to understand the diversity of
 words.
Even if they hear teachings about intrinsic emptiness,
They are not interested in them.
- 1.532 “The thus-gone ones, the blessed ones
Have long ago abandoned all worldly verbal constructs.
Ordinary beings cling and are attached to those,
And so, for as long as they live, they fail to gain understanding and
 realization.
- 1.533 “Though they might proclaim the praises of discipline,
They do not practice pure conduct.
Though their mouths might teach the Dharma,

Their bodies engage in practices that are contrary to it.

- 1.534 “Though they might teach the Vinaya,
They always behave in ways that are contrary to it.
The Buddha has instructed his disciples
To wear the saffron-colored robes.
- 1.535 “Still, even if those who observe improper discipline
Put on such robes,
It only causes the strength of pride and carelessness
To grow in their minds.¹⁵⁰
- 1.536 “When they eat the food that is donated to them with faith,
It is like swallowing burning iron.
In that way, after renouncing their households,
They do not experience sense pleasures,
- 1.537 “Nor do they gain the supreme happiness
Associated with the Dharma of the buddhas.
In this way, they aspire for a variety of experiences
And do not abandon the two extremes.
- 1.538 “None of their interests are pure,
And even when such fools are in a large retinue,
They are like foxes
That have entered a pack of lions.
- 1.539 “Even if you give
Teachings related to peace,
They do not understand or realize
The meaning of suchness and emptiness.
- 1.540 “Even if their teachings are praised in large retinues, [F.222.a]
This only causes their arrogance to increase;
Since they do not recollect the great teacher,
They lack modesty and humility.¹⁵¹
- 1.541 “Even when they take hold of impure objects,
They joyfully hold on to them
As if they were wish-fulfilling gems,
And their minds never let go of them.
- 1.542 “Though such vile beings
Might renounce their households,
Guard their behavior, put on Dharma robes,

- And carry alms bowls,
- 1.543 “These are all merely superficial displays,
And so they utterly lack true insight.
Even if they shave their facial hairs,
They do not renounce harmful attitudes.
- 1.544 “Since they follow teachings contrary to virtuous practice
And fall into mistaken views,
The path leading to disengagement and nirvāṇa
Is completely ruined for them.¹⁵²
- 1.545 “They will not achieve the fruition
Resulting from engaging in virtuous practice,
And so their ignorance and other afflictions
Will not diminish in the slightest.
- 1.546 “While roaming in the cities,
They sing the praise of disengagement.
Due to their lack of intelligence,
Those fools do not understand the genuine path.
- 1.547 “All their aspirations are nonvirtuous;
Even if they stay in the wilderness,
It is not to accomplish the true causes of nirvāṇa,
But out of desire for personal gain.
- 1.548 “Fond of drowsiness and sleep,
They are concerned about their physical well-being
And constantly long
For ways to accomplish that goal.
- 1.549 “Even if they stay in the wilderness for many years,
They adhere to mistaken views,
And so they stray from the path leading to nirvāṇa,
Never obtaining the results of the paths of virtuous practice.
- 1.550 “Since they regress from the genuine view¹⁵³
And transgress pure discipline,
They always crave fine clothes to adorn their bodies,
And for the happiness of sensual pleasures.
- 1.551 “When they enter cities,
They bear the marks of pride
And do not guard their physical actions,

And so they do not observe pure conduct.

- 1.552 “At times, when they enter cities and roam about,
They boast about their characteristics in these words:
‘You should know that the caves in the wilderness are my home. [F.222.b]
My eyes downcast, I glance upward slowly, walking and stopping serenely.’
- 1.553 “Since they do indeed look like worthy ones,
All the householders say to one another,
‘This monk who stays in the wilderness
Is truly a noble being!’
- 1.554 “At other times, when visitors come to see them
While they stay in the forest, they brag in words such as these:
‘In these jungles I wander day and night’
Or ‘This mat of fresh grass is where I sit.’
- 1.555 “At other times, when they go to cities and enter homes,
They eagerly ask with deception, ‘Are you well?’
Before engaging in frivolous mundane conversations
Related to various topics such as kings and thieves.
- 1.556 “At other times, driven by attachment,
They boast about their own qualities
In various ways
In the presence of women.
- 1.557 “They say, ‘I am a great field of merit for the entire world;
I have renounced my kingdom and become a renunciant,
And now I meditate on the path.
My queen and my children¹⁵⁴ have been reborn in the higher realms.’
- 1.558 “Upon hearing those words,
The women are filled with immense respect;
They collect clothes, food, and beverages, which they offer with the words,
‘Venerable, look upon us with compassion—please come to us directly!’¹⁵⁵
- 1.559 “Since such people are attached to delicious meals
And do not know their defects,
They are at the mercy of Māra,
Like turtles caught in nets.
- 1.560 “Even while staying in the wilderness,
They are conceited about their achievements,
And they continue to despise and deprecate

Those monks who are diligent.

- 1.561 “Since they repeatedly give rise to attachment
Out of the delusion related to gain and fame,
And since they constantly engage in deceitful actions to sustain themselves,
They repeatedly increase their physical and verbal unwholesome actions.
- 1.562 “Even if benefactors make offerings to them out of faith,
Their merit will decrease through the power of their laziness. [F.223.a]
Since those fools always long for nonvirtue,
They will never reach the acceptance that accords with emptiness.
- 1.563 “For those who completely abandon those faults
On the basis of my teachings
And practice with zeal and conscientiousness,
It will not be difficult to hear¹⁵⁶ this teaching.
- 1.564 “For those who are unshaken by worldly concerns
Such as gain, loss, praise, criticism,
Suffering, and happiness,
It will not be difficult to receive this teaching.
- 1.565 “For those who perceive the body as filth,
The aggregates as wounds,
And food as poison for the wounds,
It will not be difficult to receive this teaching.
- 1.566 “For those who do not become haughty
But put on the attire of modesty
Even when they receive fine clothes,
It will not be difficult to receive this teaching.
- 1.567 “For those who are not conceited about their appearance and strength,
Who are not attached to food
But merely eat to sustain their lives,
It will not be difficult to receive this teaching.
- 1.568 “For those who know that the objects of craving are empty
And therefore neither indulge in nor reject pleasures
But always act with the understanding of emptiness and disengagement,
It will not be difficult to receive this teaching.
- 1.569 “For those living alone in the mountains—more than a league away—
Who, while absorbed in equipoise,
Realize the selflessness of conditioned phenomena,

It will not be difficult to receive this teaching.

1.570 “For those who accomplish the path of the pure eye
By realizing the characteristics of the limits
Of the exhaustion, arising, and cognition of the eye,
It will not be difficult to receive this teaching.

1.571 “The same also applies to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, and textures,
Up to words and names.

1.572 “You should know that,
In the future,
All the countless monks will be
Either diligent or lazy in those ways.

1.573 “You should know that, in those ways,
They will either be virtuous or nonvirtuous friends,
Accomplished or unaccomplished,
Trusting or untrusting.

1.574 “You should know that, in those ways, they will be
Either virtuous or nonvirtuous friends
Who accomplish or do not accomplish
The path of the eye’s exhaustion.¹⁵⁷

1.575 “You should know that, in those ways,
Some will be strongly interested in awakening,
Only to lose interest later,
After one, two, or three months have passed.

1.576 “Still, even if the interest
Born upon hearing this teaching [F.223.b]
Declines in some,
They will revive their faith later on.

1.577 “Some will not abandon their carelessness
When they hear this teaching;
Instead, they will think,
‘This discourse is not the Buddha’s words!’

1.578 “After hearing this teaching,
Some will be caught by Māra;
Even if faith has initially arisen in them,

They will abandon it later on.

- 1.579 “Those who are not interested in the Dharma will pursue falsehood, fame,
and gain;
Although they might sing the praises of the lights
Of dhāraṇīs, absorption, and complete comprehension
As they roam through cities and towns, they will not gain true realization.
- 1.580 “Those who are bound by the five sense pleasures
And pursue worldly activities
Will involve themselves in concepts and statements,¹⁵⁸
And so denigrate the training in emptiness.
- 1.581 “Devoid of mindfulness and insight,
Their whole life will be wasted in meaningless pursuits;
The fools who abandon the Dharma of emptiness obstruct their discipline,¹⁵⁹
And so fall into the Hell of Unceasing Torment, never to be reborn in the
higher realms.
- 1.582 “Someone who hears this discourse
And memorizes a single four-line verse from it
Is more exalted than someone who builds
A thousand stūpas in every single moment.
- 1.583 “Someone who hears this discourse
And memorizes¹⁶⁰ a single four-line verse from it
Is more exalted than someone who offers
A hundred thousand flower garlands to the stūpas of the buddhas.
- 1.584 “Someone who contemplates this discourse
For just a single moment
Is more exalted than someone who builds
As many bejeweled stūpas as there are grains of sand in the Ganges.
- 1.585 “Someone who contemplates this discourse
For just a single moment
Is more exalted than someone who venerates
Ten million buddha realms by tossing flowers.
- 1.586 “Someone who contemplates this discourse
For just a single moment
Is more exalted than someone who offers
Ten million Dharma robes to the buddhas.
- 1.587 “The buddha eye is pure and superior—

There is nothing that it does not know and see.
Those who are dedicated to this discourse
Will achieve the buddha eye.

- 1.588 “Countless eons ago,
The Buddha Dīpaṅkara appeared.
I was at that time the child of a brahmin,¹⁶¹
And I worshiped him by holding up flowers.
- 1.589 “He prophesied that I would become a buddha
Named Śākyamuni,
And that I would teach this discourse
While sitting at the seat of awakening.
- 1.590 “You were a young boy at that time.
When you heard this prophecy,
You became overjoyed and filled with faith. [F.224.a]
With your palms joined, you made this aspiration:
- 1.591 “ ‘When this brahmin child becomes a perfect buddha,
May I become his assistant.
After he passes into nirvāṇa,
May I uphold and guard his collection of teachings!’
- 1.592 “When the Buddha Dīpaṅkara
Taught this discourse on the manifestation of lights,
Both the brahmin son and the young boy
Listened to it carefully and kept it in mind.
- 1.593 “In the past, I once offered blue lotus flowers to that buddha.
You were present at that time, and you made the aspiration
To uphold this discourse during the final period of my teachings
And to propagate it on a vast scale.
- 1.594 “Those who, upon hearing this teaching,
Do not give rise to aversion but hold it,
Keep it in mind, read it, and recite it
Are sublime beings!
- 1.595 “In the future, you should uphold
This teaching that is difficult to hear,
Teach it extensively, and reveal its meaning
To sentient beings!
- 1.596 “In the past,

When the true Dharma was about to disappear,
I also taught this discourse on the manifestation of lights
Extensively to sentient beings.

- 1.597 “Because fools do not accomplish it with determination,
They deprecate it.
Still, when I hear their words,
I do not become angry.
- 1.598 “Instead, I always cultivate patience
And benefit the world.
Since the strength of my patience is perfect,
I am adorned with the major and minor marks.
- 1.599 “Kumāra, you should regard the excellent
And perfect body of the Buddha,
As well as his pure and sublime golden color,
As the outcome of the strength of his patience.
- 1.600 “Countless realms shake
When my feet touch the earth,
Yet no sentient being loses balance;
All this is the outcome of the strength of my patience.
- 1.601 “The hundred thousand light rays
Emitted from each pore of my hair
Illuminate all directions;
All this is the outcome of the strength of my supreme patience.
- 1.602 “Creatures with frightening appearances such as rākṣasas,
As well as ravishing and majestic beings,¹⁶²
All show reverence to me,¹⁶³
All this is the outcome of the strength of my supreme patience.
- 1.603 “All the members of my retinues
Have developed gentle minds,
And they revere the Thus-Gone One;
All this is the outcome of the strength of my supreme patience.
- 1.604 “All the praises of the Buddha’s qualities
Proclaimed within my great assemblies
With a hundred thousand musical tunes, [F.224.b]
All this is the outcome of the strength of my supreme patience.
- 1.605 “A hundred thousand malevolent

- And frightening nāga kings
Become pleased when they see the Buddha;
All this is the outcome of the strength of my supreme patience.
- 1.606 “Beings such as rākṣasas and yakṣas
Come to me carrying hundreds of thousands
Of flower garlands to worship me;
All this is the outcome of the strength of my supreme patience.
- 1.607 “Thus-gone ones residing
In countless hundreds of thousands of realms
Are praising my qualities;
All this is the outcome of the strength of my supreme patience.
- 1.608 “Hundreds of thousands of mahoragas
And kaṭapūtanas gather together¹⁶⁴
And worship me by tossing flowers;
All this is the outcome of the strength of my supreme patience.
- 1.609 “Sixty billion beings
Including the yakṣa kings
Come to worship me;
All this is the outcome of the strength of my supreme patience.
- 1.610 “The kings of the nāgas
Such as Manavaka
Also offer me red pearls;
All this is the outcome of the strength of my supreme patience.
- 1.611 “Tumburu¹⁶⁵ and a hundred thousand other devas of music¹⁶⁶
Gather together
And worship me with music;
All this is the outcome of the strength of my supreme patience.
- 1.612 “Hundreds of thousands of mahoragas¹⁶⁷
And kaṭapūtanas¹⁶⁸ gather together
And worship me with offerings of flowers and perfumes;
All this is the outcome of the strength of my supreme patience.
- 1.613 “The nāga king Gandhāra
Reveals half of his body
And joins his palms respectfully toward me;
All this is the outcome of the strength of my supreme patience.
- 1.614 “A trillion beings

- Such as Anaṅga and Rāhula
 Worship me with minds filled with faith;
 All this is the outcome of the strength of my supreme patience.
- 1.615 “Kumāra, you should see
 That whoever is touched by the Buddha’s light rays
 Becomes freed from suffering and obtains happiness;
 All this is the outcome of the strength of my supreme patience.
- 1.616 “Samudra and a hundred thousand
 Gods of the wind fill the sky
 And worship me by showering perfumed rains;
 All this is the outcome of the strength of my supreme patience.
- 1.617 “A hundred thousand divine retinues
 Worship me by tossing divine flowers,
 Abandon their cravings, and attend to the buddhas;
 All this is the outcome of the strength of my supreme patience.
- 1.618 “You also advertise the Buddha’s miraculous power,
 Generosity, and discipline,
 Causing everyone to hear about them;
 Regard this as the outcome of the strength of my supreme patience.¹⁶⁹
- 1.619 “Everyone gains understanding
 Through the words related to the aggregates,
 The elements, and the four truths;
 All this is the outcome of the strength of my supreme patience.
- 1.620 “Through my miraculous powers, [F.225.a]
 The words related to the limit of the exhaustion of the eye
 And utter peace, as well as the limit of its arising,
 Are heard from the sky.
- 1.621 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘The eye arises from causes and conditions;
 It does not come from or go anywhere.’
- 1.622 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘The buddhas are born from
 The realization of the eye’s peace.’
- 1.623 “Through my miraculous powers,

- These words will be heard from the sky:
 ‘Since the limit of the exhaustion of the eye is peace,
 The buddhas are born from this realization.’
- 1.624 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘Since the limit of the eye is utter peace,
 The buddhas are born from this realization.’
- 1.625 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘Since the limit of the arising of the eye is peace,
 The buddhas are born from this realization.’
- 1.626 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘Since the transformation of the eye is peace,
 The buddhas are born from this realization.’
- 1.627 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘Since the arising of the eye is peace,¹⁷⁰
 The buddhas are born from this realization.’
- 1.628 “Through my miraculous powers,
 These words will be heard from the sky:
 ‘Since the disengagement of the eye is peace,
 The buddhas are born from this realization.’
- 1.629 “The same applies to the ear, the nose,
 The tongue, the body, the mind,
 Forms, sounds, scents, and textures,
 Up to words, names, and so forth.
- 1.630 “By extension, this explanation also applies
 To desire, anger, ignorance,
 Aggression, pretense, envy, deceit,
 Arrogance, pride, and so forth.”
- 1.631 When he heard this unique and extraordinary teaching,
 Candrabhāṣakumārabhūta was overjoyed. With his palms joined, he said,
 “Blessed One, if I were to invite the Thus-Gone One and his large retinue for
 lunch tomorrow, would he consider me with affection and consent to come
 for the lunch that I will prepare?”¹⁷¹

1.632 As he said this, the Blessed One perceived Kumāra's pure motivation, [F.225.b] and he knew that this would benefit countless sentient beings. So, considering him with affection, he gave his consent by not responding. Candraprabhakumārabhūta then stood up, prostrated at the feet of the Blessed One, circumambulated him three times, and, filled with joy, went back to his home. Together with his retinue, and with the help of gods, nāgas, yakṣas, rākṣasas, mahoragas,¹⁷² and other beings, he installed a silken marquee at a crossroads near the city of Rājagṛha. That marquee was very tall and wide, and it covered the whole area. It was decorated with symmetrical golden nets, garlands of precious gems, and lion standards, as well as a billion interwoven golden threads. Heaps of garlands of precious flowers in the most magnificent colors were spread on the floor, and innumerable garlands of other flowers, such as magnolia and rosewood flowers, were hung as ornaments, covering the entire interior of the precious marquee as well as the entire assembly. A throne and seats were arranged inside, and a variety of pure and delightful precious fragrant substances, such as pṛkkā,¹⁷³ dumaca,¹⁷⁴ sandalwood, and saffron, were burned. Different kinds of the most excellent mixed incenses were also prepared as offering substances. Fragrant water was sprinkled in all the lanes of the city, and fresh flowers were spread all over the ground. At that time, innumerable goddesses, female asuras, and daughters of Rāhula¹⁷⁵ were thrilled and came with the desire to accomplish the cause of awakening, adorning that magnificent great city with their presence.

1.633 Once Candraprabhakumārabhūta knew that the entire city had been cleaned and decorated and it was time for the noon meal, he addressed the Blessed One, [F.226.a] "Blessed One, please come to this city in order to heal¹⁷⁶ sentient beings!"

1.634 The Blessed One arrived at the city with his many retinues, and as soon as he stepped through the city gate, the ground of that great city and countless billions of universes in the ten directions began to shake. At that moment, those who were blind could see, those who were suffering became happy, those who were deaf could hear, those who were ugly became handsome, those who were poor became wealthy, those who were childless had children, those who had no clothes received clothes, those who had no jewels received jewels, those who had no friends gained friends, and those who had no physical ornaments received all kinds of physical ornaments. Upon seeing the Thus-Gone One, many groups of birds such as swans, cranes, parrots, peacocks, and crows became overjoyed and started to sing the most pleasant and sublime songs, which brought immense delight to those who heard them.

1.635 Miraculously, the Thus-Gone One also emanated countless magnolia trees, and many hundreds of thousands of sentient beings worshiped the Blessed One by proffering fresh flowers as well as the most fragrant perfumes and strewing them upon him. Many hundreds of thousands of mighty female asuras carried red pearls and sandalwood powders, which they joyfully tossed at the Thus-Gone One. Many asuras and gods were also present in the sky, sheltering the Thus-Gone One by holding bejeweled parasols adorned with gold and silver above his head. Through his miraculous powers, the Blessed One manifested countless hundreds of thousands of sandalwood trees, [F.226.b] golden trees, and trees filled with jeweled vessels and cloths. Those trees were adorned with precious gems and with magnificent blooming flowers and leaves; they all manifested as the result of the collective karmic ripening of countless beings' merit. Whenever the wind blew, the fragrance of their sublime perfumes pervaded innumerable buddha realms. Countless hundreds of thousands of sentient beings also held up flowers at the same time and tossed them upon the Blessed One. Similarly, countless insentient manifestations were also emanated solely through the Thus-Gone One's miraculous powers. Through his miraculous powers, all beings' wishes were completely fulfilled in accordance with their individual aspirations.

1.636 When the Blessed One arrived in the city, the entire assembly heard extraordinary and inconceivable words of instruction that rang out in the sky, no one knowing where the words came from. In this way, Dharma teachings were uttered in many hundreds of thousands of verses.

1.637 When the Blessed One entered the city,
These words resounded in the sky:
"Those who realize the limit of the exhaustion of desire to be empty and void
Will realize reality and achieve awakening."

1.638 When the Blessed One entered the city,
These words resounded in the sky:
"Those who realize the limit of the arising of desire to be empty and void
Will realize reality and achieve awakening."

1.639 When the Blessed One entered the city,
These words resounded in the sky:
"Those who realize the limit of desire to be empty and void
Will realize reality and achieve awakening."

1.640 When the Blessed One entered the city,
These words resounded in the sky:
"Those who realize the peace of desire to be empty and void

Will realize reality and achieve awakening.” [F.227.a]

- 1.641 When the Blessed One entered the city,
These words resounded in the sky:
“Those who realize the cognition of desire¹⁷⁷ to be empty and void
Will realize reality and achieve awakening.”
- 1.642 When the Blessed One entered the city,
These words resounded in the sky:
“Those who realize that desire is nonexistent, empty, and void
Will realize reality and achieve awakening.”
- 1.643 When the Blessed One entered the city,
These words resounded in the sky:
“Those who realize that desire is unborn, empty, and void
Will realize reality and achieve awakening.”
- 1.644 When the Blessed One entered the city,
These words resounded in the sky:
“Those who realize the complete cessation of desire to be empty and void
Will realize reality and achieve awakening.”
- 1.645 “The same also applies to anger, ignorance,
Aggression, pretense, miserliness,
Deceit, arrogance, pride, misery,
Suffering, origin, cessation, path,
- 1.646 “Sentient beings, boys, girls, women, men, living creatures,
The six faculties, the six objects, the four great elements,
The world, suffering, the aggregates, the elements,
Worldly arising, words, names, and so forth.”
- 1.647 Through those teachings of the Dharma lord,
All sentient beings were overjoyed,
And, upon hearing them, all the inhabitants of the divine worlds
Formed the wish to follow the vehicle of the Thus-Gone One.
- 1.648 When the Blessed One entered the city,
These words resounded in the sky:
“Since the Blessed One was so dedicated to the strength of generosity,
He reached awakening through the strength of generosity.”
- 1.649 When the Blessed One entered the city,
These words resounded in the sky:
“Since the Blessed One was so dedicated to pure discipline,

- He reached awakening through the strength of pure discipline.”
- 1.650 When the Blessed One entered the city,
These words resounded in the sky:
“Since the Blessed One was dedicated to pure patience,
He reached awakening through the strength of that patience.”
- 1.651 When the Blessed One entered the city,
These words resounded in the sky: [F.227.b]
“Since the Blessed One was dedicated to pure diligence,
He reached awakening through the strength of that diligence.”
- 1.652 When the Blessed One entered the city,
These words resounded in the sky:
“Since the Blessed One was dedicated to pure concentration,
He reached awakening through the strength of that concentration.”
- 1.653 When the Blessed One entered the city,
These words resounded in the sky:
“Since the Blessed One was dedicated to pure insight,
He reached awakening through the strength of that insight.
- 1.654 “The same also applies to the strengths of miraculous powers,
The higher perceptions, the qualities, the knowledge of past lives,
Skill in means, retention, renown,
Faith in karma and in the branches of dependent origination, learning,
- 1.655 “Harmony with emptiness, peace, complete control,
Expertise in the ultimate limit and voidness, fear, delight, altruism,
Love, compassion, joy, equanimity, acceptance, harmlessness,
The realization of emptiness, the absence of marks, and so forth.”
- 1.656 When the noble master endowed with the ten powers—
The divine lord unmatched in terms of qualities and glory—
Came and walked in this sublime city,
He benefitted sentient beings extensively.
- 1.657 Since they had performed virtuous actions in the three realms in the past,
He caused the various virtues of the gods to increase.
All worldly beings revered him and listened to his teachings,
And everyone was filled with joy.
- 1.658 When the Blessed One came and walked in this sublime city,
The vast ground of the city started to shake.
When they saw the completely pure lights emitted by the Blessed One,

Everyone was amazed and thrilled.

