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The Questions of Rāṣṭrapāla (1)

Rāṣṭrapālapariṣcchā

འཕགས་པ་ཡུལ་འཁོར་སྐྱོད་གིས་ལུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa yul 'khor skyong gis zhus pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Questions of Rāṣṭrapāla (1)”

Āryarāṣṭrapālaparipṛcchānāmamahāyānasūtra

· Toh 62 ·

Degé Kangyur, vol. 42 (dkon brtsegs, nga), folios 227.a–257.a

TRANSLATED INTO TIBETAN BY

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Translated by the Vienna Buddhist Translation Studies Group
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co.

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SUMMARY

- s.1 The newly ordained monk Rāṣṭrapāla questions the Buddha about the proper conduct of a bodhisattva. The Buddha proceeds to explain its features in detail, giving as examples his own conduct in his multiple past lives. He tells the story of his past life as prince Puṇyaraśmi, who abandoned pleasure, a kingdom, and riches to follow the bodhisattva path to enlightenment for the sake of sentient beings.

ac.

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i.

INTRODUCTION

· The Text ·

- i.1 *The Questions of Rāṣṭrapāla (1)* is one of the earliest Mahāyāna sūtras and belongs to the Ratnakūṭa collection of the Chinese Tripiṭaka and the Tibetan Kangyur.¹ Among the forty-nine works that constitute this collection, *The Questions of Rāṣṭrapāla (1)* is one of the few texts for which Indian originals are extant. The earliest available complete Sanskrit text is from a Nepalese manuscript dated to 1661, which was edited by Louis Finot and first published in St. Petersburg by the Académie Impériale des Sciences in 1901. The Nepalese manuscript is preserved at Cambridge University. Two other similar manuscripts are held in Paris and Tokyo. In addition, no less than four copies of the original Sanskrit text dated to the eighteenth to the twentieth century have surfaced from the Nepal-German Manuscript Preservation Project (NGMPP).²
- i.2 Beginning in the third century CE, *The Questions of Rāṣṭrapāla (1)* was translated into Chinese at least three times. The earliest extant translation, the *Deguang taizi jing* (德光太子經, Taishō 170), was prepared by Dharmarakṣa (c. 233–310) and completed in the year 270. In the late sixth century, *The Questions of Rāṣṭrapāla (1)* was translated a second time by Jñānagupta and Dharmagupta under the title of *Huguo pusa hui* (護國菩薩會, Taishō 310, pp. 457–78). Finally, the text was translated a third time into Chinese in 994 by Dānapāla and given the title *Huguo zunzhe suowen dacheng jing* (護國尊者所問大乘經, Taishō 321).³
- i.3 In the early ninth century CE, *The Questions of Rāṣṭrapāla (1)* was translated into Tibetan by the Tibetan translator Yeshé Dé in cooperation with the Indian scholars Jinamitra, Dānaśīla, and Munivarman. In the Degé Kangyur, this text comprises thirty folios. It was critically edited and compared to the Lhasa, Narthang, and Peking recensions in 1952 by Jacob Ensink in the context of his study and translation of the Sanskrit text.⁴

- i.4 The first Western-language translation was a translation from Sanskrit into French by Louis Finot, in 1901, based on the above-mentioned seventeenth-century Nepalese manuscript.⁵ Finot's edition was the basis for an English translation made by Jacob Ensink in 1952. The most recent translation of the text was an English translation by Daniel Boucher in 2008. Boucher also provided an extensive study of the sūtra, basing his translation on the Tibetan, Sanskrit, and Chinese versions. In addition to the Peking and Narthang Kangyurs, he used the Stok Palace manuscript and the London (Shelkar) manuscript Kangyurs. Boucher utilized all three Chinese texts, the *Deguang taizi jing*, the *Huguo pusa hui*, and the *Huguo zunzhe suowen dacheng jing*.
- i.5 For our present translation, we have relied mainly on the Tibetan translation from the early ninth-century as preserved in the Degé edition, comparing it to the Peking edition whenever passages were unclear. For some passages in which the Tibetan was misleading or unintelligible on its own, we relied on the Sanskrit text and marked these instances in the footnotes to our translation. In addition, we consulted Daniel Boucher's English translation and study of *The Questions of Rāṣṭrapāla (1)*.

· The Historical Background and Dating of the Text ·

- i.6 Based on the extant Sanskrit, Chinese, and Tibetan recensions of the sūtra, at least two strata of the text can be identified:⁶ (1) passages that have parallels in Dharmarakṣa's earliest Chinese translation (270 CE), and (2) passages that are found only in the later Chinese and Tibetan versions as well as the extant Sanskrit translation from the late seventeenth century.⁷ About fifty percent of the content of the extant Sanskrit and Tibetan editions is missing in the earliest Chinese translation. The later parts consist of some two hundred forty-eight verses out of a total of three hundred fifty-three, and merely a few passages in prose. They are mostly located at the beginning of the text and focus on the extensive praise of the body of the Buddha in verse form,⁸ a typical feature of later Mahāyāna discourses. This challenges the widely-held assumption that in Mahāyāna scriptures, verse tends to be older than prose.
- i.7 The earlier layer of the text is largely in prose. Only one of the tetrads praising the qualities of bodhisattvas is followed by verses (namely, verses 72–81, which concern things that thoroughly purify the enlightened conduct of bodhisattvas). The short section condemning the conduct of corrupt monks is an even mix of prose and verse. The story of Puṇyaraśmi contains four passages written in verse. By contrast, all passages that were introduced into the text later are written in verse (except for short sections at

the beginning of the sūtra describing the assembly and the acts of bodhisattva Prāmodyarāja).⁹ Comparing the earlier with the later translation, the following observations can be made:

i.8 The older parts of the text feature a number of themes that are considered representative of early Mahāyāna development.¹⁰ There is an emphasis on retreating into the wilderness,¹¹ engaging in austere discipline, and dedicating all efforts to a correct way of practice, i.e., with the mindset of a renunciant.¹² Such measures reflect a resistance on the part of many early Mahāyāna proponents to the increasing interactions of monasteries with society, which was accompanied by their strong determination to retreat into the wilderness, in order to return to the original path taught and exemplified by the Buddha. Because of the utmost importance accorded to the topic of retreating into the forests in this text, the Sanskrit term *araṇya* has been rendered literally as “forest” in this translation, although the equivalent Tibetan term is *dgon pa*, which is normally rendered as “solitude” or “monastery.” In reaction to perceived dangers of worldly interactions, fellow monks, in the earlier parts of the text, are criticized for their pretentious and inappropriate behavior and perfidious intentions,¹³ and even more so in some of the parts added later, where these corrupt monks are also held responsible for the decline of the Dharma.¹⁴

i.9 The narrative of Puṇyaraśmi, who is the Buddha in one of his previous lives, forms the largest part of the text and the narrative centerpiece of the sūtra. It also belongs to the older layer of the text, as does its central theme of renunciation entailing abstinence from all kinds of sensual pleasure.¹⁵ The text concludes with a praise of the sūtra itself, underscoring its authenticity and beneficent powers, and describes the immense merit that follows from reciting it, along with severe drawbacks that befall those who reject it.

i.10 Supplementing the earlier material, and in some cases contrasting with it, the later additions include a list of bodhisattvas present in the assembly and a long set of verses summarizing most of the Jātakas—recounting fifty previous lives of the Buddha and his accumulation of merit as a bodhisattva—as well as verses that recount the recalcitrance of certain fellow monks¹⁶ and that expose corruption in the monastic community.¹⁷ Many of these parts seem to be responding to hostile reactions toward the Mahāyāna movement and contain sharp exhortations to follow the proper path and the footsteps of the Buddha.