- 1.659 Since the Blessed One came to that city and benefitted beings extensively,
The retinues of gods and humans were delighted,
And beings residing on the earth and in the sky praised him by saying,
“The Blessed One brings the highest happiness to the three realms!”
- 1.660 When the Blessed One placed the wheels of his feet on the ground,
Pure light illuminated the place, amazing everyone.¹⁷⁸
The delightful sounds of thoroughbred horses resounded in the city,
And the birds flying in the sky were overjoyed.
- 1.661 Melodious tunes also manifested spontaneously
From the bracelets, anklets, necklaces,
And various other precious ornaments
Of the many faithful maidens, without anyone playing the ornaments.
- 1.662 Everyone conversed joyfully and complimented one another [F.228.a]
With the most agreeable and auspicious words.
Those who were blind, deaf, or with other faculties impaired
Recovered the full ability of their senses.¹⁷⁹
- 1.663 When the Thus-Gone One came to the city,
Gods and humans joyfully offered him flowers,
And melodious tunes resounded everywhere in the sky,
Bringing delight to countless groups of gods.
- 1.664 Beings with impaired memory had their derangements pacified,
And they began to speak pleasantly to one another.
Pregnant women who were distressed and anxious
Were comforted by the magnificence of those lights.
- 1.665 Undefined Dharma teachings were expounded
To the modest and humble men and women,
Causing all of them to joyfully give rise to a pure mindset
And to prostrate to the feet of the supreme lord.
- 1.666 Some of them pursued the unsurpassed path of the blessed ones,¹⁸⁰
And some pursued the path of the bodhisattvas or the path of the hearers.
When the Blessed One came to the sublime city,
Everyone delighted in gazing at the face of the Blessed One.
- 1.667 Knowing the customs of that land through his wisdom,
The Blessed One benefitted them in accordance with the ways of the
world.¹⁸¹

He bestowed the supreme wealth of the Dharma on the bodhisattvas
And gave supreme riches to other sentient beings.

- 1.668 When the Blessed One came to the city,
These words resounded in the sky:
“Those who crave the limit of the exhaustion of the eye
Revere the Buddha.”
- 1.669 When the Blessed One came to the city,
These words resounded in the sky:
“Those who crave the limit of the arising of the eye
Revere the Buddha.”¹⁸²
- 1.670 “Those who crave the limit of the exhaustion of the eye
Will develop fearless trust in the Buddha;
Since they perceive the limit of the exhaustion of the eye,
Their faith will be uninterrupted.
- 1.671 “Those who crave the limit of the exhaustion of the eye
Will develop fearless trust in the Dharma;
Since they perceive the limit of the exhaustion of the eye,
Their faith will be uninterrupted.
- 1.672 “Those who crave the limit of the exhaustion of the eye
Will develop fearless trust in the Saṅgha;
Since they perceive the limit of the exhaustion of the eye,
Their faith will be uninterrupted.
- 1.673 “Those who crave the limit of the exhaustion of the eye
Will achieve discipline free from clinging;
Since they perceive the limit of the exhaustion of the eye,
Their faith will be uninterrupted.
- 1.674 “Those who crave the limit of the exhaustion of the eye [F.228.b]
Will abandon desire that leads to the lower realms;
Since they perceive the limit of the exhaustion of the eye,
They will interrupt the stream of desire.
- 1.675 “Those who crave the limit of the exhaustion of the eye
Will abandon anger that leads to the lower realms;
Since they perceive the limit of the exhaustion of the eye,
They will interrupt the stream of anger.
- 1.676 “Those who crave the limit of the exhaustion of the eye
Will abandon ignorance that leads to the lower realms;

Since they perceive the limit of the exhaustion of the eye,
They will interrupt the stream of ignorance.

- 1.677 “Those who crave the limit of the exhaustion of the eye
Will dwell within awakened wisdom;
Since they perceive the limit of the exhaustion of the eye,
The flow of their awakened wisdom will be uninterrupted.
- 1.678 “The same teaching concerning the exhaustion of the eye
Also applies to all the gateways—the limit of the arising of the eye,
Its limit, its cognition, its disengagement, its nonexistence,
Its unborn nature, its peace, and so forth.
- 1.679 “Those who crave the limit of the exhaustion of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.680 “Those who crave the limit of the arising of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.681 “Those who crave the limit of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.682 “Those who crave the cognition of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.683 “Those who crave the disengagement of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.684 “Those who crave the unborn nature of the eye
Will always be free of doubts
And will therefore achieve
The Buddha’s miraculous powers.
- 1.685 “Those who crave the nonexistence of the eye
Will always be free of doubts

- And will therefore achieve
The Buddha's miraculous powers.
- 1.686 "Those who crave the quiescence of the eye
Will always be free of doubts
And will therefore achieve
The Buddha's miraculous powers.
- 1.687 "The same also applies to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, and textures,
Up to words and names.
- 1.688 "Those who generate the boundless arising of the eye
Generate boundless wisdom;
Since wisdom is boundless,
So too is this Dharma teaching.
- 1.689 "Those who know the boundless exhaustion of the eye
Will be unobscured with regard to the eye [F.229.a]
And will therefore achieve
The unimpeded wisdom of the buddhas.
- 1.690 "The same also applies to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, and textures,
Up to words and names."
- 1.691 When the Blessed One came to the city,
A hundred thousand sentient beings
Heard those words of the Dharma manifested from the sky
And became free of doubts concerning the qualities of the Buddha.
- 1.692 Though desire arose in the minds of some of them,
They were not scared by the Buddha's wisdom.
Though desire arose in the minds of some of them,
They did not turn away from the Buddha's qualities.
- 1.693 Though desire arose in the minds of some of them,
They pursued unsurpassed wisdom.
They accomplished the unique qualities
And had no interest in the vehicle of the hearers.
- 1.694 Immature beings might practice concentration,
But since they are attracted to the bliss of concentration,

- They will develop manifest pride
And think that they have achieved the fruition of virtuous practice.
- 1.695 Immature beings might practice concentration,
But since they do not understand the limit of the exhaustion of the eye,
They will never reach liberation,
Even if they practice for a hundred thousand eons.
- 1.696 They generate attachment
To all forms of rebirth,
But if they were to understand the emptiness of birth itself,
Their vision would become completely pure.
- 1.697 Some might have accomplished the four concentrations,
But if they lack an understanding of the limit of the exhaustion of the eye,
Their concentration will never be pure,
Even after a hundred thousand eons.
- 1.698 Even if they have reached the preparatory absorptions,
They will not achieve an understanding of the limit of exhaustion,
And since they have not understood the attainment of exhaustion,
They will always experience defiled attainment.
- 1.699 Those who cling to perception
Lack an understanding of the limit of the exhaustion of perception,
And since they have not understood the exhaustion of perception,
They will always experience defiled perception.
- 1.700 Those who are attached to the world
Lack an understanding of the limit of the exhaustion of the world,
And since they have not understood the limit of the exhaustion of the world,
They will always experience a defiled world.
- 1.701 Those who abide by a defiled mind
Lack an understanding of the limit of the exhaustion of the mind,
And since they have not understood the exhaustion of the mind,
They will always experience defiled mind.
- 1.702 Those who dwell on defiled phenomena
Lack an understanding of the limit of the exhaustion of phenomena,
And since they have not understood the exhaustion of phenomena,
They will always experience defiled phenomena.
- 1.703 Even if they abide by ascetic practices,
If they lack an understanding of the limit of the exhaustion of the eye,

- Due to this lack of understanding of the eye's exhaustion
They will not observe genuine ascetic practices.
- 1.704 Even if they wear the saffron-colored robes, [F.229.b]
If they lack the understanding of the limit of the exhaustion of the eye,
Due to this lack of understanding of the eye's exhaustion
They will not wear the genuine Dharma robes.
- 1.705 Even if they are born within high-class families,
If they lack the understanding of the limit of the exhaustion of the eye,
Due to this lack of understanding of the eye's exhaustion
They will not belong to pure families.
- 1.706 Even if they possess numerous retinues,
If they lack the understanding of the limit of the exhaustion of the eye,
They will quickly fall into the lower realms,
And their retinues will be unable to protect them.
- 1.707 Even if they are experts in grammar,
If they lack an understanding of the limit of the exhaustion of the eye,
Due to this lack of understanding of the eye's exhaustion
They will not fully grasp the field of grammar.¹⁸³
- 1.708 Even if they are experts in the sciences of craftsmanship,
If they lack an understanding of the limit of the exhaustion of the eye,
Due to this lack of understanding of the eye's exhaustion
They will not be truly competent in crafts.¹⁸⁴
- 1.709 Even if they are experts in many types of inquiries
And can reveal the teachings through a single word,
If they lack an understanding of the limit of the exhaustion of the eye,
Their explanations will not accord with the true meaning.
- 1.710 Even if they learn under scholars,
If they do not know what is secret and what is not,
And if they lack an understanding of the limit of the exhaustion of the eye,
They will not comprehend this teaching.
- 1.711 Even if they clearly know a variety of verbal expressions,
Worldly theories, and phenomena,
If they lack an understanding of the limit of the exhaustion of the eye,
It will be as if they have fallen into a thick creeping bush.
- 1.712 Even if they are experts in grammar who teach the signs of virtue and
nonvirtue

- And have mastered letters, words, language, reading, and recitation,
 If they have not understood the limit of the exhaustion of the eye,
 They will lack an understanding of those topics.¹⁸⁵
- 1.713 Even if they are experts in female anatomy, in skillful words of seduction,
 Pleasing and soothing their body, and applying various treatments,
 If they have not understood the limit of the exhaustion of the eye,
 They will lack any real understanding of those skills.¹⁸⁶
- 1.714 Even if they can teach hundreds of scriptural traditions
 Without forgetting a single letter,
 If they have not understood the limit of the exhaustion of the eye,
 Their explanations will be meaningless.
- 1.715 Know that the same applies
 To the limit of the arising of the eye,
 Its limit, and its cognition,
 Up to its utter peace.
- 1.716 The same should also be applied to the ear, the nose,
 The tongue, the body, the mind,
 Forms, sounds, scents, tastes, and textures,
 Up to words and names.
- 1.717 Even if they read and recite grammar
 While understanding its meaning,
 If they have not understood the limit of the exhaustion of the eye,
 Their knowledge will always be inferior.
- 1.718 Even if they recite the basis of authoritative speech
 And understand secret mantras,
 If they have not understood the limit of the exhaustion of the eye,
 Their knowledge will always be inferior.¹⁸⁷
- 1.719 Know that the same applies
 To the limit of the arising of the eye,
 Its limit, and its cognition,
 Up to its utter peace. [F.230.a]
- 1.720 The same should also be applied to the ear, the nose,
 The tongue, the body, the mind,
 Forms, sounds, scents, tastes, and textures,
 Up to words and names. [B4]
- 1.721 When the Blessed One came to the city,

- Countless sentient beings
 Heard those Dharma words manifested from the sky
 And gained an understanding of the limit of the exhaustion of the eye.
- 1.722 When the Blessed One came to the city, countless sentient beings
 Heard those Dharma words manifested from the sky
 And realized the intrinsic nature of the eye.
 Realizing emptiness and selflessness, they all achieved the pure eye.
- 1.723 The same should be applied to everything
 From the ear, the nose, the tongue, the body, the mind,
 Forms, sounds, scents, tastes, and textures,
 Up to words and names.
- 1.724 Know that the same also applies
 To desire, ignorance, aggression,
 Pride, arrogance, and deceit,¹⁸⁸
 Up to carelessness.
- 1.725 When the Blessed One came to the city,
 Countless sentient beings
 Heard from the sky
 The various names of the Buddha.
- 1.726 Some heard the name
 Unequaled One Who Scares Away Desire.
 Some heard the name
 Benefactor of the World Who Scares Away Anger.
- 1.727 Some heard the name
 Tamer of Pride Who Realizes the Nature of Ignorance.
 Some heard the name
 Great Guide Who Reveals Utter Peace to the World.
- 1.728 Some heard the name
 Benefactor of the World Who Reveals Insight.
 Some heard the name
 Benefactor of Sentient Beings Who Teaches Methods.
- 1.729 Some heard the name
 Subjugator of Māra Devoid of Resentment.
 Some heard the name
 Revealer of Liberation through the Excellent Dharma Scriptures.
- 1.730 Some heard the name

Liberator of Sentient Beings' Suffering on a Vast Scale.

Some heard the name

Leader of Human Beings Who Liberates the World.

- 1.731 Upon hearing those names, everyone achieved the pure eye.
Everything can be measured—including the vastness of the sky,
The depths of the ocean, and the size of Mount Sumeru—
But the wisdom of the Buddha cannot be fathomed.
- 1.732 For those who have gained certainty about the exhaustion of the eye,
It will not be difficult to achieve the Dharma body, [F.230.b]
And those who have achieved the supreme Dharma body
Will attain the boundless, all-apprehending wisdom.
- 1.733 Those who attain the boundless, all-apprehending wisdom
Will understand the boundless discourses,
And for those who understand the boundless discourses,
It will not be difficult to achieve the Buddha's miraculous powers.
- 1.734 For those who have gained certainty about the arising of the eye,
It will not be difficult to achieve the Dharma body,
And those who have achieved the supreme Dharma body
Will attain the boundless, all-apprehending wisdom.
- 1.735 Those who attain the boundless, all-apprehending wisdom
Will understand the boundless discourses,
And for those who understand the boundless discourses,
It will not be difficult to achieve the Buddha's miraculous powers.
- 1.736 The same should be applied to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, textures, and mental phenomena,
Up to words and names.
- 1.737 At that moment, the great earth with its ocean and mountains started to
shake,
And all the many asuras and gods became euphoric.
Everyone aspired to defeat the deceitful Māra and his armies,
And to achieve the state of buddhahood.
- 1.738 Residing in their respective palaces,
The gods joyfully exclaimed to one another,
"Today, the Great Guide has appeared in the world
And benefitted all the gods and humans!"

- 1.739 From their palaces, the retinues of gods residing above the earth
Exclaimed joyfully, filled with faith,
“Today, the Great Guide has appeared in the world; this is excellent!
He has brought happiness to all the world!”
- 1.740 When they heard this, all the gods residing in the sky
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised the Buddha
And said, “The Guide has come and benefitted the world!”
- 1.741 When they heard this, all the gods of the Heaven of the Four Great Kings
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised the Buddha
And said, “The Great Guide has come and benefitted the world!”
- 1.742 When they heard this, all the gods of the Heaven of the Thirty-Three
Were delighted, and intense faith arose in their minds. [F.231.a]
With magnificent melodious voices, they proclaimed the praises of the
Buddha
And said, “The Great Guide has come and benefitted the world!”
- 1.743 When they heard this, all the gods of the Heaven Free from Strife
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised the Buddha
And said, “The Great Guide has come and benefitted the world!”
- 1.744 “We will give rise to the mind set on awakening
And venerate the unsurpassed wisdom of the Blessed One!¹⁸⁹
We will follow the perfect leader of gods and humans
And liberate all sentient beings!”
- 1.745 When they heard this, all the gods of the Heaven of Joy
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised the Buddha
And said, “The Great Guide has come and benefitted the world!”
- 1.746 “After accomplishing the most exalted,
Boundless practices for ten million eons,
The Blessed One has revealed the path of happiness¹⁹⁰ to suffering beings.
He has liberated them from saṃsāra and established them in nirvāṇa!”
- 1.747 When they heard this, all the gods of the Heaven of Delighting in
Emanations
Were delighted, and intense faith arose in their minds.

- With magnificent melodious voices, they praised the Buddha
And said, "The Great Guide has come and benefitted the world!"
- 1.748 When they heard this, all the gods of the Heaven of Making Use of Others'
Emanations
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised the Buddha
And said, "The Great Guide has come and benefitted the world!"
- 1.749 "Since the Thus-Gone One has transcended birth and death,
He has defeated many demons and non-Buddhists;
He has perfected unsurpassed awakening
And guided many beings to the other shore!"
- 1.750 When they heard this, all the gods of the Brahmā realms
Were delighted, and intense faith arose in their minds.
With magnificent melodious voices, they praised Buddha
And said, "The Great Guide has come and benefitted the world!"
- 1.751 When they heard those words passing from one group to another,
The gods of the Heaven of Brahmā's Retinue joyfully exclaimed,
"The Great Guide has come and benefitted the worlds!
He scares away and frightens the armies of Māra!" [F.231.b]
- 1.752 Everyone up to the gods of the Peak of Existence heard those words:
"The Buddha has come and benefitted the world!"
As those words resounded everywhere,
The asuras decreased and the gods increased in number.
- 1.753 The houses of the demons became empty,
While the retinues of gods multiplied.
Through the power of fearlessness, all beings overcame their wrong
views¹⁹¹
And swiftly reached supreme awakening.
- 1.754 The very moment the gods heard those words,
"The Blessed One has come and benefitted the world,"
They exclaimed, "The Guide of the World is excellent!
He bestows the pure eye on sentient beings!"
- 1.755 When the Blessed One came to the city,
Those who were tormented by desire
Heard instructions on the meditation on impure substances;
Thereby, their desire was pacified and entirely abandoned.

- 1.756 When the Blessed One came to the city,
Those who were tormented by anger
Heard Dharma teachings on love;
Thereby, their anger was pacified and entirely abandoned.
- 1.757 When the Blessed One came to the city,
Those who were tormented by ignorance
Heard Dharma teachings related to insight;
Thereby, their ignorance was pacified and entirely abandoned.
- 1.758 When the Blessed One came to the city,
Those who were tormented by pride
Heard Dharma teachings related to the abandonment of pride;
Thereby, their pride was pacified and entirely abandoned.
- 1.759 When the Blessed One came to the city,
Those who were tormented by envy
Heard Dharma teachings related to the abandonment of envy;
Thereby, their envy was pacified and entirely abandoned.
- 1.760 When the Blessed One came to the city,
Those who were tormented by aggression
Heard Dharma teachings related to the abandonment of aggression;
Thereby, their aggression was pacified and entirely abandoned.
- 1.761 When the Blessed One came to the city,
Those who were tormented by miserliness
Heard Dharma teachings related to the abandonment of miserliness;
Thereby, their miserliness was pacified and entirely abandoned.
- 1.762 By hearing those boundless teachings,
Those who had accomplished disciplined actions
Entered an ocean of erudition
And accomplished the gateway of thorough comprehension.
- 1.763 When they heard those words manifested from the sky,
They worshiped the Buddha with offerings of flowers,
Accomplished exalted qualities,
And displayed the miraculous power of great compassion. [F.232.a]
- 1.764 When they heard those words manifested from the sky,
They proclaimed the most magnificent praises
Of the Blessed One's body, his birthplace,
His family lineage, and the sound of his speech.

- 1.765 He gave teachings through a variety of miraculous powers,
In accordance with the different sentient beings;
He gave eminent teachings related to the eyes, the ears, the nose, the
tongue, the body,
Forms, sounds, and so forth, as well as the contraction and stretching of the
limbs.
- 1.766 Since the Blessed One has transcended the world,
He acts as a torch within the worlds
And manifests many forms;
All these are the Buddha's miraculous powers.¹⁹²
- 1.767 He gave different teachings
To those who were suitable vessels and those who were not:¹⁹³
To those who had never worshiped the buddhas in countless lifetimes,
And to the unruly ones who were hard to tame, he taught about the hell
realms.
- 1.768 For those who were deluded about karmic deeds
And indulged in concepts while relying on views,
The Blessed One manifested the words related to
The pacification of views and concepts.
- 1.769 The words related to the essential nature,
Definitive emptiness, the absence of coming and going,
The absence of marks, and complete nonexistence
Were also heard from the sky.
- 1.770 A hundred thousand sentient beings
Also heard from the sky the words of instruction
Related to the eye of flesh and the eye of insight,
Up to the Dharma eye.
- 1.771 Through the Blessed One's miraculous powers,
The words of instruction related to discipline,
Absorption, insight, liberation, and liberated vision
Were also heard.
- 1.772 Through the manifestation of miraculous displays,
He taught the genuine Dharma
To all sentient beings
Using the appropriate words.¹⁹⁴
- 1.773 For those beings who were inspired by

The practices of generosity, discipline, and patience,
He miraculously manifested the words of generosity, discipline, and
patience,
In accordance with their inclinations.

- 1.774 Through the Blessed One's miraculous powers,
He taught accurately and in great detail,
In accordance with sentient beings' faculties,
And caused them to adopt the teaching, retain it, and teach it.
- 1.775 Through the Blessed One's miraculous powers, [F.232.b]
They heard teachings related to bondage, liberation, attachment, and
aversion,
Concerning the aggregates, elements, and sense sources,
And related to the characteristics of the particular contexts of the bodhisattva
levels.
- 1.776 They also heard teachings related to the bodhisattva levels
And the infinite light rays of wisdom,
As well as teachings related to the abandonment and nonabandonment
Of the afflictions and their latent patterns.
- 1.777 Through the Blessed One's miraculous powers,
They also heard teachings related to the nature of gods and humans,
And to the various types of rebirth
Caused by different actions and their results.
- 1.778 At times, he emanated women with ornamented bodies
In front of the women present,
And words of instruction related to weariness then resounded in the sky,
Eliminating the desires of all those who heard them.
- 1.779 Through his compassion, he taught the unsurpassed Dharma
To those who—like Śāriputra—
Had developed intense faith,
In accordance with their inclinations.
- 1.780 The hearers—Maudgalyāyana, Kāśyapa,
Kaphina, Ānanda, Mahākāśyapa,
Ājñātakaunḍinya, and others—
Heard Dharma teachings that accorded with their inclinations.¹⁹⁵
- 1.781 The many gods, asuras, and yakṣas,
Virūḍhaka¹⁹⁶ with his retinue, and the countless kumbhāṇḍas

Heard the words of this dhāraṇī mantra
Through the Blessed One's miraculous powers:

1.782 *Idisi vidisi irasu ira aunasi manasi ukhyi anokhyi akhicalamangnaṃye
darniṣṭhanimi takani emimantra nihara apure buddhe nire akhichara viyakiriyate
akhicharaparamite kalāvahini sarvobīṇ-śīniradhevauna paraśasdate śasta paraśasdata
tarasdata bhūmi āmabhara lilabhana śicacidata vivamati cidata-ananta
oberahavamitabhūmi nanamkāni akanivibhimidate śariviṣṭha amalanimalā pūlitena
raśi ca hahari mamalī bharani tiṣṭha cakṣunirahara udharitapaci antari kutari ketu
suketu suparani karani kusumaniyai kakari kakhari upalamūri tiṣṭha nīarani
nāganirahare paraldate ateparayate [F.233.a] anatarabhandhe anataratabhatiśi ca
hasiri makhali īnisambhare tiṣṭha sittarani kubhulocate.*

1.783 Vaiśravaṇa, Dhṛtarāṣṭra,
And the other guardian kings
Recited the syllables of this mantra of truth
With countless magnificent tunes.

1.784 Those limitless tunes manifested
Through the Blessed One's¹⁹⁷ miraculous powers.
Since those miraculous powers were endless,
The teachings, too, were endless.

1.785 At times, through the power of those miraculous displays,
The bodies of buddhas turning the Dharma wheel—
Just as the one seen today—
Were manifested in realms devoid of a buddha.

1.786 In an inconceivable number of realms,
He displayed countless emanations of himself
That walked seven steps right after being born,
Gave up their kingdoms, renounced the world,

1.787 Reached buddhahood on the seat of awakening,
Contemplated the Dharma they had realized,
And turned the Dharma wheel
Before passing into nirvāṇa.

1.788 By teaching the Dharma in various ways
Through such miraculous powers,
He caused countless sentient beings
To achieve exalted wisdom.

1.789 At that time, surrounded by the retinue of Brahmā,

- The great compassionate one
Gave instructions related to the meditation on love,
Thereby causing love to increase.
- 1.790 At that time, surrounded by gods,
The great compassionate one
Taught the four means of attracting disciples,
Thereby causing those four modes of conduct to develop.
- 1.791 At that time, surrounded by nāgas,
The great compassionate one
Gave instructions related to the defects of anger,
Thereby causing anger to be abandoned.
- 1.792 At that time, surrounded by yakṣas,
The great compassionate one
Gave instructions related to the defects of violence,
Thereby causing violence to be abandoned.
- 1.793 At that time, surrounded by asuras,
The great compassionate one
Gave instructions related to the defects of strife
And proclaimed the praises of the cultivation of patience.
- 1.794 At that time, surrounded by garuḍas,
The great compassionate one [F.233.b]
Gave instructions related to the defects of conflict
And proclaimed the praises of reconciliation.
- 1.795 At that time, surrounded by a retinue of gandharvas,
The great compassionate one
Proclaimed the praises of the thus-gone ones
With innumerable joyous words.
- 1.796 At that time, surrounded by a retinue of mahoragas,
The great compassionate one
Scorned the Dharma of non-Buddhists
And proclaimed the praises of the excellent scriptures of the blessed ones.
- 1.797 At that time, surrounded by a retinue of demons and rākṣasas,
The great compassionate one
Extensively proclaimed the praises
Of the thus-gone ones' supreme qualities.
- 1.798 Through the miraculous displays of the great compassionate one,

- A hundred thousand sentient beings
Heard teachings related to the limit of the exhaustion of the eye
And realized the ultimate meaning.
- 1.799 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the limit of the arising of the eye
And realized the ultimate meaning.
- 1.800 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the limit of the eye
And realized the ultimate meaning.
- 1.801 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the cognition of the eye
And realized the ultimate meaning.
- 1.802 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the disengagement of the eye
And realized the ultimate meaning.
- 1.803 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the unborn nature of the eye
And realized the ultimate meaning.
- 1.804 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the nonexistence of the eye
And realized the ultimate meaning.¹⁹⁸
- 1.805 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the utter peace of the eye
And realized the ultimate meaning.
- 1.806 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings [F.234.a]
Heard teachings related to the absence of a self in the eye
And realized the ultimate meaning.
- 1.807 Through the miraculous displays of the great compassionate one,

- A hundred thousand sentient beings
Heard teachings related to the absence of a person in the eye
And realized the ultimate meaning.
- 1.808 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the absence of a sentient being in the eye
And realized the ultimate meaning.
- 1.809 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the absence of a life principle in the eye
And realized the ultimate meaning.
- 1.810 Through the miraculous displays of the great compassionate one,
A hundred thousand sentient beings
Heard teachings related to the absence of a soul in the eye
And realized the ultimate meaning.
- 1.811 Through his miraculous displays, the great compassionate one
Extensively expressed to sentient beings
His criticism of clinging to the world,¹⁹⁹
Causing them to stop generating clinging.
- 1.812 Through his miraculous displays, the great compassionate one
Extensively expressed to sentient beings
His criticism of worldly wealth
And his praises of the unconditioned.²⁰⁰
- 1.813 Through his miraculous displays, the great compassionate one
Extensively expressed to sentient beings
His criticism of defilement
And his praises of undefiled insight.
- 1.814 Through his miraculous displays, the great compassionate one
Extensively expressed to sentient beings
His criticism of worldly concentration
And his praises of supramundane absorption.
- 1.815 Through his miraculous displays, the great compassionate one
Extensively expressed to sentient beings
His criticism of defiled discipline
And his praises of undefiled precepts.
- 1.816 Through his miraculous displays, the great compassionate one

- Extensively described to sentient beings
The faults associated with narrow-mindedness,
And praised the qualities of open-mindedness.
- 1.817 Through his miraculous displays, the great compassionate one
Proclaimed the praises
Of physical discipline
And of undefiled and unsupported mental insight.
- 1.818 Through his miraculous displays, the great compassionate one [F.234.b]
Praised the path leading to the cessation of suffering.
The Buddha expressed his criticism
Of those who indulge in and cling to thinking.
- 1.819 Through his miraculous displays, the great compassionate one
Extensively disclosed to sentient beings
The faults associated with the eye's exhaustion,
And taught them the characteristics of utter peace.
- 1.820 The same should also be applied to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, and textures,
Up to words and names.
- 1.821 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With adulthood and youth.²⁰¹
- 1.822 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects of the arrogance
Related to one's family lineage.
- 1.823 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With careless enjoyment.
- 1.824 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With a careless lack of restraint.
- 1.825 Through his miraculous displays, the great compassionate one

- Extensively described to sentient beings
The countless defects associated
With physical carelessness.
- 1.826 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With carelessness with women.
- 1.827 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With carelessness related to clothing.
- 1.828 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With carelessness with liquor.
- 1.829 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects associated
With the carelessness of kings.
- 1.830 Through his miraculous displays, the great compassionate one [F.235.a]
Extensively described to sentient beings
The countless defects associated
With the arrogance related to one's discipline.
- 1.831 Through his miraculous displays, the great compassionate one
Extensively described to sentient beings
The countless defects of the arrogance
Related to one's insight.
- 1.832 The same applies to the pride related to
Realization, miraculous powers, concentration, and erudition,
To wealth, oration, family, retinues,
Music, singing, eloquence,²⁰² fame, excellence, praise,
- 1.833 Veneration, acquisition, beauty, deceit,
Frivolousness, lack of modesty,
Haughtiness, accomplishment, and pride,
As well as that related to carelessness and desire.
- 1.834 Through his miraculous displays,

- The great compassionate one taught
Exalted understandings
To sentient beings with inferior mindsets and mental capacities.
- 1.835 Through his miraculous displays,
The great compassionate one taught
The strength of diligence
To disheartened beings who lacked zeal.
- 1.836 Through his miraculous displays,
The great compassionate one
Gave teachings related to contentment
To sentient beings attached to wealth.
- 1.837 Furthermore, he manifested perfumed chambers,
Flowers, palaces,
And sublime storied mansions,
In addition to emanated buddhas who resided in them.
- 1.838 He also manifested divine maidens
Residing in mansions made of magnolia flowers;
The upper halves of their bodies were visible,
And they worshiped him by holding up garlands of flowers.
- 1.839 He also manifested asura maidens²⁰³
Residing in mansions made of jasmine flowers;
The upper halves of their bodies were visible,
And they worshiped him by holding up garlands of flowers.²⁰⁴
- 1.840 He also manifested gods²⁰⁵
Residing in mansions made of blue lotuses;
The upper halves of their bodies were visible,
And they praised the Buddha's qualities.
- 1.841 He also manifested gods of the Brahmā realms
Residing in palaces made of gold;
Their entire bodies were visible,
And they praised the Buddha with their melodious voices. [F.235.b]
- 1.842 There were also goddesses whose bodies
Were adorned with various ornaments,
And these beautiful words manifested
As their ornaments touched one another:
- 1.843 "Though all conditioned phenomena

Are unstable and changing,
Immature beings, due to their mistaken conceptions,
Do not understand this reality as it is.”

1.844 The words that manifested from those ornaments
Came from neither the goddesses’ bodies nor their minds;
They did not come from or go anywhere—
They were beyond directions.

1.845 The same should be applied to everything
Up to forms and the mind.
Still, due to their ignorance,
Immature beings will entertain doubts about this.

1.846 Since the beautiful words
Manifesting from those various ornaments
Resounded in all the buddha realms,
Countless sentient beings were liberated.

1.847 Therefore, you should regard as pure
The Guide’s body and mind—
His self-manifest wisdom
And his body endowed with boundless qualities.²⁰⁶

1.848 He has transcended craving’s proliferation,
He is disengaged and faultless,
His mind is purified and free from views,
And he is adorned with the major and minor marks.²⁰⁷

1.849 You see how when the Blessed One²⁰⁸
Came to the city,
He walked like a lion,
He moved like a swan and like an elephant,

1.850 He fulfilled the wishes of all sentient beings,
He had perfected the most exalted form of merit,
He was adorned with the authentic marks,
And all beings gazed at him insatiably.

1.851 You see how since the supreme leader of human beings
Was endowed with great compassion,
The smallest gift offered to him
Caused one to gain immeasurable benefits;

1.852 For many hundreds of thousands of eons,

Until the attainment of nirvāṇa,
The karmic ripening of those many sentient beings
Was therefore uninterrupted.

- 1.853 You see how the perfect leader of human beings
Had perfected undefiled discipline,
Causing many sentient beings
To respectfully prostrate to him,
- 1.854 And how numerous divine retinues
Abandoned their palaces
And attended to the Guide,
Without any attachment to playful activities. [F.236.a]
- 1.855 You see how Māra and his hordes
Developed faith in the Blessed One,
Brought forth golden fans,
And arranged them around him.
- 1.856 Five hundred māras
Tossed magnificent divine flowers²⁰⁹
Onto the Thus-Gone One
And pursued unsurpassed wisdom.
- 1.857 Since they had praised and worshiped
Buddhas in the past,
Each of them now became delighted
Upon meeting the Blessed One;
- 1.858 They proclaimed the praises of the Thus-Gone One
With countless eloquent words.
At that time, those māras
Were said to have abandoned cyclic existence.
- 1.859 As soon as they proclaimed the praises of the Blessed One,
They understood the limit of the exhaustion of the eye
And the limit of the arising of the eye,
Up to the characteristics of its utter peace.²¹⁰
- 1.860 Since they had realized the boundless meanings of the eye—
The eye's exhaustion and so forth—
They taught them to sentient beings
With skillful words.
- 1.861 Since they did not cling to names and meanings

- And had no doubts about them,
They realized that they do not come from or go anywhere,
And that they are beyond adoption and rejection.
- 1.862 Since the nature of words is empty and void,
They realized that words are beyond
Abandonment, adoption, retention,
Reading, recitation, and accomplishment.
- 1.863 This has also been revealed
By the thus-gone ones of the past;
Since they are mere imputations,
They are ultimately inexpressible.
- 1.864 Such intrinsically empty phenomena
Transcend the aggregates, the elements, and the sense sources;
They are neither false nor true, but groundless and unsupported;
They eliminate verbal expressions and bring thoughts to utter peace.
- 1.865 Since immature beings are attached to the marks of beings,
They see the Blessed One coming to the city;
Although the Blessed One is completely beyond marks,
Those immature beings entertain mistaken thoughts.
- 1.866 Those who become delighted
When the Blessed One comes to the city
Conceive of marks
And will be tormented.
- 1.867 Those who have transcended conceptual marks
Will not see him coming to the city;
They will reach the insight that is free
From all concepts related to the marks of going and moving. [F.236.b]
- 1.868 Those who perceive the Buddha in terms of marks
See him coming to the city;
They generate concepts
Related to birth and saṃsāric phenomena.
- 1.869 Those who perceive the Buddha in terms of marks
And become delighted
Are dwelling within Māra's domain;
Those are the manifestations of Māra's domain.
- 1.870 Those who perceive the Buddha in terms of marks

See him as changing;
Since they are tormented,
They are the objects of a wise person's pity.

- 1.871 Those who view the Dharma as something to be attained
Must also worry that the Dharma will be lost.
Those who perceive the Buddha as taking birth
Experience the suffering of nirvāṇa.
- 1.872 Those who have understood all marks
By training for many eons
Do not conceive of the Buddha coming to the city,
And they do not entertain the notion of nirvāṇa.
- 1.873 Those who realize that the characteristics of the mind are empty
Are dwelling within the domain of the buddhas;
They do not conceive of the Buddha coming to the city,
And they do not entertain the notion of nirvāṇa.
- 1.874 Those who clearly understand in that way
Will behold the buddhas
But realize that their essence is empty;
In the end, they completely transcend birth and cessation.
- 1.875 After practicing austerities for countless eons, the Blessed One
Has realized the empty essence, but immature beings do not understand
this.
When the Blessed One came to the city,
He was surrounded by many hundreds of thousands of retinues.
- 1.876 Compared to the merit created by humans and nonhumans
Who make offerings with minds filled with faith,
The merit created by someone who, for a single instant,
Contemplates the limit of the exhaustion of the eye
- 1.877 And realizes the emptiness of its marks
Is more exalted;
No number, fraction, or illustration
Comes close to that merit.
- 1.878 Know that the same applies
To the limit of the arising of the eye,
Its limit, and its cognition,
Up to its utter peace.

- 1.879 The same should also be applied to the ear, the nose,
The tongue, the body, the mind,
Forms, sounds, scents, tastes, and textures,
Up to words and names.
- 1.880 At that time, when the Blessed One
Came to the city, [F.237.a]
The earth started to shake
By the mere fact of his feet touching the ground.
- 1.881 All the mountains
Bowed toward the Blessed One,²¹¹
And all the gods and humans came to listen to the Dharma
And worshiped him with reverence.
- 1.882 At that time, when the Blessed One came to the city,
The lords of the gods, the kings of the humans,
Many asuras, and many yakṣas left their cities,
Gathered in front of the Blessed One, and joyfully worshiped him.
- 1.883 At that time, when the Blessed One came to the city,
All the countless types of birds—
Parrots, peacocks, and kalaviṅka birds—
Started to play joyfully in the sky.
- 1.884 When they saw the supreme qualities
Of the Blessed One, the Thus-Gone One,
They all started to sing
Various melodious tunes.
- 1.885 When the Blessed One came to the city,
Through his miraculous powers²¹²
All those—among the countless hundreds of thousands of beings present—
Who were blind regained sight,
- 1.886 All those who were deaf could hear,
All those with impaired faculties
Recovered the full functioning of their faculties,
And all those who were suffering became happy.
- 1.887 At that time, when the Blessed One
Came to the city,
These words resounded
In the sky:

- 1.888 “Those who conceive of the Thus-Gone One
In terms of marks cannot be said to worship the Blessed One,
And they do not realize
The nature of the limit of the exhaustion of the eye.
- 1.889 “Those who abandon marks gather the basis of all qualities,²¹³
And so they realize the nature of the limit of the exhaustion of the eye.
Since they will realize the limit of the exhaustion of the eye,
They will also comprehend the buddhas’ qualities. [F.237.b]
- 1.890 “With no grasping and obscuration regarding the limit of the exhaustion of
the eye,
With no maintaining and dwelling on the limit of the arising of the eye,
And free of thinking regarding the disengagement of the eye,
One truly sees the thus-gone ones.
- 1.891 “Those who are free of thoughts regarding the limit of the arising of the eye,
Who are free of mental concepts regarding the limit of the eye,
And who do not express anything regarding the eye’s disintegration
Truly see the thus-gone ones.
- 1.892 “Those who are free of attachment regarding the nonexistence of the eye,
Free of grasping regarding the eye’s unborn nature,
And free of clinging regarding the eye’s utter peace
Truly see the thus-gone ones.
- 1.893 “Since they understand the eye’s exhaustion, they actualize the marks.²¹⁴
Since they understand the limit of the eye, they ascertain the faculties.
Since they understand the eye’s arising, they reach mastery over their
faculties.
Those beings truly see the thus-gone ones.
- 1.894 “Having realized the nonexistence of the eye, they comprehend forms.
Having realized the eye’s disintegration, they discern phenomena.
Having realized the eye’s unborn nature, they accomplish the path.²¹⁵
Those beings truly see the thus-gone ones.
- 1.895 “Since they genuinely realize the limit of the exhaustion of the eye,
They also understand the different types of actions,
And since they understand the different types of actions,
They truly see the thus-gone ones.
- 1.896 “Since they genuinely realize the limit of the arising of the eye,
They also understand the different types of suffering,

And since they understand the different types of suffering, [F.238.a]
They truly see the thus-gone ones.

1.897 “Since they genuinely realize the eye’s disintegration,
They also realize the disintegration of suffering,
And since they realize the disintegration of suffering,
They truly see the thus-gone ones.

1.898 “Since they genuinely realize the nonexistence of the eye,
They also realize the abandonment of characteristics,
And since they realize the abandonment of characteristics,
They truly see the thus-gone ones.

1.899 “Since they genuinely realize the unborn nature of the eye,
They also realize the abandonment of latent patterns,
And since they realize the abandonment of latent patterns,
They truly see the thus-gone ones.

1.900 “Furthermore, since they genuinely realize the nonconceptual nature of the
eye,²¹⁶
They also realize the abandonment of obscurations,
And since they realize the abandonment of obscurations,
They truly see the thus-gone ones.

1.901 “Furthermore, since they genuinely realize that the eye is beyond words,
They also realize the strength of awakened wisdom,
And since they realize the strength of awakened wisdom,
They truly see the thus-gone ones.

1.902 “Furthermore, since they genuinely realize that the eye does not come from
anywhere,
They also realize the abandonment of desires,
And since they realize the abandonment of desires,
They truly see the thus-gone ones.

1.903 “Furthermore, since they genuinely realize the practice of concentration,
[F.238.b]
They also realize the abandonment of afflictions,
And since they realize the abandonment of afflictions,
They truly see the thus-gone ones.

1.904 “Similarly, those persons also perfect
The knowledge of the eye’s past limit,
The knowledge of the eye’s lack of abiding,

The knowledge of the eye's arising,²¹⁷

- 1.905 "The knowledge of the Buddha's miraculous powers,
The knowledge of the eye's inferior character,
The knowledge of the eye's exalted character,
The knowledge of lower wisdom,
- 1.906 "The knowledge of pure wisdom,
The knowledge of pure discipline,
The knowledge of the physical precepts,
The knowledge of pure sound,
- 1.907 "The knowledge of the verbal precepts,
The knowledge of pure mind,
The knowledge of the particular places of abiding,
The knowledge of mental phenomena,
- 1.908 "The knowledge of mental defects,
The knowledge of pure actions,
The knowledge of the mental precepts,
The knowledge of intellectual shortcomings,
- 1.909 "The knowledge of pure sound,
The knowledge of the various aggregates,
The knowledge of the causes and conditions of the aggregates,
The knowledge of the total knowing of the eye,²¹⁸
- 1.910 "The knowledge of the source of suffering,
The knowledge of undefiled discipline,
The knowledge of the causes and conditions of discipline,
The knowledge of the causes and conditions of suffering,
- 1.911 "The knowledge of the causes of suffering's exhaustion,
The knowledge of conditioned phenomena,
And the knowledge of the exhaustion of defilements²¹⁹—
They perfect all these knowledges.
- 1.912 "Furthermore, they genuinely achieve
Knowledge of the twelve causes and conditions—
Both the knowledge that involves engagement
And the knowledge that does not involve engagement—
- 1.913 "And, likewise, knowledge of marks and the absence of marks,
Knowledge of the conditioned and the unconditioned,
Knowledge of classifications and summaries,

And knowledge of the minds of oneself and others.

- 1.914 “Furthermore, since they genuinely realize
The limit of the exhaustion of the eye, the limit of its arising,
Its limit, its disengagement, its cognition, its nonexistence,
Its unborn nature, and its peace,
- 1.915 “They cause many sentient beings
To achieve pure wisdom, [F.239.a]
Powerful wisdom,
And diligent wisdom.
- 1.916 “Furthermore, they genuinely achieve
The knowledge of sameness and difference,
And the knowledge of the inclinations
Of all sentient beings.
- 1.917 “They also genuinely achieve
The knowledge of the superior inclinations
Of all sentient beings, as well as
The knowledge of the purity of their minds,
- 1.918 “The knowledge of actions and karmic ripening,
The knowledge of the sense faculties and the elements,
The knowledge of mental transformations, the knowledge of insight and
dedication,
The knowledge of complete liberation, and the knowledge of supreme
eloquence.
- 1.919 “Furthermore, since they genuinely understand
Those sentient beings who are malicious
And show no interest in the Dharma,
They are able to inspire them.
- 1.920 “Since they genuinely realize
The ways things are,
They also achieve the knowledge devoid of laziness
As well as the knowledge of time.^{[220](#)}
- 1.921 “Through their miraculous powers,
They also genuinely realize
The knowledge that discriminates phenomena
From the unimpeded wisdom.
- 1.922 “They also genuinely achieve

- The knowledge of the vast meaning,
And knowledge associated
With verbal teachings.
- 1.923 “They also genuinely achieve
The knowledge concerning good companions and conducive places,
As well as the knowledge concerning moderation
Related to clothing, food, and beverages.
- 1.924 “They also genuinely achieve
Knowledge of the determined accomplishment
Of the dhāraṇī²²¹ qualities
Related to nonaction.
- 1.925 “Likewise, devoid of physical and mental faults,
And having abandoned exaggeration and denigration,
They also genuinely achieve
The unsurpassed wisdom they pursue.
- 1.926 “Furthermore, through their miraculous powers,
They manifest emanated bodies in the sky.
They thereby ripen hundreds of thousands of beings, [F.239.b]
Bringing everyone great joy with their knowledge of engendering faith.
- 1.927 “They also have the knowledge of trusting and respecting the thus-gone
ones,
As well as the knowledge related to inspired accomplishment
Of the Dharma that leads to the abandonment of desire,
And the knowledge of inspired worship of the noble Saṅgha.
- 1.928 “Likewise, they have the knowledge of devoted dedication to great
awakening,
The knowledge related to the devoted revelation of the dhāraṇī gateways,
The knowledge that discerns the different inclinations,
The knowledge that realizes the noble absorptions,
- 1.929 “The knowledge that induces certainty
About that which is to be guarded and recollected,
The knowledge that penetrates boundless minds,
The knowledge related to teaching in countless verses,
- 1.930 “The knowledge of understanding and realizing the connection of desire,
The knowledge that prevents one from falling into inferior destinies,
The knowledge that causes one to abandon nonvirtuous friends,

- The knowledge that causes one to attend to virtuous friends,
- 1.931 “The knowledge that analyzes questions and answers,
The knowledge that realizes what is possible and what is not,
The knowledge that realizes what is the subject and what is not,
The knowledge that distinguishes what is superior, intermediate, and
inferior,
- 1.932 “The knowledge of the conditioned and the unconditioned,
The knowledge of what is material and substantial and what is not,
The knowledge of what is abridged and what is not,²²²
The knowledge of accomplishment and non-accomplishment,
- 1.933 “The knowledge of the eye and the non-eye,
The knowledge of what is simultaneously present with the eye,²²³
The knowledge of the particularities of the eye,
And the knowledge of the nature of the eye.
- 1.934 “The same should be applied
To all the twenty-five phenomena—²²⁴
From the ear, the nose, the tongue, and the body [F.240.a]
Up to words and names.
- 1.935 “Those who contemplate the fact
That the causes and conditions of the eye
Are ultimately empty, void, and devoid of self
Will, accordingly, perfect genuine mental absorption without a doubt.
- 1.936 “The persons who realize with certainty and contemplate
The eye’s dependent origination and impermanent character
Will, accordingly, genuinely realize
That the causes and conditions of the eye are ultimately nonexistent.
- 1.937 “The same should be applied
To all the twenty-five phenomena—
From the ear, the nose, the tongue, and the body
Up to words and names.”
- 1.938 Here, I have summarized the amazing displays that were manifested,
By the mere fact of his feet touching the ground,
When the Blessed One came to the city.
To please beings, I will now teach a bit about his qualities.²²⁵
- 1.939 At that moment, countless hundreds of thousands of light rays
Radiated from each pore of the guide of gods and humans.

Each of those light rays illuminated countless realms
And performed awakened activity for the sake of numerous beings.

1.940 If those who have worshiped buddhas in the past
And practiced generosity and discipline for a long time
Hear about the miraculous displays that were described,
They will be overjoyed and filled with devotion.

1.941 If those persons who know that the Buddha's miraculous powers
Are not the domain of the hearers and the solitary buddhas²²⁶
Hear about the miraculous displays that were described, [F.240.b]
They will be filled with devotion and amazement.

1.942 Since the guide of gods and humans manifested
Such a variety of miraculous displays through his inconceivable powers,
Countless hundreds of thousands of sentient beings
Attended to, revered, and worshiped the Thus-Gone One.

1.943 Since the leader of gods and humans expounded
Countless hundreds of thousands of discourses through his inconceivable
powers,
Many sentient beings, upon hearing them,
Faithfully adopted all those teachings and were overjoyed.

1.944 At that time,
When the Blessed One came to the city,
These words resounded in the sky
Through the strength of his miraculous powers:

1.945 "By knowing the limit of the exhaustion of the eye
Up to its peace and its causes,
Everything is beyond coming and going—
Ultimately empty and void.