- i.11 *The Questions of Rāṣṭrapāla (1)* can be roughly divided into two sections. The first section mainly revolves around the Buddha addressing the questions about the nature of bodhisattva conduct posed by Rāṣṭrapāla, a newly ordained monk who had joined the Buddha's assembly in Rājagṛha on Vulture's Peak. In the second section, the Buddha proceeds to provide an illustration of exemplary conduct by recalling an episode in one of his former lives, during the time of the Buddha Siddhārthabuddhi. As prince Puṇyaraśmi, the son of the influential and wealthy king Arciṣmān, he renounced his luxurious and extravagant life in his father's estate to devote himself to the path of the Dharma and practice in the solitude of the forest for the benefit of all beings.
- i.12 The sūtra opens in typical fashion, setting the scene with the Buddha presiding over an assembly of thousands of monks, bodhisattvas, and celestial beings. As the bodhisattva Prāmodyarāja praises his splendid, awe-inspiring appearance, the Buddha proclaims all phenomena to be empty. The narrative then shifts to Rāṣṭrapāla, a newly ordained monk who has just received his vows after spending the rainy season in Śrāvastī. Together with a group of monks, Rāṣṭrapāla travels toward Rājagṛha, where the Buddha has been staying. On his arrival, the newly ordained monk approaches the Buddha and, having offered glorifying praises to him, addresses a series of questions to him concerning the qualities and conduct of a genuine bodhisattva and the path to attain inexhaustible wisdom and enlightenment. The Buddha, welcoming Rāṣṭrapāla's queries, then responds in the form of a discourse—alternating between prose and verse—in which he presents sets of four points that outline how a bodhisattva should comport himself. These highlight the virtue of qualities such as renunciation, mendicancy, perseverance, impartiality, pure discipline, and unworldliness, and extol the benefits of meditating on emptiness.
- i.13 To exemplify such qualities, the Buddha proceeds to recount his past lives in a manner typical of the Jātaka tales. The stories portray his renunciation during his lives as wealthy kings, highlighting his benevolence and compassion for the sake of others, qualities totally free of any self-concern. Prominently featured in most Jātaka tales are the Buddha's heroic acts of self-sacrifice, in which he cuts off his limbs or even offers his whole body to benefit others. In many of these stories, he is an animal displaying various noble behaviors, such as rescuing other animals or people. The introduction concludes with the Buddha's prediction that there will be monks who, although they know about the Buddha's virtuous deeds in his past lives, will be corrupt and will indulge in all sorts of negative behaviors, such as

transgressing their vows, drinking, overeating, engaging in sexual behavior, speaking ill of the Dharma, behaving badly toward women, having wives and children, and generally demonstrating selfish motivations.

i.14 The second section focuses on the Buddha's former life as prince Puṇyaraśmi during the era of Siddhārthabuddhi, a buddha of a past era when human lifespans reached a hundred million years. Puṇyaraśmi's father was Arciṣmān, the king of a vast empire on the continent of Jambudvīpa, who resided in the city of Ratnaprabhāsa, the capital of his kingdom. The Buddha relates how the birth of the good-looking young prince Puṇyaraśmi was accompanied by various miraculous signs heralding the arrival of a buddha. Mirroring the life of the Buddha Siddhārtha Gautama, Puṇyaraśmi swiftly mastered all worldly arts.

i.15 One night, the gods of the pure realm Śuddhāvāsa awaken Puṇyaraśmi from his sleep, urging him to be conscientious and to think about the impermanence of all things. They remind him of the brevity and evanescence of human life, exhorting him to practice the Dharma in the manner of a compassionate bodhisattva—by dwelling in solitude and by renouncing his luxurious, lavish lifestyle. The young prince follows their advice and, like a proper renunciant, shuns all the pleasurable activities available to him as a prince.

i.16 Puṇyaraśmi's father, Arciṣmān, had built an enormous city called Ratipradhāna ("City in Which Pleasure Is the Main Concern"), beautifully decorated with various garlands and jewels, where he invites his son to fulfill all his desires. The city is decorated with flowers and gold, and exotic birds fly about, singing melodiously. For his sensual gratification, Puṇyaraśmi is presented with forty million young maidens—whom he nobly rejects, along with everything else. Arciṣmān, wondering why his son has rejected all these abundant gifts, approaches him to ask why he has refused everything; he encourages him to enjoy himself with the young maidens while he is still in the full bloom of his youth. But Puṇyaraśmi responds that he has other goals in mind, the foremost being liberation from saṃsāra. Knowing about the deceptive nature of such enjoyments, the impurity of the human body, and the unsatisfactory nature of desire, he no longer feels attracted to such things. Instead, he declares that he wants to become a Buddha for the sake of all beings, pledging that he will from now on follow in the footsteps of the bodhisattvas, going to practice in a forest.

i.17 In another nocturnal episode, Puṇyaraśmi hears the Śuddhāvāsa gods praising the Three Jewels in the sky above his palace. Climbing onto the roof, he asks them about their praise, whereupon they introduce the Buddha Siddhārthabuddhi. The next day, King Arciṣmān finds the maidens at Puṇyaraśmi's palace weeping because they can't find him anywhere.

Searching in vain, a local deity informs Arciṣmān that Puṇyaraśmi has left to follow the Buddha Siddhārthabuddhi. Arciṣmān finds them and approaches Siddhārthabuddhi, who then gives a Dharma teaching. Having invited Siddhārthabuddhi to take his meal in Ratipradhāna on the following day, Puṇyaraśmi and Arciṣmān transform the whole city, embellished with all its riches, into an offering for Siddhārthabuddhi.

i.18 Sometime later—after Siddhārthabuddhi has passed into parinirvāṇa—Puṇyaraśmi, his family, and all the inhabitants of the country finally become renunciants and build eight hundred and forty million stūpas for Siddhārthabuddhi's relics. The sūtra concludes with the Buddha Śākyamuni revealing to Rāṣṭrapāla that king Arciṣmān was in fact an emanation of Buddha Amitāyus, and that the Buddha himself was prince Puṇyaraśmi. He finally urges him to follow the example of Puṇyaraśmi if he wants to reach enlightenment. In his conclusion, the Buddha reiterates that there will always be corrupt practitioners, with various types of negative behavior, who stray from the path of genuine Dharma. He exhorts Rāṣṭrapāla to avoid such shortcomings and to remain in solitude, abandoning all nonvirtuous forms of behavior. He finally assures him that those who practice according to what has been explained in this sūtra will have no difficulty in attaining enlightenment.

**The Noble Mahāyāna Sūtra
The Questions of Rāṣṭrapāla (1)**

1.

The Translation

[B1] [F.227.a]

1.1 Homage to all buddhas and bodhisattvas! [F.227.b]

Thus did I hear at one time. In Rājagṛha, on the Vulture's Peak, the Bhagavān was residing together with a great assembly of one thousand two hundred fifty monks and five thousand bodhisattvas, whose eloquence was unimpeded, who were endowed with patience, who had conquered the hostile māras, who were very close to realizing all the buddha qualities, who were impeded by only one birth, who had attained concentration and retention, who had reached limitless eloquence and unimpeded fearlessness, who had obtained magical power and the ultimate perfection of power,¹⁸ and who had appropriated all inexhaustible collections of good qualities without exception. The bodhisattvas present included the bodhisattva mahāsattvas Samantabhadra, Samantanetra, Samantāvalokita, Samantaraśmi, Samantaprabha, Uttaramati, Vardhamānamati, Anantamati, Vipulamati, Akṣayamati, Dharaṇīdhara, Jagatīṃdhara, Jayamati, Viśeṣamati, and Dhāraṇīśvararāja. In addition, the sixty unequalled bodhisattvas headed by Mañjuśrī; the sixteen noble men headed by Bhadrāpāla; Brahmā, lord of the Sahā world; Śakra, lord of the gods; the four guardians of the world; the god Susīma; and the god Susthitamati—along with all lords of the gods, lords of the nāgas, lords of the kinnaras, lords of the gandharvas, lords of the yakṣas, lords of the asuras, and lords of the garuḍas, all with their retinues of hundreds of thousands—had assembled and taken their seats. [F.228.a]

1.2 The Bhagavān was seated on the lion throne at the seat of enlightenment,¹⁹ towering above the whole assembled retinue like Mount Meru. Illuminating the entire world like the sun, and all beings like the moon, he remained perfectly at peace like Brahmā. His body was difficult to approach like the body of Śakra, and he was endowed with the seven precious branches of enlightenment like a cakravartin. Like a lion, he

proclaimed that all phenomena have no self and are empty. He was endowed with a body that illuminates the whole world like a huge mass of flames, his radiance blazing brightly like the king of precious jewels among the entire assortment of precious jewels, which is the splendor of all gods.²⁰ Pervading the trichiliocosm with his splendor, he had become swift²¹ in determining the meaning, and had perfectly attained all excellent qualities. He resided in the assembly, intoned the melodious Brahmā voice, and taught the Dharma, endowed with a speech that makes all sentient beings understand. He accurately taught pure conduct, the Dharma that is²² good in the beginning, good in the middle, and good in the end, which is of good meaning, in good words, unadulterated, completely perfect, completely pure, and completely purified.

1.3 Then the bodhisattva mahāsattva named Prāmodyarāja joined the assembly, was seated, and beheld the Bhagavān seated on the lion throne—the one abiding in splendor outshining the whole gathering of the retinue, with rays of light surpassing a thousand suns. With a happy, delighted, and faithfully yearning mind, Prāmodyarāja rose from his seat, joined his palms, and praised the Bhagavān with the following appropriate verses:

1.4 “Victorious One, you shine like a golden mountain;
With your splendor, you outshine beings— [F.228.b]
The hosts of gods, asuras, kinnaras,
Nāgas, śrāvakas, and sons of the buddhas. {1}

1.5 “Just as Mount Meru, the dwelling place of hosts of gods,
Is beautiful, though located in the middle of the ocean,
Out of compassion²³ you dwell in the middle of the ocean of suffering,
Sending forth hundreds of thousands of light rays. {2}

1.6 “Just as Brahmā is magnificent residing in his Brahmā states,
Presiding over his Brahmā realm,
So you, excellent being, residing in meditative absorption, liberation, and
concentration,
Illuminate the entire world. {3}

1.7 “Just as Śakra, residing among the gods in the Heaven of the Thirty-Three,
Is gorgeous in all his splendor,
So you, king of sages, who is adorned with the buddha marks and rich in the
qualities of wisdom,
Illuminate the entire world. {4}

1.8 “Just as the luminous king of the four continents
Shines²⁴ in the world, making it beautiful,

- So you, possessing a mind of compassionate intent, {5}
Make beings enter the noble path, making them beautiful.
- 1.9 “Just as the sun, shining brightly in the sky,
Eclipses the light of the fire jewel,²⁵
So you, Buddha-sun, shine in this world,
With your light exceeding a thousand suns. {6}
- 1.10 “Just as the stainless moon shines at midnight,
Completely pure one, illuminating the entire world,
So your face, Victorious One, resembles the full moon,
Outshining all light, radiating exquisitely. {7}
- 1.11 “Just as a blazing fire on a mountain peak
Illuminates the serene night,
So you have conquered the total darkness of ignorance,
And your wisdom light, great sage, shines forth. {8}
- 1.12 “Just as the lion’s persistent roar, echoing in the mountain ravines,
Frightens the herds of deer on the earth,
So the lord of men proclaims emptiness and no-self,
And frightens the rival tīrthikas. {9}
- 1.13 “Just as the genuine king of jewels glows brightly,
And vividly outshines all other jewels,
So the body of the Victorious One, in its golden color,
Sparkles brilliantly, outshining the whole world. {10}
- 1.14 “A being equal or superior to you
Does not exist anywhere in the world.
There is no one to equal you in terms of merit,
Wisdom, diligence, skillful means, or all qualities. {11} [F.229.a]
- 1.15 “I have seen the hero of men who illuminates the world,
The ocean of qualities, the protector.
With respect and full of joy,
I bow to the soles of the feet of the Victorious One. {12}
- 1.16 “I have praised the source of all qualities, the lamp of the world,
The one whose reputation is well founded and who possesses a vast
intellect.
May all beings reach supreme enlightenment
Through the merit that has thus been attained.” {13}

- 1.17 Then, having praised the Bhagavān with these verses, the bodhisattva mahāsattva Prāmodyarāja joined his palms and, without blinking, gazed at the body of the Tathāgata. This caused him to investigate the dharmadhātu itself. He penetrated the dharmadhātu, which is profound, difficult to fathom, difficult to see, difficult to internalize, impossible to analyze, not reached by reasoning, peaceful, and subtle. He investigated the inconceivable experiential sphere of the Buddha.
- 1.18 He was made to fully understand that the wisdom of the Tathāgata extends to all phenomena. He accurately observed that the sphere of the buddhas equals the unequalled. He penetrated the experiential sphere, which is the object of the Tathāgata’s skillful means. He realized that the illustrious buddhas are immersed in the unique nature of the dharmadhātu, and he accurately observed the illustrious buddhas whose experiential spheres are like space, without a basis.
- 1.19 He became convinced that all phenomena are contained in the limit of existence, whose nature is without limit, and he came to strongly desire the unobscured liberation of a buddha. He understood that the bodies of the illustrious buddhas are permanent, peaceful, and eternal, and that the bodies of the tathāgatas completely pervade all the limitless buddhafi elds and manifest to all sentient beings. He was made to recall that the qualities of the illustrious buddhas do not reach an end, even at the endpoints of future eons. [F.229.b] Investigating the dharmadhātu itself, the bodhisattva mahāsattva Prāmodyarāja stood in silence.
- 1.20 Meanwhile, the venerable Rāṣṭrapāla had promised to dwell in Śrāvastī for the three months of the rainy season. When the three months had passed and his robes had been made and received, he took up his bowl and robes, and together with the assembly of fully ordained monks and the new ones—beginners who had recently become renunciants—he proceeded to roam the country, walking toward the great city of Rājagṛha and Vulture’s Peak.
- 1.21 The venerable Rāṣṭrapāla proceeded to the Bhagavān’s dwelling place, and having reached him, he bowed with his head to the Bhagavān’s feet. After circumambulating the Bhagavān three times, he sat down to one side. Seated to one side, the venerable Rāṣṭrapāla joined his palms and praised the Bhagavān with the following verses:
- 1.22 “I pay homage to you, supreme one among men, illuminator.
I pay homage to you whose mind is like the sky.
I pay homage to you, Victorious One who eradicates doubts.
I pay homage to you, Sage who has gone beyond the three worlds.²⁶ {14}
- 1.23 “In great millions of buddhafi elds, the guides proclaim your glory.
Having heard this, the sons of the victorious ones²⁷