1.946 "The same should be applied
To all the twenty-five phenomena—
From the ear, the nose, the tongue, and the body
Up to words and names."

1.947 At that time,
When the Blessed One came to the city,
The most sublime melodious voice
Manifested in the sky,

1.948 Proclaiming the praises

Of the Thus-Gone One's various names,
Thereby generating faith and devotion
In the minds of all the members of those great assemblies:

- 1.949 "The lion of human beings who resides now in the world
Is named Dharma King Who Subjugates Māra and His Armies;
It is said that all who hear that name
Will be able to overcome all wrong views.²²⁷
- 1.950 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Desire;²²⁸ [F.241.a]
Those who hear that name
Will abandon all their desires.
- 1.951 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Anger;²²⁹
Those who hear that name
Will abandon all their anger.
- 1.952 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Ignorance;²³⁰
Those who hear that name
Will abandon all their ignorance.
- 1.953 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Pride;²³¹
Those who hear that name
Will abandon all their pride.
- 1.954 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Aggression;²³²
Those who hear that name
Will abandon all their aggression.
- 1.955 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Jealousy;²³³
Those who hear that name
Will abandon all their jealousy.
- 1.956 "The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Falsity;²³⁴
Those who hear that name
Will abandon all that is false. [F.241.b]
- 1.957 "The lion of human beings who resides now in the world

- Is named Dharma King Who Conquers and Pacifies Views;²³⁵
Those who hear that name
Will abandon all views.
- 1.958 “The lion of human beings who resides now in the world
Is named Dharma King Who Conquers and Pacifies Concepts;²³⁶
Those who hear that name
Will abandon all concepts.
- 1.959 “The lion of human beings who resides now in the world
Is named King of the Genuine and Pure Dharma;
Those who hear that name
Will realize the pure Dharma.
- 1.960 “The lion of human beings who resides now in the world
Is named Dharma King Who Understands Actions;
Those who hear that name
Will completely understand all actions.
- 1.961 “The lion of human beings who resides now in the world
Is named Dharma King Endowed with Excellent Miraculous Powers;
Those who hear that name
Will perfect the qualities of the miraculous powers.
- 1.962 “The lion of human beings who resides now in the world
Is named Dharma King Endowed with the Excellent Perfections;
Those who hear that name
Will master the six perfections.
- 1.963 “The lion of human beings who resides now in the world
Is named Dharma King Who Completely Understands Formations;
Those who remember that name
Will completely understand all formations. [F.242.a]
- 1.964 “The lion of human beings who resides now in the world
Is named Holder and Propagator of Immaculate Light;²³⁷
Those who hear that name
Will perfect noble rebirths.
- 1.965 “The lion of human beings who resides now in the world
Is also named Holder of Pristine Bright Light;²³⁸
Those who hear that name
Will perfect the most sublime and excellent physical appearance.
- 1.966 “The lion of human beings who resides now in the world

- Is also named Holder of the Light of Pure Bodies;
Those who hear that name
Will perfect noble bodies.
- 1.967 “The lion of human beings who resides now in the world
Is also named Holder of the Light of Pure Lineage;
Those who hear that name
Will achieve eminent family lineages.
- 1.968 “The lion of human beings who resides now in the world
Is also named Holder of the Light of Widespread Fame;
Those who hear that name
Will achieve widespread renown.
- 1.969 “The lion of human beings who resides now in the world
Is also named Holder of Generosity, Discipline,
Patience, Diligence, Concentration, and Insight;
Those who hear those names
- 1.970 “Will master all the perfections—
From generosity and discipline
Up to insight—
As well as the dhāraṇī gateways. [F.242.b]
- 1.971 “The lion of human beings who resides now in the world
Is named Dharma Lord of Complete Emptiness;
Those who keep that name in mind
Will teach others the meaning of the emptiness of phenomena.
- 1.972 “The lion of human beings who resides now in the world
Is named Dharma Lord of Complete Selflessness;
Those who keep that name in mind
Will teach others the meaning of the absence of arising and cessation.
- 1.973 “The lion of human beings who resides now in the world
Is named Dharma Lord Endowed with Pure Vision;
Those who keep that name in mind
Will teach others the meaning of the limit of the exhaustion of the eye.
- 1.974 “The same should be applied to all the twenty-five phenomena—
From the ear, the nose, the tongue, and the body
Up to words and names,
As well as to flower garlands, perfumes, lamps, parasols, and fabrics.” [B5]
- 1.975 At that time, when the Blessed One came to the city,

Through his inconceivable miraculous powers,
The most sublime melodious voice
Manifested in the sky.

- 1.976 As it revealed the various
Activities of the dhāraṇīs,
The great assemblies present
Heard these words:
- 1.977 “These dhāraṇīs cause one to realize all the ultimate modes of phenomena—
From the limit of the exhaustion of the eye, the limit of its arising,
Its limit, its disengagement, and its cognition, up to its peace.
They cause one to realize that, ultimately, everything is pure—
- 1.978 “That which is gathered through the power of generosity,
That which is accomplished through the power of discipline, [F.243.a]
That which is established²³⁹ through the power of patience,
That which is generated through the power of diligence,
- 1.979 “That which is cultivated through the power of concentration,²⁴⁰
And that which is revealed through the power of insight,
As well as the abandonment of words, expressions,
And language, up to forms and mind.
- 1.980 “They cause one to realize that everything defiled and undefiled,
As well as all welfare and benefit,
Is empty, void,
And ultimately pure.
- 1.981 “They do not cause one to abide or dwell
In any of the realms of existence;
Instead, they cause one to abide, disengaged,
In dhāraṇī and absorption.
- 1.982 “Everything is beyond coming and going—
Not virtuous, nonvirtuous, or neutral.
All marks, such as those that benefit
Oneself and others, are pure.
- 1.983 “Therefore, they cause one not to dwell
On the qualities of a supreme being
Or the qualities of the hearers,
Ordinary beings, or the buddhas.
- 1.984 “They pacify all the acts related to

- The limit of the exhaustion of the eye,
The limit of its arising, and its limit,
Up to its peace.
- 1.985 “They cause one to abandon
All arising, non-arising,
Suffering, happiness,
Praise, and criticism.
- 1.986 “Both the realization of all these perfect manifestations
And these empty dhāraṇīs
Cause one to dwell within
The domain of the buddhas;
- 1.987 “They place one firmly within the abode of the buddhas’ display,
Within the buddhas’ miraculous powers,
And within the buddhas’ wisdom.²⁴¹
They also cause one to dwell within the power
- 1.988 “Of the limit of the exhaustion of the eye,
Within the power of the limit of the arising of the eye,
And within the power of the limit of the eye, [F.243.b]
Up to the power of its peace.
- 1.989 “The same applies
To all the twenty-five phenomena—
From the ear, the nose, the tongue, and the body
Up to words and names.
- 1.990 “These dhāraṇīs cause one to perfect
The exalted power of the thus-gone ones.
Once these dhāraṇīs have caused one to perfect such a magnificent power,
One will enter the abodes of all the thus-gone ones.
- 1.991 “By dwelling in the domain of all the thus-gone ones,
One will cause all worldly beings,
Such as the hosts of asuras,
To abandon their rigid clinging and observe pure conduct.
- 1.992 “One will delight all the countless hundreds of thousands of yakṣas
And all the countless kumbhāṇḍas;
One will also tame and delight all the innumerable
Retinues of gandharvas and rākṣasas.
- 1.993 “Even if the retinues of Brahmā

- Attempted to utter their words and express their meaning
 With sublime melodious voices,
 They would not be able to reveal them.
- 1.994 “They cannot be fathomed
 Through any mental states;
 They cannot be grasped
 Through any mental states.
- 1.995 “These dhāraṇīs cannot be apprehended
 By the eyes, or by anything up to the body;
 They cannot be apprehended
 By the eyes, or by anything up to the domain of the eyes.
- 1.996 “The same applies
 To all the twenty-five phenomena—
 From the ear, the nose, the tongue, and the body
 Up to words and names.
- 1.997 “They cause one to understand all marks—
 The fact that the limit of the exhaustion of the eye,
 The limit of its arising, its limit, and its cognition,
 Up to its peace,
- 1.998 “Are devoid of self, being,
 Mind, life principle, [F.244.a]
 Person, marks, action,
 Going, coming, and so forth.
- 1.999 “Furthermore, they cause one to realize
 The eye of reality,
 The eye accomplished on the basis of Dharma teachings,
 The eye of wisdom, the eye of insight,
- 1.1000 “The eye of Brahmā, the divine eye,
 The eye achieved by being born in the Brahmā realms,
 The eye achieved by being born in the god realms,
 The eye of the karmic ripening of Brahmā,
- 1.1001 “The eye of the karmic ripening of the gods,
 The eye arising from the causes of Brahmā,
 The eye arising from the causes of the gods,
 The eye of divine miraculous powers,
- 1.1002 “The eye of divine diligence,

- The eye of inferior births,
The eye of noble births,
The eye that relinquishes the world of the lord of death,
- 1.1003 “The eye of the nāgas, the yakṣas, and the kumbhāṇḍas,
The eye associated with torment,
The eye free of torment,
The pure eye, the impure eye,
- 1.1004 “The broad eye and the narrow eye,
The eye of the hearer’s vehicle,
The eye of concentration,
The eye of absorption,
- 1.1005 “The eye arising from experience,²⁴²
The eye arising from perception,
The eye arising from desire,
The eye free from desire,
- 1.1006 “The eye arising from causes,
The eye arising from non-causes,
The concurrent eye,
The nonconcurrent eye,
- 1.1007 “The eye arising based on the gateways,
The eye not arising from the gateways,
The eye arising from causes and conditions,
The eye arising from the gateway of the cause,
- 1.1008 “The eye not made of flesh,
The eye of pure wisdom,
The eye of nonexistence,
And the eye of nonapprehending.
- 1.1009 “The same applies
To all the twenty-five phenomena—
From the ear, the nose, the tongue, and the body
Up to words and names.”
- 1.1010 At that moment, through the Thus-Gone One’s miraculous powers,
The Blessed One manifested in the sky [F.244.b]
The most sublime, boundless, and melodious voices,
Which proclaimed this exalted dhāraṇī Dharma.²⁴³

- 1.1011 *Sile male male siddhe aini siṇe kulu niyu kulu neyu kule male kunote alaṣi asile sisilete susile sile sile khyivile avile suṭecana dhani mani kani kalate sukale praya śanaṇi anulosikye bilome subhanireṣhe aśirile saramaparaphunte paribhahe dharani dheśuciha sudhe acana bhuvogaganaṇ kudpano bhasabhanan panridhuriya niparikanoni manambha suruciṭa pana-ācara abhelaviryapraṭiṣṭha ha dharini aṣiṭa loṇibhi.*
- 1.1012 “These dhāraṇīs have been obtained by the buddhas.
Their great powers are complete, and their insights are infinite;
They cause one to abandon clinging,
And they purify recollection.
- 1.1013 “They are formless, beyond coming and going,
Beyond all cardinal and intermediate directions,
Devoid of marks, inexpressible,
And beyond concepts.
- 1.1014 “If bodhisattvas accomplish them, they will eventually attain coolness.
Even if each of their words were explained
Through hundreds of billions of verses,
Their scope could never be apprehended.
- 1.1015 “They are praised by many noble beings,
And highly revered
By all the numerous assemblies
That are pure and free from clinging.
- 1.1016 “Through the power of the virtue
Created by these dhāraṇīs,
Afflictions are completely overcome and pacified,²⁴⁴
And the most excellent benefits²⁴⁵ are gained.
- 1.1017 “They lead to qualities and insight as great as a vast ocean,
They cause one to achieve acceptance,
And they cause the mind to be at ease and unshakable.
They are always cultivated by the bodhisattvas and praised by the wise.
- 1.1018 “They liberate from poverty and provide wealth and prosperity.
These dhāraṇīs increase qualities
And cause one to be constantly adorned
By words of truth, such as *emptiness*.
- 1.1019 “Since they go beyond words,
They are known as *empty essence*.²⁴⁶

Since they go beyond mind and consciousness, [F.245.a]
They are known as *essence of phenomena*.

- 1.1020 “These dhāraṇīs always lead to stainlessness and purity.
Being grounded in genuine wisdom,
They reveal many benefits
And generate joy and faith in many sentient beings.
- 1.1021 “They bring great delight
To the countless retinues of yakṣas,
The retinues of kumbhāṇḍas,
And also the rulers of the starving spirits.
- 1.1022 “These dhāraṇī mantras
Are utterly peaceful and beyond concepts.
They cause happiness to manifest for all beings
Out of love for them.
- 1.1023 “Though they constantly remain within the realms of beings
For hundreds of thousands of eons,
Bringing infinite benefits,
They remain immaculate and unsullied.
- 1.1024 “They bring great joy
To countless sentient beings
By revealing the ambrosia-like Dharma
Through hundreds of thousands of verses.
- 1.1025 “The countless buddhas of the past
Relied on these dhāraṇīs
With the purest trust
And so perpetually realize reality.²⁴⁷
- 1.1026 “When they hear these dhāraṇīs,
The minds of Brahmā, Śakra, the gods,
The kings of the nāgas, and the asuras
Become filled with joy.
- 1.1027 “The lands where these dhāraṇī mantras are found
Remain perpetually free from harm,
Turmoil, diseases,
Suffering, and misery.
- 1.1028 “With minds filled with joy,
All sentient beings make the aspiration

- That these dhāraṇīs
Constantly remain within their minds.
- 1.1029 “If these dhāraṇī mantras
Always remain connected to the body, the mind,
The palate, the mouth, and the lips,
Boundless qualities will be generated.
- 1.1030 “If they are held constantly,
Countless qualities will be achieved,
Many sentient beings will benefit,
And everyone will experience joy.
- 1.1031 “Since these dhāraṇī mantras
Cause one to abandon negative deeds
And reveal the sacred Dharma, [F.245.b]
Infinite eloquence will be achieved.
- 1.1032 “The doubts of hundreds of thousands of sentient beings
Will be cleared away,
Pride will be overcome,
And boundless qualities will be achieved.
- 1.1033 “The wise always contemplate
And persistently accomplish
These dhāraṇī mantras—
These utterly profound and secret teachings.
- 1.1034 “Donning the armor of insight,
They completely overcome the afflictions
And develop the qualities of their minds
With great dedication and without feeling weary.
- 1.1035 “These glorious and excellent
Dhāraṇī mantras
Cause beings to realize the limits
Of exhaustion, non-exhaustion, arising, and non-arising.
- 1.1036 “Since they are adorned
With those various insights,
Hundreds of thousands of thus-gone ones
Revere and worship them.
- 1.1037 “These dhāraṇīs
Produce the two feet of knowledge,²⁴⁸

- Place one firmly within the supreme absorption,
And cause one to follow the path to awakening;
- 1.1038 “They cause one to pursue tranquility and insight
And to realize undefiled insight.
Through the strength of the faculty of deep faith,²⁴⁹
They perfect the two hands.
- 1.1039 “They cause one to achieve the two breasts
Through diligence and patience,
And to achieve the characteristics of the crown of the head
Through the perfection of insight.
- 1.1040 “By making a thread with those discourses
And using it for the garland of the four individual knowledges,
One will be adorned with all the various unequaled qualities
That were accomplished in the past.
- 1.1041 “Since these dhāraṇī mantras
Are endowed with countless excellent qualities,
One will realize all the gateways,
Such as the past and future limits of the eye,
- 1.1042 “The limits of its exhaustion and non-exhaustion,
Its arising and non-arising,
Its limit and non-limit,
Its engagement and disengagement,
- 1.1043 “Its cognition and noncognition,
Its complete nonexistence, its absence of origination,
Its quiescence, its absence of self, its absence of person,
Its absence of life principle, and its absence of sentient being. [F.246.a]
- 1.1044 “The same applies to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.²⁵⁰
- 1.1045 “The sublime and sacred dhāraṇīs
That were praised earlier
Are endowed with the qualities of complete disengagement,
And they belong to the domain of the buddhas.
- 1.1046 “Therefore, the true meaning of these dhāraṇīs
Cannot be expressed in words.

Nevertheless, to accord with worldly beings,
They have been expressed here with imputed words.”

1.1047 Then, together with his numerous retinues, the Blessed One arrived at the house of Candraprabhakumāra and sat down on the throne that had been prepared for him. When he saw the Blessed One sitting on the throne, Candraprabhakumārabhūta brought the most sublime offering articles and offered them to the Thus-Gone One and his great assemblies. That offering was entirely accomplished through his inconceivable power and the roots of virtue generated by his extraordinary concentration, absorption, and concentration qualities. Since he made that offering not only for himself but in order for all the countless sentient beings to strive for awakening and achieve great benefits, that act of worship was all-pervasive and satisfied everyone.

1.1048 When the Blessed One had finished his lunch, he said these words to Candraprabhakumārabhūta in front of the numerous retinues: “Kumāra, if noble sons or daughters who follow the Great Vehicle accomplish the accumulation of generosity, they will be endowed with eighty types of eminent qualities.²⁵¹ What are those eighty? (1) They will ripen sentient beings and attract them with pleasant words. (2) They will perfect the excellent marks. [F.246.b] (3) All their faculties will be complete. (4) They will abandon saṃsāra and actualize nirvāṇa. (5) Their afflictions will be exhausted and they will achieve supreme might. (6) They will be adorned with perfect qualities and buddha realms. (7) Their retinues will be pure. (8) They will be endowed with great majesty. (9) They will be endowed with perfect insight. (10) They will accomplish the most eminent activities. (11) They will perfect unequalled and unsurpassed conduct. (12) They will overcome all latent patterns and develop the omniscient conduct of the thus-gone ones. (13) Their bodies and relics will be worshiped by all worldly beings, hearers, and solitary buddhas. (14) They will tame malevolent beings and therefore generate faith in the rulers of humans, gods, nāgas, yakṣas, asuras, garuḍas, and gods of the Brahmā realms. (15) They will have great power. (16) They will adopt, keep in mind, and teach the sūtras, the verses, the prophecies, the aphorisms, the hymns and praises, the biographies, the narratives, the former events, the former births, the extensive teachings, the marvels, and the profound doctrines. (17) They will not succumb to laziness.²⁵² (18) They will be free of miserliness with respect to the Dharma. (19) They will genuinely follow the path of the buddhas. (20) They will be the most eminent beings within the worlds, and their names and appearances will be completely pure. (21) They will actualize the Dharma body. (22) They will achieve fearlessness. (23) They will be endowed with excellent merit. (24) They will outshine non-Buddhists. (25) They will possess the perfect

qualities of sublime beings. (26) They will renounce negative forms of conduct. (27) They will have complete trust in the causes of merit and wisdom. [F.247.a] (28) They will gather the qualities of the buddhas.²⁵³ (29) They will subjugate many demons. (30) They will have no doubts or hesitations about the true teachings of the Buddha. (31) They will overcome unwholesome desires. (32) They will be endowed with great majesty. (33) They will accomplish the bodhisattva conduct and therefore achieve the extraordinary miraculous powers. (34) They will transcend birth and death. (35) They will ripen sentient beings. (36) They will proclaim the praises of boundless conduct. (37) They will develop all excellent qualities. (38) They will generate enthusiasm in sentient beings.²⁵⁴ (39) They will experience the joy of Dharma. (40) They will accomplish generosity. (41) They will enter the gateway of great wisdom. (42) They will abide in the foremost Dharma.²⁵⁵ (43) They will belong to the definitive family. (44) They will achieve the acceptance of phenomena. (45) They will easily follow the path of the buddhas. Kumāra, if noble sons or daughters accomplish the accumulation of generosity, they will be endowed with and perfect those eighty types of eminent qualities.”

1.1049 At that moment, the Blessed One spoke these verses:

1.1050 “I have briefly described here
The eighty supreme benefits
Achieved by the wise bodhisattvas
Who are endowed with the accumulation of generosity.

1.1051 “I will now teach a little bit
About all the qualities,
Boundless and hard-to-conceive,
That arise on the basis of generosity.

1.1052 “Those accumulations of generosity
That you have offered with an impartial mind
In the presence of these numerous assemblies
Should be accomplished by all the wise ones.

1.1053 “The mass of merit accumulated
Through these acts of generosity is inconceivable;
It will cause you to perfect
All the physical adornments of the major and minor marks. [F.247.b]

1.1054 “All your birthplaces, your family lines,
Your lands, your households,
Your renown, your bodies, and your minds

Will be pure.

- 1.1055 “All the divine miraculous displays,
The palaces, the goddesses,
And the pure, unimpeded eloquence
Originate from generosity.
- 1.1056 “The buddhas praise
The supreme accumulation of generosity
By proclaiming that it is
The foremost foundation of awakening.
- 1.1057 “Diligent bodhisattvas
Who have no doubt about generosity
Accomplish it persistently
And with full conviction.
- 1.1058 “If bodhisattvas perfect
The accumulation of merit
With a generous mindset,
They will achieve the awakening of the buddhas.^{[256](#)}
- 1.1059 “Since they perfect the supreme miraculous powers
Through the strength of generosity,
Even if they cause ten million realms to shake,
Sentient beings will not be harmed.
- 1.1060 “The power of the practice of generosity
Induces pure discipline, erudition,
Genuine trust, diligence,
Absorption, and undefiled insight.
- 1.1061 “The power of the practice of generosity
Induces the powers, the strengths, the authentic path,
The exertions, the bases of miraculous power,
And the abandonment of latent patterns.
- 1.1062 “The power of the practice of generosity
Causes the boundless Dharma
To be taught in billions of realms
Through pure and melodious voices.
- 1.1063 “By practicing generosity with sincere faith,
One will swiftly achieve the miraculous powers;
In order to perfect those miraculous powers,

One should therefore practice generosity persistently.

- 1.1064 “If rulers—like those who play freely
In their sublime palaces²⁵⁷
While surrounded by retinues
Of countless gods and many hundreds of thousands
- 1.1065 “Of asuras, nāgas, and yakṣas—
See beings who exert themselves in the practice of generosity, [F.248.a]
They will all stand up, welcome them,
Lay out seats for them, and worship them.
- 1.1066 “Since the persons who practice generosity
Are endowed with perfect great majesty
And have gained mastery over the miraculous powers,
They will attract the kings of the gods.
- 1.1067 “All the kumbhāṇḍas and the yakṣas
Will go to them for refuge,
And the gandharvas and their retinues
Will worship them by playing music.
- 1.1068 “All bandits will become kind,
All hostile beings will leave for faraway places,
One’s wealth will never decline,
And the storerooms will always be full.
- 1.1069 “By practicing generosity,
The supreme accumulations will be perfected,
And, until awakened wisdom is achieved,
They will not engage in the practices of non-Buddhists.
- 1.1070 “One will never fall sick,
And one will be protected by the dhāraṇīs.
Even the extraordinary strengths
Will originate from generosity.
- 1.1071 “In that way, those who practice generosity
Will accomplish the path of awakening;
They will never meet nonvirtuous friends
But will gain friends with conducive behaviors.²⁵⁸
- 1.1072 “Furthermore, since bodhisattvas
Who gather the accumulation of generosity
Will perfect the inconceivable dhāraṇīs

And insight,

- 1.1073 “They will reveal thorough comprehension
Through countless verses.²⁵⁹
Since they will be unimpeded in all respects,
They will not lose the essential meaning.
- 1.1074 “They will be firmly dedicated
To the vast attitude set on awakening,
Their discipline will be pure and perfect,
And they will overcome the activities of Māra.
- 1.1075 “They will not cling to the five sense pleasures
But will pursue recollection one-pointedly.
Since their minds are constantly free of delusion,
They will not crave sense pleasures.²⁶⁰
- 1.1076 “They will genuinely understand
The affliction of anger,
And they will be free of clinging and delusion
With respect to all the domains of experience.
- 1.1077 “Those persons will properly understand
All afflictions as well as everything else—
From the defects that arise
From the gathering of causes and conditions, [F.248.b]
- 1.1078 Up to the causes
Of the qualities of the buddhas,
The causes of their causes,
And the effects of those causes.
- 1.1079 “Since they will clearly understand
The causes of the limit of the exhaustion of the eye,
They will completely abandon delusion
And will not cling to the eye.
- 1.1080 “Since they will also clearly understand
The causes of the limit of the arising of the eye,
Its limit, its disengagement,
Its cognition, its nonexistence,
- 1.1081 “And its unborn nature,
Up to its quiescence and so forth,
They will completely abandon delusion

And will not cling to the eye.