- Arrived here,²⁸ overjoyed to worship you, O Sage,
You, the one endowed with an ocean of qualities. {15}
- 1.24 “Having thus worshiped you in a way befitting a sugata,
They listen to the immaculate Dharma from you, great Sage,
Praise your garland of qualities,
And return to their respective buddhafiels with their minds overjoyed. {16}
- 1.25 “While you were seeking supreme, excellent enlightenment,
You acted for the sake of sentient beings,
Over inconceivable, myriad²⁹ eons.
Without your mind ever becoming exhausted, {17}
- 1.26 “O guide, you practiced generosity and discipline,
You trained in patience, diligence, and meditative absorption, and
You perfected insight, skillful means, and power—
Therefore, I pay homage to you, the great guide. {18} [F.230.a]
- 1.27 “You are skilled in the bases of magical power and in excellent
superknowledge,
Your sense faculties are trained in strengths and liberation,
And you have internalized the conduct for all sentient beings—
I pay homage to you, ocean of unequaled wisdom. {19}
- 1.28 “Bhagavān, supreme one among men,
You know the mindstreams of sentient beings very well,
What their conduct is, and how their karma arises.
You know by which methods they will be liberated. {20}
- 1.29 “And you eliminate desire and hatred, which have ignorance as their
origin,³⁰
And which causes sentient beings go to the three lower realms.
You know the karma by which they may go to the higher realms—
The right and the wrong karma performed by living beings. {21}
- 1.30 “You know all the sugatas—
Those who were benefactors for the world in the past,
Those who are worshiped by gods and humans in the present,
And the future ones who will have perfected supreme virtues. {22}
- 1.31 “You know very well
The pure buddhafiels and the excellent retinues
Of bodhisattvas and śrāvakas,
And the lifespans of all the great sages. {23}

- 1.32 “You know how the Dharma will remain after you have entered nirvāṇa,
How the Victorious One’s relics will be praised,
And how the Dharma treasure will be preserved.
All of this is known by you, the most excellent of men. {24}
- 1.33 “Homage to you, Victorious One, ocean of wisdom,
Who has always—through the three times³¹—realized the wisdom of one
who has the ten strengths,
Who has no obscurations,
And who is not attached to any phenomenon. {25}
- 1.34 “There is no one equal to you, let alone anyone superior.
Your body is thoroughly adorned with the buddha marks,
Like the sky adorned with stars.
I pay homage to you, the supreme one among men, supreme sage. {26}
- 1.35 “Even your bodily form is unequalled and captivating,
Outshining beings, including the gods.
Brahmā, Śakra, and the Akaniṣṭha gods
Do not seem beautiful in your presence. {27}
- 1.36 “You are stainless like the golden mountain,
And the hair³² on your head, glossy and smooth, spirals clockwise.
The uṣṇīṣa on your head produced by your extensive merit
Shines vividly like Mount Meru, the king of mountains. {28}
- 1.37 “The beautiful hair tuft between your eyebrows
Radiates myriad light rays. [F.230.b]
Your eyes, with which you regard beings with compassionate intent,
Are as captivating as the blue lotus. {29}
- 1.38 “Your face, O guide,
Is as bright as the full moon in the clear sky.
People cannot get enough of seeing you—
I pay homage to the supreme one among men with the handsome face. {30}
- 1.39 “Your gait is like that of a goose, of a peacock,
And that of the king of deer.
Walking slowly like a confident elephant, you cause the earth to tremble.
I pay homage to you, one who is steadfast in the ten strengths and firm
observance. {31}
- 1.40 “The fingers on your hands are long, round, beautiful,

- And adorned with webbing in between, and your fingernails are the color of
pure copper.
When you stand up, your hands reach your knees.
I pay homage to you, whose body is of golden color. {32}
- 1.41 “When walking, you adorn the ground with beautiful footprints,
Embellished with the marks of wheels.
Ripened by the light rays shining from your footprints,
People go to the gods’ realm upon their deaths. {33}
- 1.42 “King of the Dharma, bestower of the seven riches,
Benefactor of the Dharma, having a tamed mind,
You teach beings through your Dharmic conduct.
I pay homage to the guide, master of the Dharma. {34}
- 1.43 “Your armor of loving kindness, your supreme sword of mindfulness,
Your bow of discipline, and your arrows of insight and skillful means
Completely destroy the enemies—
Afflictions that increase the craving for birth, death, and existence. {35}
- 1.44 “Having gone beyond, you liberate myriad beings;
Being liberated, you liberate the world from its chains.
You also show the path that is delightful and without sickness,
And on which the sugatas go to a state of peace. {36}
- 1.45 “Out of compassion, you teach
This unconditioned peaceful supreme state,
In which there is neither birth nor death,
Nor the occurrence of suffering from deprivation. {37}
- 1.46 “May beings become completely enlightened through the merit
I have gathered by praising the Victorious One,
Who has crossed over to the other side through having mastered all
phenomena,
Who is the great sage, the supreme one in this world.” {38}
- 1.47 Then, having praised the Bhagavān with these verses, the venerable
Rāṣṭrapāla joined his palms. [F.231.a] Rising from his seat, he draped his
upper garment over one shoulder and placed his right knee on the ground.
He then bowed toward the Bhagavān with joined hands and made a request
to the Bhagavān, “If you, Bhagavān, allowed me the opportunity to approach
you with a question, I would like to ask you, the bhagavān, the tathāgata,
the arhat, the perfect and complete Buddha, about certain issues.”

- 1.48 Having thus been petitioned, the Bhagavān said to the venerable Rāṣṭrapāla, “Rāṣṭrapāla, ask whatever you like! I will please your mind by clarifying whatever questions you may have.”
- 1.49 Having said these words, the venerable Rāṣṭrapāla asked the Bhagavān, “Bhagavān, how many qualities has a bodhisattva mahāsattva—one who obtains the excellence of all qualities and virtues, who obtains knowledge not depending on others, who gains swift insight, who obtains the ascertainment of eloquence, who obtains illumination, who realizes omniscience, who causes beings to ripen, who eliminates doubt, who eliminates desire, who obtains the ascertainment of omniscience, who is skillful in guiding beings, who acts as he speaks, whose speech is based on genuine intentions, who is skillful in dealing with all sentient beings, who attains the recollection of the Buddha, who asks all questions, who retains all Dharma teachings, and who swiftly obtains omniscience?”
- 1.50 Then the venerable Rāṣṭrapāla uttered the following verses:
“May the supreme one among men, the Victorious One,
Give me a precise discourse, an ocean of wisdom,
On how to properly ascertain
The conduct of a bodhisattva, which arises from truth. {39}
- 1.51 “You are like a body of perfectly pure gold. [F.231.b]
You are an excellent being who has accumulated supreme merit.
You are the refuge, the place of rest, and the protector—
Explain to me today the stainless, supreme conduct of a bodhisattva. {40}
- 1.52 “How does one obtain the inexhaustible wisdom,
The source of retention, of immortality, and of enlightenment?
How is the ocean of insight purified,
By which means you eradicate people’s doubts? {41}
- 1.53 “While wandering in saṃsāra for many millions of eons,
You never grew discouraged—
Even when looking at the world, troubled by sufferings—
And performed virtue for its sake. {42}
- 1.54 “Please explain the pure buddhafiield, the excellent retinue,
The supreme lifespan, the excellent field itself,
The unsurpassed discourse for the benefit of sentient beings,
And the stainless conduct of a bodhisattva. {43}
- 1.55 “You, one who conquers Māra, who purifies wrong views,
Who dries up craving, who causes the attainment of liberation,