- 1.1082 “They will realize that the expression *past limit of the eye*
Is a mere imputation
That accords with the world’s conventions,
And that it is therefore, ultimately, completely nonexistent.²⁶¹
- 1.1083 “They will also realize that the expressions
The limit of the arising of the eye,
Its limit, its disengagement, its cognition,
Its complete nonexistence, and its unborn nature,
- 1.1084 “Up to its *peace,*
Are all mere imputations
That accord with the world’s conventions,
And that therefore they, too, are ultimately nonexistent.
- 1.1085 “Since they will realize that the expression
Past limit of the eye
Arises from the gathering of causes and conditions,
They will not cling to it at all.
- 1.1086 “Since they will realize that the expression
Future limit of the eye
Arises from the gathering of causes and conditions,
They will not cling to it at all.
- 1.1087 “Since they will realize that the expressions
The limit of the arising of the eye,
Its limit, its disengagement, its cognition,
Its complete nonexistence, and its unborn nature,
- 1.1088 “Up to its *peace,*
Arise from the gathering
Of causes and conditions,
They will not cling to them at all.
- 1.1089 “Since they will realize that the expression
Past limit of the eye
Is intrinsically undefinable,
They will not cling to it at all.
- 1.1090 “Since they will realize that the expression
Future limit of the eye

Is intrinsically undefinable, [F.249.a]
They will not cling to it at all.

- 1.1091 “Since they will realize
That expressions such as
The limit of the arising of the eye,
Its limit, its disengagement, its cognition,
- 1.1092 “*Its complete nonexistence, and its unborn nature,*
Up to its peace,
Are intrinsically undefinable,
They will not cling to them at all.
- 1.1093 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.²⁶²
- 1.1094 “Since they realize
That desire and the path of the buddhas
Are intrinsically inseparable,
They will not cling to desire.
- 1.1095 “All the paths of the buddhas
Should be pursued on the basis of afflictions.
Those who clearly understand that these are intrinsically inseparable
Will enter the gateway of thorough comprehension.²⁶³
- 1.1096 “Those who teach that desire is thorough comprehension
And that thorough comprehension is desire,
And clearly understand that they are intrinsically inseparable,
Will train in the gateway of thorough comprehension.
- 1.1097 “Likewise, those who worship desire
Worship the Buddha,
And since they worship the Buddha,
They will perfect the gateway of thorough comprehension.²⁶⁴
- 1.1098 “Since they realize
That anger and the path of the buddhas
Are intrinsically inseparable,
They will not cling to anger.
- 1.1099 “Those who teach that anger is thorough comprehension
And that thorough comprehension is anger,

And clearly understand that they are intrinsically inseparable,
Will train in the gateway of thorough comprehension.

- 1.1100 “Likewise, those who worship anger
Worship the Buddha,
And since they worship the Buddha,
They will perfect the gateway of thorough comprehension.²⁶⁵
- 1.1101 “Since they realize
That ignorance and the path of the buddhas
Are intrinsically inseparable,
They will not cling to ignorance.
- 1.1102 “Those who genuinely realize
The limit of ignorance
Will accomplish the path of the buddhas
And thereby perfect the gateway of thorough comprehension.
- 1.1103 “Those who teach that ignorance is thorough comprehension
And that thorough comprehension is ignorance, [F.249.b]
And clearly understand that they are intrinsically inseparable,
Will train in the gateway of thorough comprehension.
- 1.1104 “Likewise, those who worship ignorance
Worship the Buddha,
And since they worship the Buddha,
They will perfect the gateway of thorough comprehension.²⁶⁶
- 1.1105 “Likewise, those who worship ignorance
Worship the Dharma,
And since they worship the Dharma,
They will perfect the gateway of thorough comprehension.²⁶⁷
- 1.1106 “Likewise, those who worship ignorance
Worship the Saṅgha,
And since they worship the Saṅgha,
They will perfect the gateway of thorough comprehension.²⁶⁸
- 1.1107 “Likewise, those who worship ignorance
Worship discipline,
And since they worship discipline,
They will perfect the gateway of thorough comprehension.²⁶⁹
- 1.1108 “Likewise, those who worship ignorance
Worship diligence,

- And since they worship diligence,
They will perfect the gateway of thorough comprehension.^{[270](#)}
- 1.1109 “Likewise, those who worship ignorance
Worship the buddhas and proclaim their praises,
And since they worship them and proclaim their praises,
They will perfect the gateway of thorough comprehension.^{[271](#)}
- 1.1110 “Likewise, those who worship ignorance
Worship the qualities of the buddhas,
And since they worship the qualities of the buddhas,
They will perfect the gateway of thorough comprehension.^{[272](#)}
- 1.1111 “Likewise, those who worship ignorance
Worship reality,
And since they worship reality,
They will perfect the gateway of thorough comprehension.^{[273](#)}
- 1.1112 “Likewise, those who worship ignorance
Worship suchness,
And since they worship suchness,
They will perfect the gateway of thorough comprehension.^{[274](#)}
- 1.1113 “Likewise, those who worship ignorance
Worship the unborn,
And since they worship the unborn,
They will perfect the gateway of thorough comprehension.^{[275](#)}
- 1.1114 “Likewise, those who worship ignorance
Worship the unceasing,
And since they worship the unceasing,
They will perfect the gateway of thorough comprehension.^{[276](#)}
- 1.1115 “Likewise, those who worship ignorance
Worship the undefiled,^{[277](#)}
And since they worship the undefiled,^{[278](#)}
They will perfect the gateway of thorough comprehension.^{[279](#)}
- 1.1116 “Likewise, those who worship ignorance
Worship complete nonexistence, [F.250.a]
And since they worship complete nonexistence,
They will perfect the gateway of thorough comprehension.^{[280](#)}
- 1.1117 “Likewise, those who worship ignorance
Worship the boundless,

- And since they worship the boundless,
They will perfect the gateway of thorough comprehension.^{[281](#)}
- 1.1118 “Likewise, those who worship ignorance
Worship the three realms,
And since they worship the three realms,
They will perfect the gateway of thorough comprehension.^{[282](#)}
- 1.1119 “Likewise, those who worship ignorance
Worship disengagement,
And since they worship disengagement,
They will perfect the gateway of thorough comprehension.^{[283](#)}
- 1.1120 “Likewise, those who worship ignorance
Worship engagement in saṃsāra,
And since they worship engagement in saṃsāra,
They will perfect the gateway of thorough comprehension.^{[284](#)}
- 1.1121 “Likewise, those who worship ignorance
Worship the absence of engagement,
And since they worship the absence of engagement,
They will perfect the gateway of thorough comprehension.^{[285](#)}
- 1.1122 “Likewise, those who worship ignorance
Worship nonexistence,
And since they worship nonexistence,
They will perfect the gateway of thorough comprehension.^{[286](#)}
- 1.1123 “Likewise, those who worship ignorance
Worship the absence of origination,
And since they worship the absence of origination,
They will perfect the gateway of thorough comprehension.^{[287](#)}
- 1.1124 “Likewise, those who worship ignorance
Worship peace,
And since they worship peace,
They will perfect the gateway of thorough comprehension.^{[288](#)}
- 1.1125 “Likewise, those who worship ignorance
Worship the absence of coming,
And since they worship the absence of coming,
They will perfect the gateway of thorough comprehension.^{[289](#)}
- 1.1126 “Likewise, those who worship ignorance
Worship the absence of going,

- And since they worship the absence of going,
They will perfect the gateway of thorough comprehension.²⁹⁰
- 1.1127 “Likewise, those who worship ignorance
Worship the conditioned,
And since they worship the conditioned,
They will perfect the gateway of thorough comprehension.²⁹¹
- 1.1128 “Likewise, those who worship ignorance
Worship suffering and so forth,
And since they worship suffering and so forth,
They will perfect the gateway of thorough comprehension.²⁹²
- 1.1129 “Likewise, those who worship ignorance
Worship the knowledge of suffering,
And since they worship the knowledge of suffering,
They will perfect the gateway of thorough comprehension.²⁹³ [F.250.b]
- 1.1130 “Likewise, those who worship ignorance
Worship the knowledge of the origin,
And since they worship the knowledge of the origin,
They will perfect the gateway of thorough comprehension.²⁹⁴
- 1.1131 “Likewise, those who worship ignorance
Worship the knowledge of cessation,
And since they worship the knowledge of cessation,
They will perfect the gateway of thorough comprehension.²⁹⁵
- 1.1132 “Likewise, those who worship ignorance
Worship the knowledge of the path,
And since they worship the knowledge of the path,
They will perfect the gateway of thorough comprehension.²⁹⁶
- 1.1133 “Likewise, those who worship ignorance
Worship the knowledge of the Dharma,
And since they worship the knowledge of the Dharma,
They will perfect the gateway of thorough comprehension.²⁹⁷
- 1.1134 “Likewise, those who worship ignorance
Worship the knowledge of the subsequent,
And since they worship the knowledge of the subsequent,
They will perfect the gateway of thorough comprehension.²⁹⁸
- 1.1135 “Likewise, those who worship ignorance
Worship the wisdom of the unborn,

And since they worship the wisdom of the unborn,
They will perfect the gateway of thorough comprehension.²⁹⁹

1.1136 “Likewise, those who worship ignorance
Worship the wisdom of exhaustion,
And since they worship the wisdom of exhaustion,
They will perfect the gateway of thorough comprehension.³⁰⁰

1.1137 “The same should be applied to all the nine factors—
The exertions,
The applications of mindfulness,
The bases of miraculous power,

1.1138 “The five powers, the five strengths,
The seven factors of awakening,
The eightfold path,
Tranquility, insight, and so forth.”

1.1139 Then the Blessed One said to Candraprabhakumārabhūta, “Noble son, the followers of the Great Vehicle who wish to accomplish the dhāraṇīs that were revealed earlier should stay away from eighty types of persons.³⁰¹ What are they? (1) Those who have killed their father, (2) those who have killed their mother,³⁰² (3) those who have killed a worthy one, (4) those who with harmful intent have drawn blood from a thus-gone one,³⁰³ (5) those who destroy the harmony of the saṅgha, (6) those who have run away to live as robbers, (7) those with impaired faculties, (8) those with only two sense faculties,³⁰⁴ (9) those who have wrong views, (10) those with wrong intention, (11) those with improper speech, (12) those who follow wrong paths,³⁰⁵ (13) those with wrong livelihood, (14) those with wrong effort, [F.251.a] (15) those with wrong mindfulness, (16) those with wrong absorption, (17) those who do not know what is correct, (18) those who do not know the right time, (19) those who do not know the right amount,³⁰⁶ (20) those who do not know the right path, (21) those who do not know the right measure, (22) those who do not understand self and others, (23) those who have no respect for the Buddha, the Dharma, the Saṅgha, and the precepts, (24) those who do not consider carefulness and the exalted domains to be noble, (25) those who do not know the Dharma,³⁰⁷ (26) those who do not know the Vinaya, (27) those who do not know the precepts, (28) those who do not know heaviness and lightness with respect to wrongdoings, (29) those who do not know what are corrupted and ruined forms of discipline, (30) those who do not know the very subtle and coarse types of conduct, (31) those who do not know future and present actions, (32) those who do not know what are inferior matters, (33) those who

proclaim the praises of the hearers' vehicle and denigrate the Dharma of the thus-gone ones, (34) those who encourage others to accomplish the vehicle of the solitary buddhas, (35) those who are weary of and abandon the true and unsurpassed path,³⁰⁸ (36) those with corrupted discipline, (37) those with perverted views, (38) those with corrupted behavior, (39) those who practice what is not the path, (40) those who profess the view of a self, (41) those who profess the view of a sentient being, (42) those who profess the view of a life principle, (43) those who profess the view of a person, (44) those with inferior motivation who give rise to desire, anger, and ignorance,³⁰⁹ (45) those who adhere to nihilistic views, (46) those who adhere to eternalistic views, (47) those who adhere to the view that everything is void and causeless, (48) those who do not see the existent, (49) those who do not see the nonexistent, (50) those who do not perceive actions, (51) those who do not perceive diligence, (52) those who do not understand actions, (53) those who do understand the causes of actions, (54) those who do not understand karmic ripening, (55) those who do not understand the causes of karmic ripening, (56) those who do not understand the sense faculties, (57) those who do not understand the causes of the sense faculties, (58) those who do not understand the elements, (59) those who do not understand the causes of the elements, (60) those who do not understand liberation, (61) those who do not understand the causes of liberation, (62) those who do not understand the path, (63) those who do not understand the causes of the path, (64) those who do not understand afflictions, (65) those who do not understand the causes of afflictions, (66) those who do not understand generosity, (67) those who do not understand the causes of generosity, (68) those who do not understand the past and future limits, [F.251.b] (69) those who do not understand the causes of the past and future limits, (70) those who do not understand birth and death, (71) those who do not understand the causes of birth and death, (72) those who do not understand the defiled, (73) those who do not understand the causes of the defiled, (74) those who do not understand exhaustion and non-exhaustion, (75) those who do not understand existence and nonexistence, (76) those who do not understand limit and non-limit, (77) those who do not understand disengagement and non-disengagement, (78) those who do not understand cognition and noncognition, (79) those who do not understand the essential nature and that which is not the essential nature, (80) those who do not understand arising and non-arising, and (81) those who do not understand cessation and non-cessation—Kumāra, those noble sons or daughters who wish to accomplish the dhāraṇīs that were revealed earlier should stay away from those eighty types of persons who engage in ways that are contrary to the Dharma.”

- 1.1140 Then the Blessed One spoke these verses:
- 1.1141 “Those who do not understand
The limit of the arising of the eye and the limit of its exhaustion
Are deluded with respect to thorough comprehension,³¹⁰
The wise should therefore stay away from them.
- 1.1142 “Those who realize that the eye
Is devoid of a self and a sentient being
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1143 “Those who realize that the eye
Transcends birth, exhaustion, and words
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1144 “Those who realize that the eye
Is disengagement and nonabiding
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1145 “Those who realize
That the nature of the eye is nonabiding
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1146 “Those who realize that the eye
Is beyond engagement and devoid of the characteristics of form
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1147 “Those who realize that the eye
Is unborn and intrinsically peace
Abide by thorough comprehension;
The wise should therefore attend to them.
- 1.1148 “Those who realize that the eye intrinsically lacks the marks of the eye
Are praised by the buddhas, and they realize that the eye is undefinable;
They abide by thorough comprehension, [F.252.a]
So the wise should therefore attend to them.
- 1.1149 “Those who realize that the eye intrinsically lacks the marks of the eye
Realize that it is beyond the reach of thoughts, apprehending, and
explanations;

They abide by thorough comprehension,
So the wise should therefore attend to them.

- 1.1150 “Likewise, since the essential nature of dhāraṇīś
Cannot be expressed in words,
It is devoid of sides
And will not be reached by the mind.³¹¹
- 1.1151 “That Dharma is beyond joy
And does not dwell on anger;
Since it is unshakable like the king of mountains,
It cannot be apprehending, even if it is expressed.
- 1.1152 “Both thorough comprehension and the self
Do not truly exist;
Since the self is intrinsically empty,
Thorough comprehension is also nonexistent.
- 1.1153 “Thorough comprehension is intrinsically empty,
But immature beings consider it something existent.
Since their conceptions are improper,
They do not study, and experience misery.
- 1.1154 “Some think that both desire
And thorough comprehension are empty;
Ultimately, however, those two thoughts themselves
Are also completely beyond apprehension.³¹²
- 1.1155 “If emptiness is realized to be empty,
Thorough comprehension is also nonexistent,
And everything up to the factors of awakening
And absorption is also empty.
- 1.1156 “Those who understand
Thorough comprehension, emptiness,
And everything up to absorption
Will also genuinely understand the eye.
- 1.1157 “Those who genuinely realize
The limit of the exhaustion of the eye
Will finally perfect
The gateway of thorough comprehension.
- 1.1158 “Those who genuinely realize
The limit of the arising of the eye

- Will finally realize
The gateway of thorough comprehension.
- 1.1159 “Those who genuinely realize
The limit of the eye
Will finally perfect
The gateway of thorough comprehension.
- 1.1160 “Those who genuinely realize
The disengagement of the eye
Will finally perfect
The gateway of thorough comprehension.
- 1.1161 “Those who genuinely realize
The cognition of the eye
Will finally perfect
The gateway of thorough comprehension.
- 1.1162 “Those who genuinely realize
The nonexistence of the eye
Will finally perfect
The gateway of thorough comprehension.³¹³ [F.252.b]
- 1.1163 “Those who genuinely realize
The peace of the eye
Will finally perfect
The gateway of thorough comprehension.
- 1.1164 “Those who genuinely realize
The limit of the exhaustion of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1165 “Those who genuinely realize
The limit of the arising of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1166 “Those who genuinely realize
The limit of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1167 “Those who genuinely realize
The disengagement of the eye’s transformations

- Will finally perfect
The gateway of thorough comprehension.
- 1.1168 “Those who genuinely realize
The cognition of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1169 “Those who genuinely realize
The nonexistence of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1170 “Those who genuinely realize
The unborn nature of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1171 “Those who genuinely realize
The peace of the eye’s transformations
Will finally perfect
The gateway of thorough comprehension.
- 1.1172 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.³¹⁴
- 1.1173 “Those who do not adopt or entertain the idea
That the past limit of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1174 “Those who do not adopt or entertain the idea
That the limit of the exhaustion of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1175 “Those who do not adopt or entertain the idea
That the limit of the arising of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1176 “Those who do not adopt or entertain the idea
That the limit of the eye

- Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1177 “Those who do not adopt or entertain the idea
That the peace of the eye
Is unchanging and devoid of distinct characteristics [F.253.a]
Dwell within the gateway of thorough comprehension.
- 1.1178 “Those who do not adopt or entertain the idea
That the cognition of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1179 “Those who do not adopt or entertain the idea
That the nonexistence of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1180 “Those who do not adopt or entertain the idea
That the unborn nature of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1181 “Those who do not adopt or entertain the idea
That the peace of the eye
Is unchanging and devoid of distinct characteristics
Dwell within the gateway of thorough comprehension.
- 1.1182 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.³¹⁵
- 1.1183 “The same should also be applied
With respect to the individual meanings of the sixty-two gateways³¹⁶—
Desire, anger, ignorance, great pride,
Envy, miserliness, deceit, misery,
- 1.1184 “Defects, stains, pain,³¹⁷ the rivers, wholesome and unwholesome actions,
The absence of arising, the absence of cessation,
The absence of going, the absence of coming,
The unmoving, the undifferentiated,
- 1.1185 “The uncreated, the absence of action,
That which is neither luminous nor dark,

The absence of engagement,³¹⁸ that which transcends the rivers,
The undefiled,³¹⁹ the nonabiding,

- 1.1186 “That which is beyond going and non-going,
That which is beyond words, that which is beyond apprehending,
That which is beyond origination, that which is beyond engagement,
Improper conceptualization, and so forth.
- 1.1187 “Those who understand the highest and lowest instances
Of the past limit of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1188 “Those who understand the highest and lowest instances
Of the limit of the exhaustion of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1189 “Those who understand the highest and lowest instances
Of the limit of the arising of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1190 “Those who understand the highest and lowest instances
Of the limit of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1191 “Those who understand the highest and lowest instances
Of the disengagement of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1192 “Those who understand the highest and lowest instances
Of the cognition of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension. [F.253.b]
- 1.1193 “Those who understand the highest and lowest instances
Of the nonexistence of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1194 “Those who understand the highest and lowest instances
Of the unborn nature of the eye

- Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1195 “Those who understand the highest and lowest instances
Of the peace of the eye
Without adopting or entertaining ideas about it
Dwell within the gateway of thorough comprehension.
- 1.1196 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.³²⁰
- 1.1197 “Those who realize that earth is unchanging
Without adopting
Or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1198 “Those who perceive that earth is unborn
And realize this without adopting
Or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1199 “Those who perceive that earth is unceasing
And realize this without adopting
Or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1200 “Those who perceive the cognition of earth
And realize this without adopting
Or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1201 “Those who perceive emancipation related to earth
And realize this without adopting
Or entertaining ideas about it,
Will perfect the gateway of thorough comprehension.
- 1.1202 “Those who perceive the absence of wishes related to earth
And realize this without adopting
Or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1203 “Those who perceive that earth is nonabiding
And realize this without adopting

Or entertaining ideas about it
Or earth's other qualities—

- 1.1204 "Such as its absence of coming and going,
Its absence of limit and exhaustion,
Its concurrence and nonconcurrence,
Its freedom from the imputation of words and letters,
- 1.1205 "Its discernment, its cognition,
Its freedom from improper antidotes,
Its inexpressible nature, its undefinable nature,
Its detached nature, and its groundless nature,
- 1.1206 "As well as the applications of mindfulness, the exertions,
The bases of miraculous power, the powers, the strengths,
The factors of awakening, fearlessness, and the path—
Will perfect the gateway of thorough comprehension.
- 1.1207 "Since the self is beyond engagement,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1208 "Since the self is beyond origination,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension. [F.254.a]
- 1.1209 "Since the self is beyond marks,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1210 "Since the self is beyond wishes,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1211 "Since the self is groundless,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1212 "Since the self is unborn,
Those who realize it in that way

- Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1213 “Since the self is unceasing,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1214 “Since the self is beyond words,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.^{[321](#)}
- 1.1215 “Since the self is free from words,
Those who realize it in that way
Without adopting or entertaining ideas about it
Will perfect the gateway of thorough comprehension.
- 1.1216 “Know that the Guide has skillfully taught
That the eye’s past and future limits
Transcend eternalism and nihilism,
And that its causes and conditions are intrinsically empty.
- 1.1217 “Those who conceive of the eye’s characteristics
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the true Dharma.
- 1.1218 “Those who conceive of the eye’s characteristics
While contemplating the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they contemplate the Dharma.
- 1.1219 “Those who conceive of the eye’s characteristics
While practicing the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they practice the Dharma.
- 1.1220 “The Buddha always teaches the Dharma directly
To those persons
Who realize the eye’s emptiness
But do not strive for awakening.
- 1.1221 “If the eye is not understood,
Forms will not be understood either,

But if the eye is understood,
Forms will also be understood.

- 1.1222 “If the eye is understood,
Forms will also be understood,
And if forms are understood,
The eye will also be understood.
- 1.1223 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.³²²
- 1.1224 “Those who conceive of the characteristics of causes
While teaching the Dharma [F.254.b]
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1225 “Those who conceive of the characteristics of results³²³
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1226 “Those who conceive of the characteristics of the path
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1227 “Those who conceive of the characteristics of emptiness
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1228 “Those who conceive of the accumulations
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1229 “Those who conceive of material substances
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.
- 1.1230 “Those who conceive of the eye’s grasping
While teaching the Dharma

Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.

1.1231 “If the eye is not understood,
Desires will arise,
But if the eye is understood,
Desires will not arise.

1.1232 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.³²⁴

1.1233 “Those who conceive of the various elements³²⁵
While teaching the Dharma
Are entertaining false concepts;
Therefore, it cannot be said that they teach the Dharma.

1.1234 “Those who do not forsake their commitments
But have realized the empty essence
And have achieved the gateways of absorption
Will teach the Dharma properly.

1.1235 “Since those who do not forsake their commitments
And have abandoned all notions about the eye
Are free from concepts,
They will teach the Dharma properly.

1.1236 “Those who do not know that the eye is empty
Are deluded about the eye’s nature.
Because of this lack of comprehension,
They should not teach the Dharma.

1.1237 “Those who know that the eye is empty
Will understand the eye’s nature.
Because of this comprehension,
They should teach the Dharma.

1.1238 “Those who do not know that the eye is empty
Are deluded about the nature of words.
Because of this lack of comprehension,
They should not teach the Dharma. [F.255.a]

1.1239 “Those who know that the eye is empty
Will understand the nature of words.

- Because of this comprehension,
They should teach the Dharma.
- 1.1240 “Those who do not know that the eye is empty
Are deluded about the nature of letters.
Because of this lack of comprehension,
They should not teach the Dharma.
- 1.1241 “Those who know that the eye is empty
Will understand the nature of letters.
Because of this comprehension,
They should teach the Dharma.
- 1.1242 “Those who do not know that the eye is empty
Are deluded about the eye’s natures.³²⁶
Because of this lack of comprehension,
They should not teach the Dharma.
- 1.1243 “Those who know that the eye is empty
Will understand the eye’s natures.³²⁷
Because of this comprehension,
They should teach the Dharma.
- 1.1244 “Those who do not know that the eye is empty
Are deluded about form’s natures.
Because of this lack of comprehension,
They should not teach the Dharma.
- 1.1245 “Those who know that the eye is empty
Will understand form’s natures.
Because of that comprehension,
They should teach the Dharma.
- 1.1246 “Those who do not know that the eye is empty
Fixate on and conceive of worldly marks.
They are therefore unable
To tame sentient beings in the appropriate manner.³²⁸
- 1.1247 “Those who teach the Dharma in assemblies
Without understanding the eye’s existence and nonexistence
Are attached to personal gains;
Therefore no one will adopt their teachings with trust.
- 1.1248 “Those who teach the Dharma in assemblies
While understanding the eye’s existence and nonexistence

Are free from clinging;
Everyone will therefore adopt their teachings with trust.

- 1.1249 “If those who sit on Dharma thrones
Do not realize that the eye is empty,
Even if they teach using many analogies,
No one will adopt their teachings with trust.
- 1.1250 “If those who sit on Dharma thrones
While realizing that the eye is empty
Teach through many analogies,
Everyone will adopt their teachings with trust.
- 1.1251 “The same should be applied to the ear, the nose,
The tongue, the body, the mind,
The six sense objects, and the four great elements,
Up to the names produced in the world.”³²⁹
- 1.1252 When the Blessed One had spoken, Candraprabhakumārabhūta, the world
with all its gods, humans, asuras, and gandharvas, and all the great
assemblies rejoiced and praised the words of the Blessed One.
- 1.1253 *This concludes The Teaching on the Effulgence of Light, [F.255.b] the eleventh of the
one hundred thousand sections of the Dharma discourse known as The Noble Great
Heap of Jewels.*

n.

NOTES

- n.1 See Peter Alan Roberts, trans., *The King of Samādhis Sūtra* (<https://read.84000.co/translation/toh127.html>) (Toh 127), 2018, where he is called “the youth Candraprabha.”
- n.2 On this, see Trungram Gyatrul Rinpoche Sherpa 2004, pp. 34–36.
- n.3 Chang 1983, pp. 191–219.
- n.4 Denkarma, F.295.b; see also Herrmann-Pfandt 2008, pp. 22–23.
- n.5 Phangthangma 2003, p. 49.
- n.6 See Silk 2020, p. 239.
- n.7 *Chuxian guangming hui* 出現光明會. For more information on this and related versions of the sūtra, see Lewis R. Lancaster, “K22(11) (http://www.acmuller.net/descriptive_catalogue/files/k0022-11.html),” *The Korean Buddhist Canon*.
- n.8 This homage is absent in the Chinese version.
- n.9 The Chinese reads a little differently: 會中有一童子名為月光 (“present in the retinue was a young man named Candraprabha”).
- n.10 The Chinese has 偏袒右肩 (“he exposed his right shoulder”).
- n.11 In both Chinese and Tibetan, 空 and *nam mkha'* can mean “sky” or “all-pervading space.” The Chinese term 虛空, however, is more commonly the latter, and thus the Chinese here, 虛空色相, would translate as “characteristics of the color of vast space.”
- n.12 The Chinese has 爾時 (“at that time”) here.

- n.13 The Chinese just has 月光 (“Candraprabha”).
- n.14 The Chinese version reads 無作 (“without action”).
- n.15 The Chinese reads 從千功德生 (“This is the result of a thousand qualities”).
- n.16 Here the Chinese phrasing is 從無放逸生 (“This arises from the lack of carelessness”).
- n.17 While this trope in Buddhist literature often refers to *each* of one’s pores, here the Tibetan reads *spu khung gcig* “a single pore.” This is confirmed by the Chinese, which reads 又從一毛孔，所現諸光明 (“Furthermore, many lights radiate / From a single pore”).
- n.18 The Chinese supports this reading of the Tibetan: 持火而奉施 (“carrying fire and offering it”).
- n.19 Here the Chinese reads 剎清淨 (“pure realms”).
- n.20 The Chinese has 金華 (“Golden flowers”).
- n.21 Here the Chinese has 能諦觀察 (“The ability to observe the truth”).
- n.22 The Chinese reads 勝解 (“sublime understanding”).
- n.23 Here the Chinese has 離諸趣 (“abandonment of the various realms of existence”).
- n.24 The Chinese adds an extra verse here: 我復有光明，名為超戲論，以讚一切智，由是故得色。 (“I have another light / Called *transcending concepts*; / It arose by proclaiming / All-encompassing wisdom.”)
- n.25 Here the Chinese reads 以讚於無盡，由是故得生。 (“It arose by proclaiming / The praises of inexhaustibility.”)
- n.26 The Chinese has 滅性 (“the nature of cessation”).
- n.27 The Chinese reads 我復有光明，名之為有相，以讚於無為，由是故得生。 (“I have another light / Called *presence of marks*; / It arose by proclaiming / The praises of the unconditioned.”)
- n.28 Here the Chinese has 法本性 (“the intrinsic nature of phenomena”).
- n.29 The Chinese has 得稱讚 (“will be praised/extolled”).
- n.30 Here following the Yongle, Kangxi, Lhasa, and Stok Palace *srid pa* (“existence”) rather than the Degé *sred pa* (“craving”). This is confirmed by

- the Chinese, which has 離諸有 (“abandon all existence”).
- n.31 The Chinese has 離分別 (“freedom from distinctions”).
- n.32 Here the Chinese has 善調順 (“proper restraint”).
- n.33 The Chinese reads 空無性. Depending on whether it is parsed as 空/無性 or 空無/性, it can be read as either “absence of essential nature” or “essence of emptiness,” respectively. The Chinese is more plausibly read in the latter way, since 空無 (lit. “empty and void”) is a compound often meaning the same thing as 空 (“emptiness”). The 無 here also serves a metrical function by adding an extra syllable to the line.
- n.34 The Chinese has 厭肉身 (“disdain for the physical/corporeal body”).
- n.35 Here the Tibetan reads *yi ge tshig 'bru spong* (lit. “abandon syllables and words”). The Chinese reads 離文字. The term 文字 is a compound word that means “language,” but if parsed into two it could potentially mean “language and words” as found in the Tibetan. Here we have opted to translate it simply as “language.”
- n.36 Here the Tibetan reads *'dzin rten dag spong bar 'gyur*, which corresponds to the Chinese 離所依 (“will give up their reliances /that which they rely upon”).
- n.37 The Chinese reads 最勝上 (“most supreme excellence”).
- n.38 Here the Chinese has 我有光明名為華 (“I have a light called *flower*”).
- n.39 The Chinese has 尊重 (“respect”).
- n.40 Here the Chinese differs slightly: 一毛孔現若干光 (“From each of his pores, the Buddha emits light rays”).
- n.41 *khyad par 'phags pa*. The Chinese has 最勝 (“most supreme”).
- n.42 The Chinese has 樂聲 (“delighting in sound”).
- n.43 In the Tibetan, this list includes a tree called *pa la pa tra*. The Chinese version renders this as 波羅波吒, which is a synonym of 波吒羅. 佛學大辭典, 波吒羅 refers to the tree known as *pātala* or *pāṭaliputra*. See 佛學大辭典 [Buddhist dictionary], s.v. 波吒羅 (<https://zh.m.wikisource.org/zh-hant/佛學大辭典/波吒羅>) and 波吒釐 (<https://zh.m.wikisource.org/zh-hant/佛學大辭典/波吒釐>), accessed 1 October, 2021.
- n.44 The Chinese reads 彼佛 (“that buddha”).

- n.45 Here the Chinese reads 一一寶蓋，以摩尼珠，於其網間，周匝嚴飾。 (“Each jeweled parasol / Was decorated in its lattice / And around its edges / By garlands of wish-fulfilling gems.”)
- n.46 The Chinese has 一一蓋，八十俱胝，摩尼寶珠，以為瓔珞。 (“Each of these parasols / Had eight hundred million / Wish-fulfilling gems / As its ornamentation.”)
- n.47 The Chinese reads 無量華蓋 (“countless flower parasols”).
- n.48 Here the Chinese has 繒綵茵褥 (“cushions made of colorful silks”).
- n.49 The Chinese has 以百千偈 (“In a hundred thousand verses”). Note that the Kangxi version agrees with the Chinese, reading *brgya stong* rather than *brgyad stong* as found in the Degé and other versions.
- n.50 Here the Chinese reads 爾時復有，八十俱胝，大威力天，聞是經已，心生歡喜，發菩提願，於未來世，得斯光明。 (“At that time, there were also / Eight hundred million / Gods of great majestic power / Who upon hearing this discourse / Were overcome with joy / And made the aspiration to reach awakening / And achieve this light.”)
- n.51 Here the Chinese has 是時如來，知彼意樂，即授其記，當得作佛。 (“At that moment, the Thus-Gone One / Knew their thoughts / And prophesied that / They would become buddhas.”)
- n.52 The Chinese is very similar but with slight differences: 爾時復有，八十俱胝，釋提桓因，並諸梵眾，聞說如是，現光經典，亦生歡喜，發菩提心，皆得授記，當來作佛。 (“At that time, there were also / Eight hundred million members / Of the retinues of Śakra / And Brahmā / Who upon hearing / This discourse that reveals the lights / Were overcome with joy / And made the aspiration to reach awakening. / All of them received prophecies / That they would become buddhas.”)
- n.53 The Chinese has 彼如來 (“that thus-gone one”).
- n.54 The Chinese reads 般涅槃 (“parinirvāṇa”).
- n.55 The Chinese has 猶如眾商善導師 (“Like the virtuous guides to merchants”).
- n.56 Here the Chinese reads 末世 (“degenerate age/end time”).
- n.57 The Chinese reads a little differently here: 當知皆是佛威神，亦由文殊所加護 (“Know that this is [due to] the power of the Buddha, / And the result of Mañjuśrī’s blessings”).

- n.58 The Chinese has 懷諂曲 (“And who engages in disingenuous flattery”).
- n.59 Here the Chinese reads 無諂曲 (“without disingenuous flattery”).
- n.60 *chung ma bu mo*. The Chinese has 婦女, which is a two-character compound that means “women” rather than “women and girls.”
- n.61 Translated based on the Narthang, Kangxi, Yongle, Lhasa, and Stok Palace versions, which read *mig gnas 'jig pa'i mtshan nyid*. This agrees with the Chinese 若人於眼成壞相，而常迷惑不能了. The Degé reads *mi gnas 'jig pa'i mtshan nyid*.
- n.62 The Chinese pluralizes states of absorption here: 彼則成就諸禪定 (“Will accomplish the states of absorption”).
- n.63 *des ni de bzhin gshegs pa rab ston cing*. The Chinese matches this curious line: 彼則顯發諸如來 (“That person will clearly reveal all the thus-gone ones”). The sense seems to be that using the wisdom of emitting light, one can reveal the thus-gone ones—and by extension their teachings—to others who previously had been ignorant of them.
- n.64 The Chinese has 生死中, which literally means “in life and death” but is a general way of saying “in saṃsāra.”
- n.65 The Chinese states 或施花果諸林苑 (“I sometimes gave them flowers, fruits, and various garden groves”).
- n.66 Here the Chinese has 或施白象及麒麟 (“Sometimes white elephants and *qilins* [a type of mythical chimerical beast known also by the Japanese equivalent *kirin*]”).
- n.67 The Chinese has 或施瓔珞雜花鬘 (“Sometimes ornaments and garlands of various flowers”).
- n.68 In the Chinese this stanza reads 如是一一滿百千，為此經故心無倦。 (“All of these numbered in the hundreds of thousands— / For the sake of this discourse my heart never tired.”)
- n.69 The Chinese has 我昔為是經，或處於生死 (“In the past, for the sake of this discourse, / Even if I was dwelling in saṃsāra”).
- n.70 This reading of the Tibetan is supported by the Chinese: 哀愍於親友，乃至諸眾生。 (“Instead, I developed sympathy for my relatives and friends, / And for all sentient beings.”)

- n.71 *rtag tu dus drug dag gi tshe/sdom pa dag ni rab tu blangs*. The Tibetan is ambiguous concerning the frequency of the “six times,” whereas the Chinese makes it explicit: 常於月六齋，受持諸禁戒。（“And always took the precepts / At the six times of the month.”）
- n.72 The Chinese has 或蒔於華果，不令人剪伐，普施諸眾生，隨意皆充足。（“I sometimes planted flowers and trees, / Not allowing anyone to cut them, / But gave them all to sentient beings, / Satisfying all their wishes.”）
- n.73 Here the Chinese reads 無量劫 (“countless eons”).
- n.74 The Chinese reads 若有諸比丘，為求無上智，能以淨信心，演說此經典，是人及方所，一切皆了知。（“If there are monks / Who in the pursuit of unsurpassed wisdom / Can with faithful hearts / Teach this discourse, / I will know all / Such people as well as their location.”）
- n.75 The Chinese has 月光汝當知，諸佛神通力，若人意清淨，或有不清淨，乃至於信解，一切皆了知。（“Candraprabha, you should know that / The miraculous powers of the buddhas / Fully know all those / Who have pure intentions / And those who have impure ones, / As well as those who have faith.”）
- n.76 The Chinese has 退失諸方便 (“Their skillful means will deteriorate”).
- n.77 *phan yon mchog ni thob par 'gyur*. The Chinese has 當得於勝利 (“will gain victory”). 勝利 as a compound simply means “victory.” It only means “supreme benefit” if one takes 勝 and 利 separately.
- n.78 The Chinese has 譬如明智人，善能用於火，成熟種種味，不為火所燒。（“As an analogy, an intelligent person / Can skillfully handle fire, / To produce various flavors / And not be burned by the fire.”）Note that after this verse, the Chinese adds another verse that is not found in the Tibetan: 若諸愚癡人，無有善方便，將火置於掌，便為火所燒。（“But an ignorant fool / Who does not possess skillful means / Would put the fire in their palm / And thus be burned by the fire.”）
- n.79 The Chinese here reads 滅 (“extinguish”).
- n.80 The Chinese has 覆惱 (“ill will [*mrakṣa*] and spite [*pradāśa*”).
- n.81 The Chinese reads 若求最勝行，當學於此經，供養諸如來，得實智方便。（“Those who seek the supreme conduct / Ought to study this discourse / And make offerings to the thus-gone ones— / Thus they achieve genuine wisdom and skillful means.”）

- n.82 The first line in the Chinese reads 若修真實智 (“Those who strive for genuine wisdom”).
- n.83 The text only lists seventy-six types of accumulation. It is not apparent how one might get eighty items from the Chinese list either.
- n.84 Here the Chinese has 亦不耽愛富貴嬌逸 (“not craving or desiring riches or wanton depravity”).
- n.85 The Chinese has 於有戒者無諂承事 (“not insincerely flattering those who observe discipline”).
- n.86 The Chinese reads 常行慧施 (“constantly making offerings of wisdom”).
- n.87 Here following the Yongle and Kangxi versions, which read *gzugs* rather than *gzungs* as is found in the Degé and other versions. This reading is supported by the Chinese, which reads 求無盡色 (“pursuing inexhaustible form”).
- n.88 Translated based on the Kangxi, Yongle, and Stok Palace versions, which read *'phangs pa med pa*. The Degé reads *phongs pa med pa*. The Chinese agrees with the Kangxi, Yongle, and Stok Palace reading: 不惜身命 (“not cherishing one’s body and life”).
- n.89 The Chinese has 已學 (“those who are already trained”).
- n.90 Here the Chinese reads 捨離睡眠 (“giving up sleep”).
- n.91 The Chinese has 明見因果相續輪迴 (“clearly perceiving cyclic existence as the continuation of causes and results”).
- n.92 The Chinese seems to take this item and the previous one together.
- n.93 The Chinese has simply 月光 (“Candraprabha”).
- n.94 The Chinese has 復次月光 (“Furthermore, Candraprabha”).
- n.95 The Chinese has 復次月光 (“Furthermore, Candraprabha”).
- n.96 The Chinese has 所謂能成諸佛如來無礙解脫 (“accomplishing the unimpeded liberation of the buddhas and thus-gone ones”).
- n.97 Here the Chinese reads 能成諸佛如來無礙解脫 (“that can properly accomplish the unimpeded liberation of the buddhas and thus-gone ones”).
- n.98 The Chinese phrases this in stronger terms: 毀諸不善 (“destroy all nonvirtues”).

- n.99 The Chinese seems to take this and the previous item together: 發菩提心勇猛精進 (“giving rise to the mind set on awakening with fierce diligence”).
- n.100 Again the Chinese seems to take this and the previous item together: 真實供養決了無疑 (“making genuine offerings with a determination free of doubt”).
- n.101 Here the Chinese reads 修治佛塔 (“building and repairing stūpas”).
- n.102 The Chinese appears to take this and the previous item together: 圓滿諸行有大威德 (“perfecting one’s conduct with great majesty”).
- n.103 This translation is tentative. Tib. *sgo chen po phye nas gtong bar byed pa*; Chn. 開門大施. The *Buddhist Chinese–Sanskrit Dictionary* (ed. Akira Hirakawa) gives this as *nirargaḍo mahā-yajño yaṣṭaḥ*.
- n.104 The Chinese has 能得諸佛無礙解脫 (“one achieves the unimpeded liberation of the buddhas”).
- n.105 Rather than “in the presence of the Blessed One,” the Chinese has 於佛前 (“in the presence of the Buddha”).
- n.106 The Chinese reads 以知名字無邊故 (“Because they know that the name is endless”).
- n.107 The last two lines of this verse in Chinese read 以能知佛語真實，出現如來決定光。 (“Because they know the words of the Buddha are true, / They display the Thus-Gone One’s light of certainty.”)
- n.108 Here the Chinese has 佛 (“Buddha”). In all following iterations of this verse formula, the Chinese reads 佛 and not 世尊 (“Blessed One”).
- n.109 The Chinese reads 已具無邊清淨色 (“Is endowed with limitless pure forms”).
- n.110 Here the Chinese has 已具無邊清淨意 (“Is endowed with limitless pure intentions”).
- n.111 The Chinese has 已具無邊勝功德 (“Is endowed with limitless supreme qualities”).
- n.112 In the Chinese, most of the verses in this section have as their final line 利益一切諸世間 (“And benefit all the world”), but this particular line is 利益無量諸世間 (“And benefit infinite worlds”).
- n.113 The Chinese has an additional verse here: 如來具足殊勝智，了知欲染障菩提，我亦願成如是智，利益一切諸世間。 (“Since he is endowed with supreme wisdom, / The Thus-Gone One clearly knows that the stain of

desire obstructs awakening; / May I, too, achieve that wisdom / And benefit all the world!")

- n.114 Here the Chinese reads 如來善了於法義，覺悟無量諸眾生 ("Since he clearly knows the meaning of the Dharma, / The Thus-Gone One awakens countless beings").
- n.115 The Chinese reads a little differently: 如來善修於解脫 ("Since the Thus-Gone One is well practiced in liberation").
- n.116 As above, the Chinese reads 如來善修於正觀 ("Since he is well practiced in proper insight").
- n.117 The Chinese here is 無礙 ("unobstructed" or "free from obstructions"). The character 礙 looks a lot like the character 疑, which means "doubt," so this could be a simple scribal error. However, the CBETA annotations to this text indicate that even though the edited Taishō edition uses the character 礙, three other editions of this text have 疑. So, it is either "unobstructed" or "without doubt," depending on which reading one follows.
- n.118 The Chinese has 如來善了轉生邊 ("Since he knows the limits of transmigration").
- n.119 The Chinese adds "and limitless": 其光普照無量無邊諸佛國土 ("light rays that illuminated countless and limitless buddha realms").
- n.120 The Chinese has 佛 ("Buddha").
- n.121 The Chinese has 偏袒右肩 ("bared his right shoulder").
- n.122 The Chinese reads a little differently here: 施戒忍精進，定慧等莊嚴，一切皆圓滿。 ("You have fully perfected / Generosity, discipline, patience, diligence, / Concentration, insight, and other such adornments.")
- n.123 The phrase "up to" used in this and subsequent verses indicates the inclusion of an abridged list of terms that would have been familiar to the original audience and was thus not cited in full.
- n.124 The Chinese reads 最勝法 ("the most supreme Dharma").
- n.125 The Chinese differs in organization and terminology: 了知貪自性，滅壞瞋與癡，愛慢及無明，諂嫉并戲論，乃至苦蘊等，一切皆捨離，如是諸句義，究竟悉清淨。 ("They will realize the nature of desire, / Eradicate anger and stupidity, / And completely abandon / All craving, pride, and ignorance, / Deceit, jealousy, and conceptual proliferation, / And the entire mass of suffering and so forth. / All such categories / Are all fully purified.")

- n.126 The Chinese groups these lines together: 佛知盡生邊，眼性常空寂，捨離諸煩惱，證佛菩提智，具足勝名聞，何緣現微笑? (“The Buddha knows the limits of exhaustion and arising, / And that the eye is always by nature empty and void. / You have abandoned all afflictions, / Obtained the awakened wisdom of buddhas, / And are endowed with supreme renown. / Why do you smile?”)
- n.127 Here the Chinese has 無量諸心行，一念皆了知，光明照世間，為是何瑞相? (“All the countless movements of the mind / You comprehend in a single thought. / Your light rays illuminate the worlds— / What do these auspicious omens portend?”)
- n.128 Here the translation “*through* your insight” is based on the Stok Palace reading, *dgongs pas*. The Degé reads *dgongs par*. In the Chinese, this is 意樂, which is translated several stanzas above as “inclinations,” to match the Tibetan *mos pa*.
- n.129 Here the Chinese has 世尊音聲悅眾意，猶如鴈王聲美妙 (“Blessed One, you please the minds of beings with your voice, / Melodious as the song of the king of swans”).
- n.130 Tib. *ku tsi ra*. In the Chinese, this is 拘拙羅, which can refer to the *kokila*, which may refer to the black Indian cuckoo.
- n.131 The Chinese diverges from the Tibetan here, with this line reading 為世照明甘露滅 (“In order to illuminate the world, you achieved peace beyond *saṃsāra*”).
- n.132 Here the Chinese has 髀膊傭滿足跟長 (“Your thighs and arms are well proportioned and full”).
- n.133 The Chinese has 修臂傭圓肩妙好 (“Your long arms are well proportioned and round, your shoulders beautiful”).
- n.134 Here the Chinese reads 齒白無垢如珂雪 (“Your teeth are white and spotless like snow-white jade”).
- n.135 The Chinese has 鼻脩直 (“and your nose is long and straight”).
- n.136 如來足下善安平，隨所履地無窟曲。 (“The Thus-Gone One’s soles are perfectly even, / And are not crooked no matter where they land.”) According to the *Buddhist Chinese–Sanskrit Dictionary* (ed. Akira Hirakawa), 窟曲 translates *vaṅka*, which can mean “crookedness.” The Chinese word 窟 means “to curl up,” and 曲 means “crooked.” The idea seems to be that the

Buddha's soles are always stable and flat, so that no matter what ground he walks on, his feet do not tense or curl up.