- Jewel among sentient beings, please teach the supreme conduct,
So that the way of the Dharma will not be forgotten. {44}
- 1.56 “You, one who is endowed with excellent appearance, wealth, and
eloquence,
Who satisfies the assembly with a gentle voice,
And who satisfies the world like a rain cloud—
O Sugata, thoroughly reveal the experiential sphere of buddhas. {45}
- 1.57 “You, one who speaks with a pleasant voice like that of the kalaviṅka bird,
Who—with a melodious Brahmā voice—destroys vile thoughts,
As this Dharma-seeking assembly has gathered,
O Lord, satiate us with the taste of the ambrosia. {46}
- 1.58 “I long for supreme, excellent enlightenment,
And it is inappropriate to turn away those longing for the Dharma.
Now is the time for teaching, O guide;
The time has come to proclaim, O excellent jewel. {47}
- 1.59 “I hope for enlightenment, O Sage!
The Victorious One truly understands my intentions.
I am not deceiving the Victorious One; I am genuinely interested!
Please explain the genuine conduct.” {48}
- 1.60 Having thus been petitioned, the Bhagavān said the following to the
venerable Rāṣṭrapāla: “You are right, Rāṣṭrapāla! You, Rāṣṭrapāla, have gone
forth for the benefit of many living beings. And it is good that you,
Rāṣṭrapāla, [F.232.a] have well considered this topic you queried Tathāgata
about, for the happiness of many people, for the sake and benefit of gods
and men, and so that I will take care of the bodhisattva mahāsattvas present
and future. Therefore, Rāṣṭrapāla, listen closely and keep it in your mind! I
will explain it to you.” The venerable Rāṣṭrapāla answered, “Very well,
Bhagavān!” and as he listened carefully to each of the Bhagavān’s words,
the Bhagavān uttered the following words to him:
- 1.61 “Rāṣṭrapāla, a bodhisattva mahāsattva endowed with four qualities attains
the following types of purity. What are these four? They are making efforts in
accordance with beings’ aspirations and highest intent, being impartial
toward all sentient beings, meditating on emptiness, and acting just as one
speaks. Rāṣṭrapāla, if bodhisattva mahāsattvas are endowed with these four
qualities, they will attain purity. This is how it is. In this regard, the following
is said:
- 1.62 “Those endowed with infinite wisdom
Always possess diligence out of sincere intentions.

- Having a mind that does not turn away from the path to enlightenment,
They are neither deceitful, nor rigid, nor deceptive. {49}
- 1.63 “Seeing the suffering of beings without a protector,
Afflicted by birth, sickness, old age, and death,
They excellently prepare a Dharma boat
To rescue sentient beings from the ocean of existence. {50}
- 1.64 “Gentle ones with equanimity toward all sentient beings
Look at beings as if they were their only son;
‘I will free all of them’—
Such is the intention of supreme persons. {51}
- 1.65 “They always perfectly understand emptiness,
That there is neither self nor sentient being,
And that the conditioned is like an illusion or a dream.
The childish, not being skilled, are confused about these things. {52}
- 1.66 “The skilled ones strive,
And fully abide by what they say.
The sons of the victorious ones are always tamed, peaceful, without faults,
And delighted in the path to enlightenment. {53} [F.232.b]
- 1.67 “Rāṣṭrapāla, there are four influences that inspire bodhisattvas. What are
these four? They are attaining retention, finding a spiritual friend, being
receptive to the profound Dharma, and the correct application of completely
pure discipline. Rāṣṭrapāla, these are the four influences that inspire
bodhisattvas. This is how it is. About that, it is said:
- 1.68 “Those of great renown possess retention,
By which they behold the supreme Dharma that all buddhas have
proclaimed.
Because they never lose it, their intellect increases.
They possess wisdom, lack attachment, and have mastered all qualities. {54}
- 1.69 “They have found a spiritual friend who causes the branches of
enlightenment to grow.
The guides show them the supreme path for progress.
They do not attend to nefarious friends
But turn far away from them like from a scorching fire. {55}
- 1.70 “Once the heroes have heard the profound teaching on emptiness,
They never generate any view of a self, a sentient being, or a life force.

Their discipline is faultless, and they are endowed with a tame and peaceful mind.

Living beings are encouraged to take up the unsurpassable discipline of the Buddha as well. {56}

1.71 “Rāṣṭrapāla, these four are the qualities that cause delight in the bodhisattvas dwelling in saṃsāra. What are these four? Rāṣṭrapāla, seeing the Buddha is a quality that causes delight in the bodhisattvas dwelling in saṃsāra. Rāṣṭrapāla, hearing appropriate instructions is a quality that causes delight in the bodhisattvas dwelling in saṃsāra. Rāṣṭrapāla, complete abandonment of possessions is a quality that causes delight in the bodhisattvas dwelling in saṃsāra, and, Rāṣṭrapāla, being receptive to the Dharma of non-apprehension is a quality that causes delight in the bodhisattvas dwelling in saṃsāra. Rāṣṭrapāla, these four are things that cause delight in the bodhisattvas dwelling in saṃsāra. [F.233.a] This is how it is. About this, the following is said:

1.72 “In every lifetime, they see the perfect buddhas, the supreme ones among men,
Who fully illuminate the whole world with their splendor.
When seeking supreme, excellent enlightenment for the sake of liberating beings,
They abide in delight and devotion; thus, they worship the lord of men, the Victorious One. {57}

1.73 “They listen to the peaceful and harmonious Dharma from the guides.
Having heard it, they practice it with firm intention, steadily and properly.
Hearing the Dharma of non-apprehension, no doubt arises about the fact
That all things are without existence³³ and lack a self. {58}

1.74 “They fully renounce all their possessions and acquire nothing.
Conscious of having become beggars, their minds are very pleased.
They renounce everything—villages, kingdoms, lands, lives, children, and wives—
And their minds never waver. {59}

1.75 “Rāṣṭrapāla, bodhisattvas should have no concern for four things. What are these four? Rāṣṭrapāla, bodhisattvas should have no concern for living in households. Rāṣṭrapāla, having become renunciants, bodhisattvas should have no concern for gain or honor. Rāṣṭrapāla, bodhisattvas should not be concerned with becoming acquainted with householders. And Rāṣṭrapāla,

bodhisattvas should have no concern for their bodies or lives. Rāṣṭrapāla, for these four things bodhisattvas should have no concern. This is how it is. About this, the following is said:

- 1.76 “Having renounced the household with its boundless thicket of faults,³⁴ they never have any concern for wealth.
These gentle ones, endowed with such qualities, will take delight in the forest, with their senses under control.
Wherever they are, they will not draw close to women or men.
Like rhinoceroses, they dwell in solitude with a pure, immaculate, stainless intention. {60}
- 1.77 “They do not delight in profit, and do not feel disheartened if they receive nothing.
Having few desires, they take pleasure in bare necessities, and they have rejected deceit and hypocrisy.
Their minds endowed with diligence for the sake of sentient beings, they are steeped in generosity and spiritual discipline. [F.233.b]
Having perfected meditative absorption, diligence, and qualities, they strive for buddha wisdom. {61}
- 1.78 “Having no concern for either body or life, and having abandoned beloved relatives,
They steadily practice the path to enlightenment, with intention firm as a diamond.
Even if their bodies were cut into pieces, their minds would not waver.
Hoping for omniscience, they steadily exert themselves in diligence. {62}
- 1.79 “Rāṣṭrapāla, there are four things that cause bodhisattvas to be free from distress. What are these four? Rāṣṭrapāla, unimpaired discipline is something that causes bodhisattvas to be free from distress. Rāṣṭrapāla, not giving up life in the forest is something that causes bodhisattvas to be free from distress. Rāṣṭrapāla, following the four noble lineages is something that causes bodhisattvas to be free from distress. And Rāṣṭrapāla, obtaining great erudition is something that causes bodhisattvas to be free from distress. Rāṣṭrapāla, these four are things that cause bodhisattvas to be free from distress. This is how it is. About this, the following is said:
- 1.80 “Inducing desire for this genuine discipline of the buddhas,
Protecting flawless discipline like a precious jewel,
They do not think, ‘I am endowed with discipline and well restrained.’
And they always connect living beings to this very discipline. {63}
- 1.81 “Living in desolate forests at all times,

- They have no notion of either a self or a life force.
Perceiving all forms as being like grass, wood, or stone,
They see that there are neither attendants, nor wives, nor possessions. {64}
- 1.82 “They rejoice in the four noble lineages and lack deceit and hypocrisy.
Conscientious and resolute in mind, they fully engage in practice.
Constantly making effort in erudition and qualities,
They strive for the great power of the Sugata’s qualities. {65}
- 1.83 “Having seen the helpless wanderers defeated by birth, aging, and death
And oppressed by illness in this prison of existence,
They liberate beings from the waves of the ocean of existence
By preparing the boat of the peaceful, highest, and excellent Dharma. {66}
[F.234.a]
- 1.84 “There is no other refuge and protector for those
Who wander in the conditioned realms of the world.³⁵
‘I will completely liberate all those beings’:
For this reason, I make this aspiration prayer for the highest enlightenment.
{67}
- 1.85 “Rāṣṭrapāla, there are four points that bodhisattvas should know to be states
of noble ones.³⁶ What are these four? They are obtaining the higher realms—
that is to say, meeting with buddhas that appear; serving the gurus—that is
to say, tending to them with minds free from worldly concerns; taking
delight in remote dwellings—that is to say, without having concern for gain
or honor; and obtaining courage—that is to say, being receptive to the
profound. Rāṣṭrapāla, bodhisattvas should know that these four points are
states of noble ones. This is how it is. About this, the following is said:
- 1.86 “These resolute ones always live in wildwoods and ravines.
They never strive for gain in any way.
With minds free from desire, they are constantly endowed with courage.
They are skilled in the profound Dharma and free from mental elaboration.
{68}
- 1.87 “They serve the gurus continuously, uninterruptedly.
They act just as they speak.
They please an unfathomable number of sugatas.
They worship extensively for the sake of the wisdom of the victorious ones.
{69}
- 1.88 “The highest realm is for those of noble intent.³⁷
They have arrived at the forefront of gods and humans.

- They always lead sentient beings on the path to enlightenment,
And introduce them perfectly to the ten virtues. {70}
- 1.89 “Having heard of the Buddha’s qualities, they become delighted,
Thinking, ‘We will reach those shortly.’
Having awakened to immaculate, perfect enlightenment,
They think, ‘We will liberate billions of sentient beings from limitless
suffering.’ {71}
- 1.90 “Rāṣṭrapāla, there are four things that thoroughly purify the enlightened
conduct of bodhisattvas. What are these four? [F.234.b] The conduct of a
bodhisattva, for those whose minds are without hostility, is as follows: For
those who have abandoned hypocrisy, flattery, and extortion of property, it
consists in dwelling in the forest. For those who have renounced all
possessions, it consists in having no expectations concerning ripening. It
further consists in longing for the Dharma day and night, and in not looking
for the faults in those who teach the Dharma. Rāṣṭrapāla, these four are the
things that thoroughly purify the enlightened conduct of bodhisattvas.”
- 1.91 Then, the Bhagavān uttered the following verses:

“Longing for unsurpassable enlightenment,
Without rigidity, impurity, or a hostile mind,
They do not look for faults in anyone else.
They are without deceit, hypocrisy, or conceptualizing minds. {72}
- 1.92 “With the dangerous mentality of a householder, the root of suffering,
Some associate with bad people and stray far from the right path.
Those who seek liberation abandon it without hesitation;
They go forth and make the mountain solitude their home. {73}
- 1.93 “As they confine themselves to various remote forests,
They do not rely on making a profit from their knowledge.
They give regard neither to their bodies nor health.
And, poised like lions, they overcome their enemies. {74}
- 1.94 “Seeking wisdom for the sake of the path to enlightenment,
They are content no matter what happens.
And without leaving a trace, like a bird,
They do not linger anywhere in the world. {75}
- 1.95 “They stay alone like a rhinoceros,
And are fearless like a lion.
Like a deer they fear sticking to one place.

- They do not grow proud because of praise. {76}
- 1.96 “Upon having seen that this world has fallen into an abyss,
They strive to rescue it.
They think, ‘If I carefully practice virtue,
I, too, will become a protector of this world.’ {77}
- 1.97 “Striving for this conduct of the supreme ones among men,
With a friendly smile, they speak in a pleasant way.
Their minds are never troubled by the pleasant or unpleasant.
They remain without attachment, like the wind. {78}
- 1.98 “Confident in emptiness and in the absence of characteristics,
They conceive all conditioned phenomena to be like illusions.
Finding pleasure in peacefulness and self-restraint, and being open-minded,
They are always satisfied by the taste of ambrosia. {79} [F.235.a]
- 1.99 “Doing whatever it takes to accomplish the path to enlightenment,
They constantly purify their intent.
Seeking retention and eloquence,
They desire virtue and endure hundreds of sufferings. {80}
- 1.100 “Whoever exerts themselves will be delighted
Upon observing such bodhisattva conduct.
Whoever dislikes enlightenment
Is of inferior intellect and commits hundreds of faults.” {81}
- 1.101 “Rāṣṭrapāla, there are four pitfalls for bodhisattvas. What are these four?
Rāṣṭrapāla, disrespect is a pitfall for bodhisattvas. Rāṣṭrapāla, being
ungrateful and dishonest is a pitfall for bodhisattvas. Rāṣṭrapāla, attachment
to gain and honor is a pitfall for bodhisattvas. Rāṣṭrapāla, obtaining gain and
honor by means of hypocrisy and flattery is a pitfall for bodhisattvas.
Rāṣṭrapāla, these four are the pitfalls for bodhisattvas.”
- 1.102 Then, the Bhagavān uttered the following verses:

“They never have respect
For the noble gurus or their parents.
They are ungrateful and dishonest;
Never curbing their behavior, they are deluded. {82}
- 1.103 “Always being attached and clinging to gain,
They enjoy cheating and dishonesty.
Those who keep moral observances in any way they like
Say, ‘There is no one like me!’ {83}

- 1.104 “They are hostile toward each other;
Always eager to find faults.
They rejoice in farming and trading.
They are very far away from having the qualities of an ascetic. {84}
- 1.105 “Not restraining themselves in this manner in the future,
They will be very far away from the qualities of a monk’s discipline.
By exposing faults out of rancor and jealousy,
They will cause the Dharma to decline. {85}
- 1.106 “They are always very far from the path to enlightenment.
They are very far from the treasure of the noble ones.
Having abandoned the excellent noble path,
They will wander in the five realms of existence.” {86}
- 1.107 “Rāṣṭrapāla, there are four things that obstruct the enlightenment of bodhisattvas. [F.235.b] What are these four? Rāṣṭrapāla, laziness is something that obstructs the enlightenment of bodhisattvas. Rāṣṭrapāla, lack of faith is something that obstructs the enlightenment of bodhisattvas. Rāṣṭrapāla, pride is something that obstructs the enlightenment of bodhisattvas. Rāṣṭrapāla, entertaining jealous and avaricious thoughts when others are honored is something that obstructs the enlightenment of bodhisattvas. Rāṣṭrapāla, these four are the things that obstruct the enlightenment of bodhisattvas.”
- 1.108 Then, the Bhagavān uttered the following verses:

“Lacking faith, being lazy, and always deluded,
They are self-conceited and constantly enraged.
When they see a monk who is always patient and exerts himself,
They hit him with sticks as he leaves the monastery. {87}
- 1.109 “Feeling envy because others are honored,
Their minds are not at rest.
Being opportunity seekers and fault finders,
They think, ‘I will accuse the one who has faults.’ {88}
- 1.110 “They are far away from this teaching of mine;
They hate good qualities and are on their way to lower realms.
Having abandoned the teaching of the Victorious One,
They go to the extremely horrific, blazing lower realms. {89}
- 1.111 “Having heard about their bad conduct
And improper, exceedingly evil way of living here,³⁸