- n.137 The Chinese pluralizes this: 諸世間 ("worlds").
- n.138 The Chinese has 膊傭平正如鹿王，身不低屈猶師子。 ("Your arms are well proportioned and even, like the king of antelope; / Like a lion, your body does not slouch down.")
- n.139 The Chinese reads 出興為世作燈明。 ("You appear in order to be a shining light for the world.")
- n.140 Here the Chinese has 馬王 ("the king of horses").
- n.141 The Chinese version varies a little here: 從身出現無邊光，妙色寂靜而恒照。 ("From your body emanates boundless light, / Its colors beautiful, peaceful, and perpetually luminous.")
- n.142 Here the Chinese has 如來 ("the thus-gone ones").
- n.143 Tib. *ka lan da ka*. In Chinese, the term is 迦蘭陀鴻, which is the transliteration of a bird name, the corresponding Sanskrit being *kalandaka* or perhaps *kalaṇḍaka*. Though this term can mean squirrel, it seems here to refer to a type of bird.
- n.144 Tib. *chu shel*. The Chinese here is 頗胝寶, equivalent to the Sanskrit *sphaṭika*, a type of crystal or quartz.
- n.145 Here the Chinese has 見未來世 ("in the future age").
- n.146 Tib. *kha lo sgyur ba*; Chn. 御者.
- n.147 Here the Chinese has 不知諸法，因緣所造，隨業受報，無能救者。 ("Those who do not know that all phenomena / Are created through causes and conditions, / And that we experience karmic ripening according to our actions, / Are beyond saving.")
- n.148 The Chinese reads 綺飾言辭 ("flowery words").
- n.149 Here the Chinese has 愚人不能，修學是法，於修行者，見其過失。 ("Fools are unable to train in this teaching, / For they see faults in those who practice it.")
- n.150 The Chinese reads 佛教弟子。著壞色衣，破戒之人，而披此服，增長憍慢，放逸之心 ("The Buddha has instructed his disciples / To wear the saffron-

colored robes. / If those who observe improper discipline / Put on such robes...”).

- n.151 Here the Chinese reads 為眾稱讚，生貢高心，不念大師，慚愧謙下。 (“When they are praised by everyone, / Their arrogance increases; / They do not recall that the Great Teacher, / Was modest and humble.”)
- n.152 The Chinese for this stanza reads 墮於倒見，非沙門法。退失寂靜，涅槃之道 (“They fall into mistaken views / And teachings contrary to virtuous practice, / And regress on the path of disengagement and nirvāṇa...”).
- n.153 The Chinese reads 毀破正見 (“They destroy the genuine view”).
- n.154 The Chinese has 宮人嫖女 (“My wives [concubines] and ladies [courtesans]”).
- n.155 The Chinese reads 數來我所 (“please come to us time and again”).
- n.156 Given what follows below, “hear” (*thos*) could be emended to “receive” (*thob*). The Chinese says “receive”: 若於我法中，能離如是過，勤修不放逸，得此法非難。 (“For those who abandon these faults / With regard to my teachings / And practice with zeal and conscientiousness, / It will not be difficult to receive this teaching.”)
- n.157 The Chinese has 於諸根盡道 (“The path of exhaustion of all the faculties”).
- n.158 Translated based on Stok Palace *brjod pa dang ni rtog byed pas*. The Degé reads *brjod pa dag ni rtogs byed pas*. The Chinese has 以分別言說，誹謗修空者。 (“They denigrate those who are training in emptiness / With conceptual words and statements.”)
- n.159 The Chinese reads 破戒 (“transgress their discipline”).
- n.160 The Chinese has 思惟 (“contemplates”).
- n.161 Instead of “the child of a brahmin” the Chinese simply reads 摩納仙 (*māṇava*, i.e., “youth”) and thus this portion reads “a youth, / And I...”
- n.162 For this line the Chinese has 吸人精氣者 (“the spirit eaters”).
- n.163 The Chinese reads 常慈心敬我 (“Always honor me with loving thoughts”).
- n.164 The Chinese reads 八千鳩槃荼，及阿吒嚩迦，散華供養我，皆由勝忍力。 (“Eight thousand kumbhāṇḍas / And āṭavikas / Make offerings to me by tossing flowers; / All this is the outcome of the supreme strength of my patience.”)

- n.165 Tib. *du mu ru*. The Chinese 兜牟盧 clarifies that this refers to Tumburu/Tumbaru, the gandharva.
- n.166 Tib. *shi khyi ba*. In Chinese this is 尸棄毘, which can be the name of a type of pleasure god, specifically celestial beings of music that belong to Dhṛtarāṣṭra. The Digital Dictionary of Buddhism (<http://buddhism-dict.net/ddb/>) states that 尸棄毘 refers to “a deva of music located in the East” (s.v. “尸棄毘,” accessed October 1, 2021).
- n.167 The Chinese has 鳩槃荼 (“kumbhāṇḍa”).
- n.168 The Chinese reads 毘盧釋迦 (“Virūḍhaka”).
- n.169 The Chinese has 汝觀佛神通，所說施戒聲，周聞於一切，皆由勝忍力。
 (“You see that the Buddha’s miraculous powers / And the words that he uttered regarding generosity and discipline / Are heard everywhere; / All this is the outcome of the supreme strength of my patience.”)
- n.170 The Chinese has 眼無生寂靜 (“Since the lack of arising of the eye is peace”).
- n.171 The Chinese has 我於明日欲請如來并諸大眾，唯願哀愍而受我食。 (“I wish to invite the Thus-Gone One and his great retinue [for a meal] tomorrow. I only hope that he will take pity on me and accept my offer of food.”)
- n.172 The Chinese reads 鳩槃荼 (“kumbhāṇḍa”).
- n.173 Tib. *phyi li ka*. This is 畢力迦香 in Chinese, which means an incense made of *prkkā* / *spṛkkā*.
- n.174 Tib. *du ma tsa*. The Chinese is 都摩遮, which does not appear in the Chinese–Sanskrit dictionaries.
- n.175 The Chinese has 摩睺羅女 (“female mahoragas”).
- n.176 The Chinese is more general in its phrasing: 願為利益諸眾生故入是城
 (“Please enter the city in order to benefit sentient beings”).
- n.177 Here the Chinese has 貪流轉 (“the transformation of desire”).
- n.178 The Chinese has 淨光普照未曾有 (“Pure light radiated all over as never before”).
- n.179 Here the Chinese reads 聾盲殘缺得諸根，皆是如來殊勝果。 (“Those who were blind, deaf, or otherwise impaired gained their faculties; / All this was the result of the auspiciousness of the Thus-Gone One.”)
- n.180 The Chinese has 如來 (“thus-gone ones”).

- n.181 The phrasing differs a little in the Chinese version: 佛慧善了於他行，隨順世間作饒益。 (“The Buddha, well versed in the conduct of others, / Benefitted them in accordance with the ways of the world.”)
- n.182 The Chinese has 世尊當入城，空中如是說，若愛眼盡邊，於佛生淨信。
 (“When the Blessed One came to the city, / These words resounded in the sky: / ‘Those who crave the limit of the exhaustion of the eye / Have pure faith in the Buddha.’ ”)
- n.183 The Chinese has 不知眼盡邊，非達聲明者。 (“Since they lack understanding of the eye’s exhaustion, / They have not achieved the status of grammarian.”)
- n.184 The Chinese reads 不知眼盡故，彼非工巧者。 (“Since they lack understanding of the eye’s exhaustion, / They are not craftsmen.”)
- n.185 The Chinese has 雖善於聲明，推步吉凶相，及文字音韻，讀誦皆窮了，不知眼盡邊，彼等終無智。 (“Even if they are skilled at grammar, / At deducing virtuous and nonvirtuous signs, / And at words and prosody, / And are fully versed in reading and recitation, / Without understanding the limit of the exhaustion of the eye, / They will ultimately be without insight.”)
- n.186 The Chinese reads 雖明女人相，邪語令迷惑，按摩蠲勞法，祕密之幻術，不知眼盡邊，彼等終無智。 (“Even if they know the female marks, / The sinful words that beguile them, / The way to massage and cleanse them, / And secret magic and charms, / Without understanding the exhaustion of the eye, / They will ultimately be without insight.”)
- n.187 The Chinese has 雖誦四圍陀，及呪皆通利，不知眼盡邊，彼終為下劣。
 (“Even if they recite the four Vedas / And are fluent in all the mantras, / Without understanding the limit of the eye’s exhaustion, / They will always be inferior.”)
- n.188 The list of terms in the Chinese is 貪瞋癡忿慢，慳嫉誑貢高 (“desire, aggression, ignorance, anger, pride, / Miserliness, jealousy, deceit, arrogance”).
- n.189 Here the Chinese reads 志求如來無上智 (“And pursue the unsurpassed wisdom of the Thus-Gone One”).
- n.190 The Chinese has 安隱道 (“the path of peace”).
- n.191 Here the Chinese reads 以無畏力降邪眾 (“Through the power of fearlessness, evil ones were tamed”).

- n.192 The Chinese adds an extra verse here: 凡夫樂著色，為現種種身，隨彼眾生類，說色無堅固。 (“For ordinary beings attached to form, / He manifested various bodies, / And according to the type of sentient being, / He spoke of the instability of form.”)
- n.193 The Chinese version differs considerably: 若人多執著，如來現神力，隨彼器非器，為說相違法。 (“For those who have many attachments, / The Thus-Gone One manifests miraculous powers. / According to whether they are suitable vessels or not, / He teaches dialectics [*viśeṣaviruddha*].”)
- n.194 Here again the Chinese diverges: 眾生若干種，如應現神變，以隨類言音，演說真實法。 (“There are all sorts of sentient beings, / And the Thus-Gone One manifests appropriate miraculous displays / And uses appropriate words / To teach the genuine Dharma.”)
- n.195 The Chinese specifies the type of Dharma teachings: 隨彼所愛樂，聞說聲聞法 (“Heard the hearer teachings / According to their inclinations”).
- n.196 Tib. *be ro ka*. In Chinese, this is 毘婁迦, which is the transliteration of Virūḍhaka, one of the Four Great Kings.
- n.197 The Chinese has 善逝 (“Sugata”).
- n.198 The order of these two verses is flipped in the Chinese.
- n.199 Rather than “clinging to the world” the Chinese reads 世智 (“worldly knowledge”).
- n.200 Here the Chinese has 讚無為功德 (“And his praises of the virtues of the unconditioned”).
- n.201 The Chinese includes several extra lines of verse here: 大悲現神變，廣為諸眾生，生處憍逸者，示以無邊過。大悲現神變，廣為諸眾生，種姓憍逸者，示以無邊過。 (“Through his miraculous displays, the great compassionate one / Extensively described to sentient beings / The countless defects of the arrogance / Related to one’s place of birth. / Through his miraculous displays, the great compassionate one / Extensively described to sentient beings / The countless defects of the arrogance / Related to one’s family lineage.”)
- n.202 The Degé here reads *lce rgyang*, while the Stok Palace version has *lce rkyang*. There does not appear to be an obvious corresponding term for this in the Chinese.
- n.203 The Chinese has 諸天女 (“divine maidens”).

- n.204 The Chinese has an additional verse here: 又化修羅女，住摩利華宮，皆現於半身，持花鬘供養。（“He also manifested asura maidens residing / In mansions made of jasmine flowers; / Half of their body was visible / And they were worshiping him by holding up garlands of flowers.”）
- n.205 The Chinese here is 諸天女（“divine maidens”）.
- n.206 The Chinese has 汝等當觀察，導師自然智，無邊功德身，超過愛戲論。（“Therefore, you should observe that / The Guide’s self-manifest wisdom / And his body endowed with boundless qualities / Transcend the attachment to concepts.”）
- n.207 Here the Chinese reads 寂靜無諸過，離見治心翳，相好以莊嚴，身意皆清淨。（“He is disengaged and has no flaws, / And he has abandoned views and cures that which obstructs the mind; / He is adorned by the major and minor marks, / And both his body and mind are pure”）.
- n.208 The Chinese has 佛（“Buddha”）.
- n.209 The Chinese has 天悅意華（“mandārava flowers”）.
- n.210 Here the Chinese has 爾時有魔子，名為捨愛者，最初稱讚佛，能知眼盡邊，亦了眼生邊，乃至寂滅相。（“At that time, there was a māra / Named The One Who Abandons Craving, / Who was the first to praise the Buddha / And thus could know the limit of the exhaustion of the eye / And understand the limit of the arising of the eye, / Up to the characteristics of its utter peace.”）
- n.211 The Chinese has 佛（“Buddha”）.
- n.212 The Chinese has 以佛功德，威神力故（“Through the Buddha’s merit / And his miraculous powers”）.
- n.213 Translated based on Narthang, Lhasa, and Stok Palace: *yon tan gzhi*. The Degé reads *yon tan bzhi*. The Chinese agrees with the Narthang, Lhasa, and Stok Palace reading: 殖眾德本.
- n.214 Here the Chinese has 知眼盡故，於根修習。（“Since they understand the eye’s exhaustion, / They train in the faculties.”）
- n.215 The Chinese reads 於道修習（“they train in the path”）.
- n.216 The Chinese reads 眼無常性（“the impermanence of the eye”）.
- n.217 The Chinese has 眼無生智（“The knowledge of the eye’s non-arising”）.

- n.218 Tib. *mig ni yongs shes shes pa*. Chn. 眼遍知智.
- n.219 Here the Chinese has 盡無盡智 (“The knowledge of exhaustion and non-exhaustion”).
- n.220 The Chinese reads 知時修習，無懈怠智。 (“They achieve the knowledge of timely practice / That is devoid of laziness.”)
- n.221 The translation here is based on the Stok Palace version: *gzungs*. The Degé reads *gzugs*. The Chinese agrees with the Stok Palace reading but overall differs slightly in sense: 又如實知，於諸無作，陀羅尼法，勤修習智。 (“They also genuinely achieve / Knowledge of the determined practice / Of the dhāraṇī teachings / Related to nonaction.”)
- n.222 Here the Chinese has 攝受之智，非攝受智 (“The knowledge of influence, the knowledge of noninfluence”).
- n.223 The Chinese reads 眼共相智 (“The knowledge of the common marks of the eye”).
- n.224 The entire list of these twenty-five phenomena does not appear in the text.
- n.225 The Chinese adds 少分功德，普令眾生，聞者歡喜。 (“Whatever meager merit this may have, / May it cause all sentient beings / Who hear it to rejoice.”)
- n.226 The Chinese only includes 聲聞 (“hearers”).
- n.227 Here the Chinese has 則能降伏，一切邪眾 (“Will be able to overcome / All the hordes of evil beings”).
- n.228 Tib. *’dod chags gzhom pa dang / zhi mdzad chos kyi rgyal*. The Chinese compound word 摧滅 does not mean “conquer *and* pacify,” though the two characters separated would mean that. As a single term, it just means “destroy/vanquish/annihilate.” So, the Chinese reads 名為摧滅，貪欲法王 (“Is named Dharma King Who Annihilates Desire”).
- n.229 As above (see [n.228](#)), the Chinese characters 摧滅 should not be split to represent two different meanings: 名為摧滅，瞋恚法王 (“Is named Dharma King Who Annihilates Anger”).
- n.230 see [n.228](#). The Chinese reads 名為摧滅，愚癡法王 (“Is named Dharma King Who Annihilates Ignorance”).
- n.231 see [n.228](#). The Chinese reads 名為摧滅，憍慢法王 (“Is named Dharma King Who Annihilates Pride”).

- n.232 see [n.228](#). The Chinese reads 名為摧滅，忿恚法王 (“Is named Dharma King Who Annihilates Aggression”).
- n.233 see [n.228](#). The Chinese reads 名為摧滅，嫉妬法王 (“Is named Dharma King Who Annihilates Jealousy”).
- n.234 see [n.228](#). The Chinese reads 名為摧滅，虛誑法王 (“Is named Dharma King Who Annihilates Falsity”).
- n.235 see [n.228](#). The Chinese reads 名為摧滅，諸見法王 (“Is named Dharma King Who Annihilates Views”).
- n.236 see [n.228](#). The Chinese reads 名為摧滅，戲論法王 (“Is named Dharma King Who Annihilates Concepts”).
- n.237 The Chinese translates a little differently: 名生清淨，光明總持 (“Is named Holder of the Bright Light of Pure Birth”).
- n.238 Here the Chinese has 名色清淨，光明總持 (“Is named Holder of the Bright Light of Pure Form”).
- n.239 Here the Chinese has 以忍辱力，究竟莊嚴 (“Through the power of patience, they are adorned”).
- n.240 This line is missing in the Chinese.
- n.241 The Chinese takes these seven lines together (starting from “Both the realization of all these perfect manifestations...”), and the sense differs in places: 究竟清淨，究竟照明，空陀羅尼，之所解了，此即住佛，所行之處，此即住佛，遊戲之處，此即安住，諸佛神通，此即安住，諸佛智慧。 (“To fully understand the ultimately pure, / The ultimately luminous, / And the dhāraṇīs of emptiness / Is to dwell in / The domain of the buddhas’ activities, / Is to dwell in / The sphere of the buddhas’ displays, / Is to dwell in / The buddhas’ miraculous powers, / And is to dwell in / The buddhas’ wisdom.”)
- n.242 Here the Chinese has 境界之眼 (“The eye of the sphere of existence [viśaya]”).
- n.243 The Chinese includes more here: 爾時世尊，於虛空中，復出無量，微妙音聲，演說殊勝，陀羅尼法。皆是如來，之所變化。陀羅尼曰。 (“At that time, the Blessed One / Again manifested in the sky / Boundless melodious voices / That proclaimed the exalted / Dhāraṇī teachings. / All this is the miraculous manifestation / Of the Thus-Gone One.”)

- n.244 As before (see [n.228](#)), the Chinese compound word 摧滅 simply means “annihilate.”
- n.245 勝利 is another compound word meaning “victory.” If the characters are divided, then the first means “best” and the second means “benefit,” which we see in the Tibetan. But if translating the Chinese, the two characters should be taken as a unit to mean “victory.”
- n.246 Here the Chinese has simply 空性 (“emptiness”).
- n.247 Here the Chinese reads 往昔無量佛，以清淨意樂，於是陀羅尼，常思惟法性。
 (“The countless buddhas of the past, / With the purest trust, / Constantly contemplated reality / Using these dhāraṇīs.”)
- n.248 Translation based on Stok Palace, which reads *rig pa dag gi* [Degé: *gis*] *rkang gnyis byed*. The Chinese is 如是陀羅尼，明行為兩足. Since 明行足 is a translation of the Sanskrit *vidyācaraṇasaṃpanna*, which is an epithet of the Buddha meaning “endowed with knowledges and practices,” the sense is “With these dhāraṇīs, / One will have the two feet, which are knowledge and practice.” It is worth noting that one meaning of the Sanskrit *caraṇa* is “foot.”
- n.249 Translation based on Stok Palace: *rab dad*. The Degé reads *rab dang*.
- n.250 This translation is tentative. Tib. *’jig rten skye ba’i ming bar du*.
- n.251 The Tibetan text only lists forty-five qualities. In the Chinese version, depending on how the lines are parsed, one could technically count more than forty-five qualities, but certainly not eighty.
- n.252 Here the Chinese reads 受持演說心無懈倦 (“Their minds are not weary of retaining or teaching [the discourses]”).
- n.253 The Chinese has 和合佛法 (“They are in accord with the Buddhadharma”).
- n.254 Here the Chinese reads 慰喻眾生 (“They offer comfort to sentient beings”).
- n.255 The Chinese has 住於煖法 (“They will abide in the Dharma of heat [i.e., the first part of the path of preparation]”).
- n.256 The Chinese reads 如是布施心，成就殊勝福，菩薩勤修習，當證佛菩提。
 (“This mind of generosity / Accomplishes the accumulation of merit; / Bodhisattvas who train in it diligently / Will achieve the awakening of the buddhas.”)
- n.257 Here the Chinese has 妙樓閣 (“sublime pavilions”).

- n.258 The Chinese reads 如是行施人，修習菩提道，不遇惡知識，得同類善友。 (“A person who practices generosity in this way / Will not meet nonvirtuous friends / But rather gain like-minded virtuous friends / While training in the path of awakening.”)
- n.259 Here the Chinese reads 以無量偈頌，演說於總持。 (“Using countless verses, / They teach the dhāraṇī.”)
- n.260 The Chinese has 亦不生貪愛 (“They will also not give rise to greed and desire”).
- n.261 The Chinese includes an additional verse here: 是人能了知，眼後際言說，隨世假安立，於中無有實。 (“They will realize that the expression ‘future limit of the eye’ / Is a mere imputation / That accords with the world’s conventions / But has no real substance within.”)
- n.262 This translation is tentative. Tib. *’jig rten skye ba’i ming bar du*.
- n.263 The Chinese has 是入總持門 (“Such a person is the gateway of dhāraṇī”).
- n.264 The corresponding Chinese of this verse and the parallel verses that follow can be read in at least two ways that differ from our reading of the Tibetan. In this case, the lines 如是供養貪，即為供養佛，以供養佛故，成就總持門 can be read either to mean “Those who thus make offerings to desire / Are in fact making offerings to the buddhas, / And since they make offerings to the buddhas, / They accomplish the gateway of dhāraṇī” or “Those who thus offer up desire / Are in fact making offerings to the buddhas, / And since they make offerings to the buddhas, / They accomplish the gateway of dhāraṇī.” The ambiguity of the Chinese continues in subsequent parallel passages. We have provided only the first reading in these later examples, though both readings are possible in each case.
- n.265 The Chinese has 如是供養瞋，亦為供養佛，以供養佛故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the absence of engagement, / And since they make offerings to the absence of engagement, / They accomplish the gateway of dhāraṇī.”
- n.266 The Chinese has 如是供養癡，即為供養佛，以供養佛故，成就總持門。 (“Those who thus make offerings to ignorance / Are in fact making offerings to the buddhas, / And since they make offerings to the buddhas, / They accomplish the gateway of dhāraṇī.”)
- n.267 The Chinese has 如是供養癡，即為供養法，以供養法故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in

fact making offerings to the Dharma, / And since they make offerings to the Dharma, / They accomplish the gateway of dhāraṇī.”

- n.268 The Chinese has 如是供養癡，即為供養僧，以供養僧故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the Saṅgha, / And since they make offerings to the Saṅgha, / They accomplish the gateway of dhāraṇī.”
- n.269 The Chinese has 如是供養癡，即為供養戒，以供養戒故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to discipline, / And since they make offerings to discipline, / They accomplish the gateway of dhāraṇī.”
- n.270 The Chinese has 如是供養癡，即供養精進，供養精進故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to diligence, / And since they make offerings to diligence, / They accomplish the gateway of dhāraṇī.”
- n.271 The Chinese has 如是供養癡，即供養讚歎，供養讚歎故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings of praise, / And since they make offerings of praise, / They accomplish the gateway of dhāraṇī.”
- n.272 The Chinese has 如是供養癡，即供養佛法，供養佛法故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the qualities of the buddhas, / And since they make offerings to the qualities of the buddhas, / They accomplish the gateway of dhāraṇī.”
- n.273 The Chinese has 如是供養癡，即供養法性，供養法性故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the nature of phenomena, / And since they make offerings to the nature of phenomena, / They accomplish the gateway of dhāraṇī.”
- n.274 The Chinese has 如是供養癡，即供養真如，供養真如故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to suchness, / And since they make offerings to suchness, / They accomplish the gateway of dhāraṇī.”
- n.275 The Chinese has 如是供養癡，即供養無生，供養無生故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the unborn, / And since they make offerings to the unborn, / They accomplish the gateway of dhāraṇī.”