Always practice uninterruptedly the path to enlightenment.
Beware—you are sure to be reborn and suffer in the lower realms! {90}

- 1.112 “A buddha, a great sage who benefits the world,
Will appear only once in many millions of eons.
Now that you have arrived at this excellent and unique moment,
Renounce your carelessness if you desire liberation!” {91}
- 1.113 “Rāṣṭrapāla, there are four persons that a bodhisattva should not attend to.
Who are these four? Rāṣṭrapāla, a bodhisattva should not attend to a person
who is a nefarious friend. Rāṣṭrapāla, a bodhisattva should not attend to a
person who entertains an objectifying view. Rāṣṭrapāla, a bodhisattva
[F.236.a] should not attend to a person who abandons the true Dharma. And
Rāṣṭrapāla, a bodhisattva should not attend to a person who craves material
things. Rāṣṭrapāla, these four are the persons that a bodhisattva should not
attend to.”
- 1.114 Then, the Bhagavān uttered the following verses:

“Those who avoid nefarious friends
And turn to virtuous friends
Always progress on the path to enlightenment,
Like the waxing moon in the sky. {92}
- 1.115 “Those who seek the wisdom of a buddha
Always avoid, like a pot of poison,
Those who constantly cling to an objectifying view,
And who cling to self, vitality, and sustenance. {93}
- 1.116 “Those who desire to awaken to genuine enlightenment
Avoid, like a pot of vomit,
Those who reject the Dharma of the supreme ones among men,
Which is peaceful, passionless, and ambrosia-like.³⁹ {94}
- 1.117 “They do not associate with those
Who are attached to material things, bowls, and robes,
And who always seek to mingle with householders.
They avoid them like a pit of fire. {95}
- 1.118 “Those who wish to tame Māra,
To turn the excellent, unsurpassed wheel,
And to likewise accomplish the benefit of beings
Should avoid nefarious friends. {96}
- 1.119 “Those who desire awakening to genuine enlightenment

Abandon gain, pleasant and unpleasant,
As well as fame, calumny, jealousy, and ego,
And constantly seek the wisdom of a buddha.” {97}

1.120 “Rāṣṭrapāla, there are four things that result in suffering for bodhisattvas. What are these four? Rāṣṭrapāla, conceit due to knowledge is something that results in suffering for bodhisattvas. Rāṣṭrapāla, a jealous and avaricious mind is something that results in suffering for bodhisattvas. Rāṣṭrapāla, lack of devotion is something that results in suffering for bodhisattvas. [F.236.b] Rāṣṭrapāla, seeking out enjoyments based on knowing and enduring impure things is something that results in suffering for bodhisattvas. Rāṣṭrapāla, these four are the things that result in suffering for bodhisattvas.”

1.121 Then, the Bhagavān uttered the following verses:

“When the ignorant ones despise
Those who uphold the Dharma on earth
And are worshiped by all beings,
They will encounter limitless suffering. {98}

1.122 “These wicked ones—who are always filled with pride
And do not bow down to the gurus, the noble beings—
Look for riches
And always desire impure knowledge. {99}

1.123 “Those who have a negative mindset and are directed toward the three
lower realms
Have no devotion to the Buddha,
Dharma, and Saṅgha.
They are not devoted to training and practice. {100}

1.124 “Having transmigrated from here, the human abode,
These unskillful, foolish ones, through their actions,
Undergo suffering in the realms of hell, animals,
Or hungry ghosts. {101}

1.125 “The heroes of men, whose intelligence is a light for the world,⁴⁰
Who terminated suffering,
Abandon the paths toward lower realms,
And will always follow the path toward enlightenment.” {102} [B2]

1.126 “Rāṣṭrapāla, four things are fetters for bodhisattvas. What are these four? Despising others is a fetter for bodhisattvas. Engaging in meditation by worldly methods and forming notions about characteristics are a fetter for

bodhisattvas. Staying close to someone whose mind clings to everything, who lacks wisdom, and who is careless is a fetter for bodhisattvas. Associating with householders with mental attachments is a fetter for bodhisattvas. Rāṣṭrapāla, these four things are fetters for bodhisattvas.”

1.127 Then, the Bhagavān uttered the following verses: [F.237.a]

“Always despising others,
They constantly cultivate worldly meditative absorption.
They are fettered by all manner of false views,
Like the body of starving elephant stuck in a swamp. {103}

1.128 “Those whose fetter it is to associate with householders,
Who are always careless and cling to everything,
Who have given up wisdom, and whose intelligence is obscured
Are fettered by these improper ways of conduct. {104}

1.129 “Those who seek liberation from these horrors of suffering—
Birth, aging, death, and so on—
After casting away their vindictiveness and arrogance,
Always persevere on the path to enlightenment. {105}

1.130 “Having endured all this endless suffering,
Being without attachment to any kind of happiness,
And having abandoned all kinsmen, pleasant and unpleasant,
These firm ones become buddhas, free from wrongdoing. {106}

1.131 “They apply themselves to the six perfections, the spiritual levels, qualities,
Powers, faculties, and wisdom.
Having always been endowed with all qualities,
They become buddhas, free from the web of aging. {107}

1.132 “In the past, for an inconceivable number of eons,
I always practiced generosity, discipline, and observances,
In order to achieve the highest enlightenment for the sake of living beings.
Having abandoned my kinsmen, I lived happily. {108}

1.133 “I was always joyful in remote forests;
I fully purified my intent for the sake of enlightenment.
My diligence never waned, even occasionally,
As I sought⁴¹ the wisdom of great beings. {109}

1.134 “Once I beheld sentient beings, who are forced to wander
In the five realms, this prison of existence,
In that very moment I generated vast compassion

- And accomplished excellent⁴² enlightenment for the sake of the world.⁴³
{110}
- 1.135 “I sought supreme enlightenment for many eons
And gave up many things: my beloved sons, daughters, and wives,
My precious life, and exceedingly abundant lands,
Cities, riches, and crops. {111}
- 1.136 “I, the Sage, delighted in patience
In pleasant forests abundant with flowers, fruits, and water.
Even when King Kali⁴⁴ cut off my hands and legs,
My mind did not turn to anger. {112}
- 1.137 “Even when the king pierced me with a sturdy arrow,
When I was the sage called Śyāmaka, living in woods and caves,
Looking after my old guru, [F.237.b]
My mind did not generate harmful thoughts. {113}
- 1.138 “For the sake of excellent teachings, I jumped off a cliff
Without being concerned for my body.
For the sake of the causes for supreme enlightenment,
I disregarded body and life. {114}
- 1.139 “For the sake of the lives of a tigress and her cubs,
I satiated the tigress by sacrificing my body.
From the heavens, hosts of gods⁴⁵ proclaimed,
‘Excellent, great being with firm effort!’ {115}
- 1.140 “When wandering through former existences, I was
A young brahmin who took great delight in generosity;
I dried up an ocean for the sake of jewels,
And obtained the jewels, with which I delighted sentient beings. {116}
- 1.141 “At the time when I was
The widely renowned King Sutasoma,
I quickly freed a hundred kings who were about to be killed,
Through a truthful deed. {117}
- 1.142 “Having seen a man who was poor and suffering,
I gave away my dear body to him.⁴⁶
Thus, he gained wealth; he was made rich by me.
At that time, I was King Sarvadada. {118}
- 1.143 “When I was that king,
Having seen a pigeon coming for refuge,