- n.276 The Chinese has 如是供養癡，即供養無減，供養無減故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the unceasing, / And since they make offerings to the unceasing, / They accomplish the gateway of dhāraṇī.”
- n.277 Here the Chinese has 無盡 (“the inexhaustible”).
- n.278 Here the Chinese has 無盡 (“the inexhaustible”).
- n.279 The Chinese has 如是供養癡，即供養無盡，供養無盡故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the inexhaustible, / And since they make offerings to the inexhaustible, / They accomplish the gateway of dhāraṇī.”
- n.280 The Chinese has 如是供養癡，即供養無有，供養無有故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to nonexistence, / And since they make offerings to nonexistence, / They accomplish the gateway of dhāraṇī.”
- n.281 The Chinese has 如是供養癡，即供養無邊，供養無邊故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to boundlessness, / And since they make offerings to boundlessness, / They accomplish the gateway of dhāraṇī.”
- n.282 The Chinese has 如是供養癡，即供養三有，供養三有故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the three realms, / And since they make offerings to the three realms, / They accomplish the gateway of dhāraṇī.”
- n.283 The Chinese has 如是供養癡，即供養寂靜，供養寂靜故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to disengagement, / And since they make offerings to disengagement, / They accomplish the gateway of dhāraṇī.”
- n.284 The Chinese has 如是供養癡，即供養流轉，以供養轉故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to saṃsāra, / And since they make offerings to saṃsāra, / They accomplish the gateway of dhāraṇī.”
- n.285 The Chinese has 如是供養癡，即供養無轉，供養無轉故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to nonexistence, / And since they make offerings to nonexistence, / They accomplish the gateway of dhāraṇī.”

- n.286 The Chinese has 如是供養癡，即供養無有，供養無有故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to nonexistence, / And since they make offerings to nonexistence, / They accomplish the gateway of dhāraṇī.”
- n.287 The Chinese has 如是供養癡，即供養無起，供養無起故，成就總持門。 (“Those who thus make offerings to ignorance / Are in fact making offerings to the absence of origination, / And since they make offerings to the absence of origination, / They accomplish the gateway of dhāraṇī.”)
- n.288 The Chinese has 如是供養癡，即供養寂滅，供養寂滅故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to extinction, / And since they make offerings to extinction, / They accomplish the gateway of dhāraṇī.”
- n.289 The Chinese has 如是供養癡，即供養不來，供養不來故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the absence of coming, / And since they make offerings to the absence of coming, / They accomplish the gateway of dhāraṇī.”
- n.290 The Chinese has 如是供養癡，即供養無行，供養無行故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the absence of going, / And since they make offerings to the absence of going, / They accomplish the gateway of dhāraṇī.”
- n.291 The Chinese has 如是供養癡，即供養有為，供養有為故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the conditioned, / And since they make offerings to the conditioned, / They accomplish the gateway of dhāraṇī.”
- n.292 The Chinese has 如是供養癡，即供養苦等，以供養苦等，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to suffering and so on, / And since they make offerings to suffering and so on, / They accomplish the gateway of dhāraṇī.”
- n.293 The Chinese has 如是供養癡，即供養苦智，供養苦智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of suffering, / And since they make offerings to the knowledge of suffering, / They accomplish the gateway of dhāraṇī.”

- n.294 The Chinese has 如是供養癡，即供養集智，供養集智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of the origin, / And since they make offerings to the knowledge of the origin, / They accomplish the gateway of dhāraṇī.”
- n.295 The Chinese has 如是供養癡，即供養滅智，供養滅智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of cessation, / And since they make offerings to the knowledge of cessation, / They accomplish the gateway of dhāraṇī.”
- n.296 The Chinese has 如是供養癡，即供養道智，供養道智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of the path, / And since they make offerings to the knowledge of the path, / They accomplish the gateway of dhāraṇī.”
- n.297 The Chinese has 如是供養癡，即供養法智，供養法智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of the Dharma, / And since they make offerings to the knowledge of the Dharma, / They accomplish the gateway of dhāraṇī.”
- n.298 The Chinese has 如是供養癡，即供養類智，供養類智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of the subsequent [*anvayaññāna*], / And since they make offerings to the knowledge of the subsequent, / They accomplish the gateway of dhāraṇī.”
- n.299 The Chinese has 如是供養癡，供養無生智，供養無生故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to unborn knowledge, / And since they make offerings to unborn knowledge, / They accomplish the gateway of dhāraṇī.”
- n.300 The Chinese has 如是供養癡，即供養盡智，供養盡智故，成就總持門。 This could be translated as “Those who thus make offerings to ignorance / Are in fact making offerings to the knowledge of exhaustion, / And since they make offerings to the knowledge of exhaustion, / They accomplish the gateway of dhāraṇī.”
- n.301 The Tibetan text lists eighty-one types of persons. If we follow the breakdown of the list by the editors of the Chinese text, it comes to exactly eighty.

- n.302 The Chinese has 害母 (“those who have harmed their mother”).
- n.303 The Chinese reads 以屠害心出佛身血 (“those who with harmful intent have drawn blood from the body of a buddha”).
- n.304 Items 7 and 8 are taken as one in the Chinese.
- n.305 The Chinese has 邪業 (“Those who commit wrong actions”).
- n.306 The Chinese has 不知法 (“those who do not know the Dharma”). The Yongle version of the Tibetan matches the Chinese.
- n.307 In the Chinese, this is the same as the phrase that appeared earlier in the list: 不知法. (“those who do not know the Dharma”).
- n.308 Items 34 and 35 are taken as one in the Chinese.
- n.309 In the Chinese, this item is divided into two: 志意下劣 (“those with inferior motivation”) and 起貪瞋癡 (“those who give rise to desire, anger, and ignorance”).
- n.310 The Chinese has 總持 (“retention [dhāraṇī]”), which is repeated in the subsequent verses that read “thorough comprehension.”
- n.311 Translated based on Narthang, Kangxi, Yongle, Choné, Lithang, Lhasa, and Stok Palace: *sems kyis kyang ni phyin mi 'gyur*. The Degé reads *sems kyis kyang ni phyir mi 'gyur*. The Chinese agrees with the Narthang, Kangxi, etc., reading 無有諸方所，亦非心所到 (“It is devoid of sides / And also cannot be attained by the mind”).
- n.312 Here the Chinese reads 若分別貪性，及以總持空，如是二分別，畢竟不可得。 (“Some differentiate between the nature of desire / And the emptiness of dhāraṇī; / This twofold differentiation / Is ultimately unviable.”)
- n.313 The Chinese has an additional verse here: 若於眼無生，如實善了知，則於總持門，究竟能成就。 (“Those who genuinely realize / The non-birth/non-arising of the eye / Will finally perfect / The gateway of dhāraṇī.”)
- n.314 This translation is tentative. Tib. *'jig rten skye ba'i ming bar du*.
- n.315 This translation is tentative. Tib. *'jig rten skye ba'i ming bar du*.
- n.316 It is unclear what “the sixty-two gateways” refers to, but there is a Chinese-language reference to sixty-two gateways in an explanation of commentaries that differentiate the various characteristics of phenomena (法相分別). The explanation cites the *Śāriputrābhidharma* as one such commentary (a

commentary that provides a classification of phenomenal characteristics), and says that the classification is as follows: 以一切法為對象，而作種種的分類。如有見與無見是一類，善與不善及無記是一類。這是論師分別諸法而作的分類法，將種種的分類綜集起來，作為論究一切法的根本。這就是銅鑠部所說的「論母」，說一切有部等所說的「論門」。《舍利弗阿毗曇論》[非問分·界品]就是屬於這一性質的類集。「界」，是種類的意思。[界品]所纂集的：二法門（分為二類的，其他可以例知）凡三十八門，從色與無色，到有餘涅槃與無餘涅槃止。三法門凡十三門，從善，不善，無記起，到三出界止。四法門凡三門，從過去，未來，現在，非過去未來現在起，到欲界繫，色界繫，無色界繫，不繫止。五法門，二門。六法門，四門。七法門，一門。十八法門，一門。總共六十二門。（“The second category of gateways consists of thirty-eight gateways, from form to formless, up to residual nirvāṇa and nonresidual nirvāṇa; the third category of gateways consists of thirteen gateways, from virtue, nonvirtue, and neutral up to the three realms; the fourth category of gateways consists of three gateways, from past, future, present, non-past, non-future, and non-present, up to the fetters of the desire realm, fetters of the form realm, fetters of the formless realm, and unfettered; the fifth category of gateways consists of two gateways; the sixth category of gateways consists of four gateways; the seventh category of gateways consists of one gateway; and the eighth category of gateways consists of one gateway; for a sum total of sixty-two gateways.”) 《中華佛教百科全書》*Zhonghua Fojiao Baike Quanshu* [Chinese Buddhist encyclopedia], s.v. “舍利弗阿毗曇論 (<http://buddhaspace.org/dict/index.php?keyword=六十二門>) [Śāriputrābhidharma],” accessed August 30, 2021.

- n.317 The Chinese reads 毒箭 (“poisonous arrows”).
- n.318 The Chinese has 非流 (“the absence of cycling/turning/transmigrating”).
- n.319 Here the Chinese has 無盡 (“the inexhaustible/boundless”).
- n.320 This translation is tentative. Tib. *’jig rten skye ba’i ming bar du*.
- n.321 Here the Chinese has 若於我文字，無取無分別，如是了知者，成就總持門。
 (“Those who know / Not to adopt or conceptualize / The words used for the self / Will perfect the gateway of dhāraṇī.”)
- n.322 This translation is tentative. Tib. *’jig rten skye ba’i ming bar du*.
- n.323 The Chinese reads 寂靜相 (“the characteristics of peace”).
- n.324 This translation is tentative. Tib. *’jig rten skye ba’i ming bar du*.
- n.325 The Chinese has 種種果 (“various results”).

- n.326 The Chinese reads 亦迷名自性 (“Are deluded about the nature of nominal imputations”).
- n.327 The Chinese has 即知名自性 (“Will understand the nature of nominal imputations”).
- n.328 The Chinese includes an additional verse here: 若了眼性空，不依相分別，即能善隨順，調伏諸眾生。 (“Those who know that the eye is empty / Do not rely on the conceptualization of marks; / They are therefore able / To tame sentient beings in the appropriate manner.”)
- n.329 This translation is tentative. Tib. *'jig rten skye ba'i ming bar du*.

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 absence of marks

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

無相

One of the three gateways to liberation.

g.2 absence of wishes

smon med pa

སྤོན་མེད་པ།

apraṇihita

無願相

One of the three gateways to liberation.

g.3 absorption

ting 'dzin · ting nge 'dzin

ཏིང་འཛིན། · ཏིང་ངེ་འཛིན།

samādhi

三昧 · 安住 · 定 · 禪定 · 等持 · 三摩地

Definition from the 84000 Glossary of Terms:

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

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

g.4 affliction

nyon mongs

ཉོན་མོངས།

kleśa

煩惱

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.5 aggregates

phung po

ཕུང་པོ།

skandha

蘊

Five collections of similar phenomena under which all compounded dharmas may be included: form, feeling, perception, formation, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

g.6 Ājñātakauṇḍinya

kun shes kau di n+ya

ཀུན་ཤེས་ཀྱི་རྒྱུ།

ājñātakauṇḍinya

憍陳如

The first monk that the Buddha Śākyamuni recognized as having understood his teachings.

g.7 Ānanda

kun dga'

ཀུན་དགའ།

ānanda

阿難, 阿難陀

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers

of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.8 Anaṅga

lus med

ལུས་མེད།

anaṅga

無身

A king of the nāgas.

g.9 applications of mindfulness

dran pa nyer gzhas pa

སྒོ་པ་ཉེར་གཞག་པ།

smṛtyupasthāna

念住 · 念處

Four types of mindfulness that regard the body, feelings, the mind, and dharmas.

g.10 asura

lha ma yin · lha min

ལྷ་མ་ཡིན། · ལྷ་མིན།

asura

阿修羅

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature

prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.11 bases of miraculous power

rdzu 'phrul rkang pa

རྩུ་ཕུལ་རྒྱུ་ཀློང་པ།

ṛddhipāda

神足

Determination, discernment, diligence, and concentration.

g.12 Brahmā

tshangs pa

ཙངས་པ།

brahmā

梵

Definition from the 84000 Glossary of Terms:

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

g.13 Brahmā realms

tshangs pa'i ris

ཙངས་པའི་རིས།

brahmākāyika

梵天

First god realm of form, it is the lowest of the three heavens that make up the first dhyāna heaven in the form realm.

g.14 Candraprabhakumārabhūta

zla 'od gzhon nur gyur pa

མྱེ་འོད་གཞིན་རྒྱུ་གྱུར་པ།

candraprabhākumārabhūta

月光童子

A bodhisattva, the principal interlocutor of the Buddha in *The Teaching on the Effulgence of Light*.

g.15 concentration

bsam gtan

བསམ་གཏན།

dhyāna

禪

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.16 Devoted to Words

sgra la mos

སྒ་ལ་མོས།

—

樂聲

A king of the past.

g.17 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

陀羅尼

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.18 Dharma body

chos sku

ཆོས་སྐུ།

dharmakāya

法身

g.19 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱང་།

dhṛtarāṣṭra

提頭賴吒

One of the Four Great Kings, he presides over the eastern quarter and rules over the gandharvas.

g.20 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara

然燈

A buddha who preceded Śākyamuni and prophesied his awakening.

g.21 eightfold path

yan lag brgyad pa'i lam

ཡན་ལག་བརྒྱད་པའི་ལམ།

aṣṭāṅgamārga

八道支

Correct view, intention, speech, actions, livelihood, effort, mindfulness, and concentration.

g.22 elements

khams

ཁམས།

dhātu

界

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.23 emptiness

stong pa nyid

སྟོང་པ་ནིད།

śūnyatā

空

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.24 Exalted

khyad par 'phags pa

ཁྱེད་པར་འཕགས་པ།

—

最勝

A buddha of the past.

g.25 exertions

yang dag spong ba

ཡང་དག་སྟོང་བ།

samyakprahāṇa

正斷

Four types of exertion of abandoning existing negative mind states, abandoning the production of such states, giving rise to virtuous mind states that are not yet produced, and letting those states continue.

g.26 factors of awakening

byang chub yan lag

བྱང་ཐུབ་ཡན་ལག

bodhyaṅga

菩提分

Mindfulness, discrimination, diligence, joy, ease, absorption, and equanimity.

g.27 fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

無畏力

Four unique types of confidence possessed by a buddha, these are enumerated in a variety of ways.

g.28 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

四禪

Four levels of concentration conducive to birth within the form realm.

g.29 four individual knowledges

so sor rig bzhi

སོ་སོར་རིག་བཞི།

—

四辯

The four correct and unhindered discriminating knowledges of the doctrine or Dharma, of meaning, of language, and of brilliance or eloquence. These are the essential means by which the buddhas impart their teachings.

g.30 four means of attracting disciples

bsdu ba'i dngos bzhi

བསྐྱ་བའི་དངོས་བཞི།

catuḥsaṅgrahavastu

四攝

Generosity, kind words, meaningful actions, and practicing what one preaches.

g.31 four retinues

'khor bzhi po

འཁོར་བཞི་པ།

catuḥparṣad

四眾

Monks, nuns, and male and female lay practitioners.

g.32 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya

四諦

The Buddha's first teaching, which explains suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.33 Gandhāra

sa chen 'dzin pa

ས་ཆེན་འཛིན་པ།

gandhāra

持大地

A king of the nāgas.

g.34 gandharva

dri za

དྲི་ཟ།

gandharva

乾闥婆

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.35 Ganges

gang gA'i klung · *gang gA*

གང་གཱི་ཀླུང་། · གང་གཱ།

gaṅgā

恒河 · 恒

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.36 garuḍa

nam mkha' lding

ནམ་མཁའ་འྲིང་།

garuḍa

迦樓羅

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies

of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.37 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

聲聞

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.38 Heaven Free from Strife

'thab bral

འཕགས་བྲལ།

yāma

夜摩天

One of the six heavens of the desire realm.

g.39 Heaven of Brahmā's Retinue

tshangs pa'i 'khor

ཚངས་པའི་འཁོར།

brahmaparṣad

諸梵眷屬

g.40 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

化樂天

One of the six heavens of the desire realm.

g.41 Heaven of Joy

dga' ldan

དགའ་ཕྱིན།

tuṣita

兜率天

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.42 Heaven of Making Use of Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

他化天

One of the six heavens of the desire realm.

g.43 Heaven of the Four Great Kings

rgyal chen rigs bzhi

རྒྱལ་ཆེན་རིགས་བཞི།

caturmahārājika

四王天

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.44 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཙ་ག་སུམ།

trāyastriṃśa

忉利天 · 三十三天

One of the six heavens of the desire realm.

g.45 Hell of Unceasing Torment

mṇar med

མནལ་མེད།

avīci

阿鼻獄 · 無間地獄

One of the eight hot hells.

g.46 higher perception

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

abhijñā

神通

A type of extrasensory perception gained through spiritual practice, in the Buddhist presentation consisting of five types: (1) miraculous abilities, (2) divine eye, (3) divine ear, (4) knowledge of others' minds, and (5) recollection of past lives.

g.47 Jambudvīpa

'dzam bu gling · 'dzam bu yi gling

འཛམ་བུ་གླིང་། · འཛམ་བུ་ཡི་གླིང་།

jambudvīpa

閻浮提

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.48 Kaphina

ka pi na

ཀཔི་ན།

kaphina

劫賓那

One of the principal disciples of the Buddha Śākyamuni.

g.49 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa

迦葉

One of the principal disciples of the Buddha Śākyamuni.

g.50 kaṭapūtana

lus srul po

ལུས་སྤྱུལ་པོ།

kaṭapūtana

A class of malevolent nonhuman beings who are often identified as the source of illness.

g.51 Kumāra

gzhon nu

གཙོན་ལྷ།

kumāra

童子

A short form of the name Candraprabhakumārabhūta.

g.52 kumbhāṇḍa

grul bum

ཀུམ་བུམ།

kumbhāṇḍa

鳩槃荼

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.53 limit of the arising

skye ba'i mtha'

སྐྱེ་བའི་མཐའ།

—

生邊

g.54 limit of the exhaustion

zad pa'i mtha'

ཟད་པའི་མཐའ།

—

盡邊

g.55 limits of the arising and exhaustion

zad skye ba'i mtha' · skye mtha' zad pa'i mtha' · zad dang skye mtha'

ཟད་སྐྱེ་བའི་མཐའ། · སྐྱེ་མཐའ་ཟད་པའི་མཐའ། · ཟད་དང་སྐྱེ་མཐའ།

—

盡生邊 · 盡生邊際

g.56 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

摩訶迦葉波

A senior student of the Buddha Śākyamuni, famous for his austere lifestyle.

g.57 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

摩睺羅 · 摩睺羅伽

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.58 Maitreya

byams pa

བྱམས་པ།

maitreya

彌勒

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.59 Manavaka

ma na ba ga

མ་ན་བ་ག

manavaka

摩那婆伽

A king of the nāgas.

g.60 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrīkumārabhūta

文殊師利法王子

Definition from the 84000 Glossary of Terms:

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

g.61 Māra

bdud

བདུད།

māra

魔 · 魔子

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish

any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), [21.14](#) and [21.43](#). (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.62 Maudgalyāyana

maud gal bu

མོད་གལ་བུ།

maudgalyāyana

目犍連 · 拘律陀

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.63 nāga

klu

ལུ།

nāga

龍

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.64 non-Buddhist

mu stegs

ཐུ་སྟེགས།

tīrthika

外道

A follower of one of the non-Buddhist religious systems in India.

g.65 Peak of Existence

srid pa'i rtse mo

སྤྲེའི་རྩེ་མོ།

bhavāgra

有頂

The highest possible state in saṃsāra, it refers to the highest sphere of the formless realm, the Sphere of Neither Perception nor Nonperception.

g.66 powers

dbang po

དབང་པོ།

indriya

根

When five, they are faith, diligence, mindfulness, absorption, and knowledge. These are the same as the five strengths. When listed as ten they refer to ten clairvoyant knowledges of a buddha: (1) the knowledge of what is possible and impossible, (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 capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation (concentration, liberation, absorption, etc.), (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.67 preparatory absorptions

nyer bsdogs

ཉེར་བསྟོན་གས།

sāmantaka

近分定 · 近行定

Absorptions that precede the achievement of the eight absorptions of the form and formless realms.

g.68 quiescence

nye bar zhi ba

ཉེབར་ཞི་བ།

—

寂滅

g.69 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟེན།

rāhula

羅怛

A powerful asura, said to cause eclipses.

g.70 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

王舍大城

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.71 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

羅刹 · 羅叉

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.72 Śakra

brgya byin

བརྒྱའི་ཕྱིན།

śakra

帝釋 · 釋提桓因 · 釋

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.73 Śākyamuni

shAkya thub pa

ཤཱཀུ་བུ་པ།

śākyamuni

釋迦牟尼

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni*

(“sage”) from the Śākya clan. He is counted as the fourth of the first four

buddhas of the present Good Eon, the other three being Krakucchanda,

Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next

buddha in this eon.

g.74 Samudra

sa mu ta

ས་མུ་ཏ།

samudra

三暮多

A god.

g.75 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

舍利子 · 舍利弗

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.76 sense source

skye mched

སྐྱེ་མཆེད།

āyatana

處

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.77 six higher perceptions

mngon shes drug

མངོན་ཤེས་རྒྱུག།

ṣaḍabhijñā

六通

The six modes of supernormal cognition or ability, namely, clairvoyance, clairsaudience, 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.78 six perfections

pha rol phyin drug

ཕ་རོལ་ཕྱིན་དུག

ṣaṭpāramitā

六波羅蜜

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

g.79 solitary buddha

rang sangs rgyas · rang rgyal

རང་སངས་རྒྱལ། · རང་རྒྱལ།

pratyekabuddha · pratyekajina

辟支佛

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” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.80 starving spirit

yi dags · yi dwags

ཡི་དག་ས། · ཡི་དྲག་ས།

preta

鬼

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.81 strengths

stobs

ལྷན་པ་

bala

力

The ten strengths of a buddha: reflection, intention, application, insight, aspiration, vehicle, conduct, manifestation, awakening, and turning the Dharma wheel. The five strengths are faith, diligence, mindfulness, absorption, and knowledge. These are the same as the five powers.

g.82 three knowledges

rig pa gsum

འཛིན་པ་གསུམ།

trividyā

三明

Knowledge through the divine eye (*lha'i mig gi shes pa*), knowledge through remembering past lives (*sngon gyi gnas rjes su dran pa'i rig pa*), and the knowledge that defilements have ceased (*zag pa zad pa'i rig pa*).

g.83 three realms

kham s gsum · srid pa gsum · srid gsum

ཁམས་གསུམ། · སྤིན་པ་གསུམ། · སྤིན་གསུམ།

tridhātu · tribhava · tribhuvana

三界

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

g.84 tranquility and special insight

zhi gnas lhag mthong

ཞི་གནས་ལྷག་མཐོང་།

śamathavipaśyanā

止觀

Two of the basic forms of Buddhist meditation, which focus respectively on calming the mind and developing insight into the nature of phenomena.

g.85 Tumburu

du mu ru

དུ་མུ་རུ།

tumburu

兜牟盧

The name of a gandharva.

g.86 ultimate limit

yang dag mtha'

ཡང་དག་མཐའ།

bhūtakoṭi

實際

See “very limit of reality.”

g.87 Vaiśravaṇa

rnam thos bu

རྣམ་ཐོས་བྱ།

vaiśravaṇa

毘沙門

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

g.88 very limit of reality

yang dag mtha'

ཡང་དག་མཐའ།

bhūtakotī

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.89 Virūḍhaka

be ro ka

བེ་རོ་ཀ་

virūḍhaka

毘婁迦

One of the Four Great Kings, he presides over the southern quarter and rules over the kumbhāṇḍas.

g.90 Vulture Peak

bya rgod phung po'i ri

བྱ་རྒོད་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

耆闍崛山

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.91 worthy one

dgra bcom pa

དང་བཅོམ་པ།

arhat

羅漢 · 阿羅漢

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.92 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

夜叉

Definition from the 84000 Glossary of Terms:

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

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