- I even cut flesh from my own body.
I gave away my own body; I gave it fearlessly.⁴⁷ {119}
- 1.144 “Formerly, when I was King Kesarin,
Even though all sorts of unequaled medicines were produced
By the best physicians for me,
Sacrificing my own life, I handed them over to others. {120}
- 1.145 “When formerly practicing for the sake of the world,
At the time when I was prince Sudaṃṣṭra,
I abandoned my loyal wife Madri,
As well as my son and daughter, being unattached and unconcerned. {121}
- 1.146 “Formerly, when I was Uttaptavīrya,
I endured eighty-four thousand years
Of hardship,
And I renounced wealth and glory in the past. {122}
- 1.147 “When I was prince Vimalatejas,
Setting fire to my body with supreme devotion
Before a stūpa containing the relics of the Victorious One,
I offered it to those who possess the ten strengths. {123}
- 1.148 “When I was King Candraprabha,
Raudrākṣa became enraged;
And as he demanded my head, [F.238.a]
I cut it off and offered it to him. {124}
- 1.149 “When I was Puṇyasama,
I supplied for the benefit of living beings
Copious quantities of various kinds⁴⁸ of medicine
At all the arched gates on streets leading into villages and cities. {125}
- 1.150 “While practicing in former existences,⁴⁹
At the time when I was King Śubha,
I turned away from thousands of beautiful women,
Whose bodies were adorned with gold and pearls. {126}
- 1.151 “Formerly, when I was
King Ratnacūḍa,
I gave away my most glorious crown,
Adorned with flowers, gold, and supreme incenses. {127}
- 1.152 “Formerly, when I was King Dhṛtimān,
I even gave away my hands and feet,

- Which were smooth and tender like soft cotton,
And like slender lotus petals. {128}
- 1.153 “When I was the captain Siṃhala,
I completely subjugated hundreds of merciless,
Extremely frightful, and fierce demonesses,
And thus appeased the people on Badara Island. {129}
- 1.154 “When I was Sunetra,
I liberated five hundred childish and lustful traders
Whose obscured minds
Perceived demonesses as young ladies. {130}
- 1.155 “When I was Puṇyaraśmi,
I abandoned forty million ladies,
With figures like apsarasas,
And became a renunciate for the sake of the Victorious One’s teaching. {131}
- 1.156 “When I practiced for the benefit of sentient beings
As King Kāñcanavarṇa,
I gave away my great
Webbed fingers. {132}
- 1.157 “When I was King Utpalanetra,
I gave away my eyes, colored like beautiful blue lotuses,
Charming and delightful,
For the sake of the world. {133}
- 1.158 “When I was Keśava, king among physicians,
Seeing a woman whose beauty and intelligence had vanished,
Afflicted by the separation from her husband,
I liberated her out of compassion. {134}
- 1.159 “When I was Sarvadarśin in a former existence,
Seeing an ill man stricken by disease,
I even gave my own blood, [F.238.b]
And freed that man from sickness. {135}
- 1.160 “When I was the king called Kusuma,
I removed a bone from my body
And gave the marrow to someone emaciated by disease.
I never forsake sentient beings. {136}
- 1.161 “When I was King Arthasiddhi,
I gave away my whole treasury,

- And abandoned my agreeable and pleasant life.
I liberated an impoverished man. {137}
- 1.162 “When I was King Āśuketu,
Longing for enlightenment for the benefit of the world,
I gave away both lotus-like hands,
Marked with wheels, without being concerned. {138}
- 1.163 “When I was King Sarvadarśin,
I was compassionate and wished to benefit sentient beings.
I relinquished even the four continents,
Which were crowded with men and women. {139}
- 1.164 “When I was princess Jñānavatī,
I cut off my soft, tender, stainless-white thigh
With a delighted and joyful mind.
I gave my own flesh and blood. {140}
- 1.165 “When I was lady Rūpyāvātī,
Having seen a woman tormented by hunger and thirst,
I gave away both my lovely,
Golden breasts, well rounded⁵⁰ and very youthful. {141}
- 1.166 “When I was King Viśrutaśrī,
I abandoned many things that are difficult to abandon:
Exceedingly delightful ornaments,
Copious jewels, clothes, and chariots. {142}
- 1.167 “When I was prince Kṛtajña,
I rescued an ungrateful man from the ocean.
He took my eyes to steal my jewels;
Yet I was not angry. {143}
- 1.168 “When, in a former existence, I was a lizard who desires ants,
Being apprehensive about killing ants,
I was not concerned about my excellent body and sacrificed it.
At that time my mind was unwavering. {144}
- 1.169 “When I was leading a life as a partridge,
I always rejoiced in serving elderly people,
And I greatly rejoiced in offering service and showing respect.
I harbored no pride or arrogance. {145}
- 1.170 “For the sake of someone who had come for refuge,
Cultivating compassion, I sacrificed my body.

- Even though, as a monkey, a hunter had pierced me with arrows,
I did not abandon that man. {146} [F.239.a]
- 1.171 “When I was under the king’s power,
I was mindful of my elderly elephant mother.
As my body withered, I lost my appetite, even for delicious food.
At that time I, the elephant, became liberated. {147}
- 1.172 “On snowy mountains, difficult to cross, I was king of the bears.
Even though the man whom I protected for seven days
Surrendered me to a hunter,
At that time, I did not feel rage. {148}
- 1.173 “I was an elephant, as white as snow or jasmine,
Intent on supreme⁵¹ enlightenment and seeking the qualities of a buddha.
Even though I was pierced by a poisonous arrow,
I was not enraged upon surrendering my excellent tusks. {149}
- 1.174 “When I was immersed in loving kindness
As a young partridge roaming the woods on Khaṇḍaka Island,
A wildfire died out by my merely gazing at it,
And the host of gods scattered flowers. {150}
- 1.175 “When I was a deer, I saved someone
Who was carried away by the waves of the Ganges.
That person led a hunter close to me,
Yet I did not become angry at him. {151}
- 1.176 “When I took rebirth as a turtle and rescued five hundred helpless
merchants
Who were lost in the middle of the sea,
I practiced loving kindness,
Even though they killed me, driven by hunger. {152}
- 1.177 “Formerly, when I was a fish swimming through the water,
While training in the conduct of enlightenment,
I sacrificed my body, which was devoured by one hundred thousand
animals,
In order to benefit sentient beings. {153}
- 1.178 “When I was Prāṇakusaumya,
Seeing the world tormented by a hundred types of illness,
I transformed my body into medicine
And established sentient beings in happiness, healing their diseases. {154}

- 1.179 “When I was a lion, king of wild animals, with strength and compassion,
Even though I was pierced by an arrow,
I did not become angry.
At that time, I generated loving kindness toward my murderer. {155}
- 1.180 “Formerly, when I was the king of horses, white like conches and frost,
Living at seaports,
I rescued merchants trapped by demonesses
By generating love and compassion. {156}
- 1.181 “When practicing the conduct of enlightenment for the sake of living beings,
At the time I was a kuṇāla bird.
Having relinquished sensual pleasures and numerous wrongdoings,
[F.239.b]
I did not fall under the power of females. {157}
- 1.182 “When I was a hare, living in a thicket in the woodlands,
I taught good conduct to the assembled hares.
For the sake of a sage who was living in his hermitage, oppressed by
hunger,
I even gave away my body. {158}
- 1.183 “When I was a parrot in a tree full of flowers and fruits,
Even though the tree dried up, I did not abandon it.
When Śakra saw my gratitude at that time,
He made that tree bountiful again. {159}
- 1.184 “When I was the king of the monkeys,
The king of the nāgas conquered the country,
And having seen a group of monkeys being harmed,
I liberated them from their fear of the nāga king. {160}
- 1.185 “Formerly, when I was a parrot,
I was seized by a man when I grabbed rice for my parents.
He then asked, ‘Parrot, why do you take my rice?
Don’t you understand that this destroys these ripe crops?’ {161}
- 1.186 “The parrot said, ‘Good man! Please listen!
I did not take your rice out of thievery,
But to feed my aged parents.
I took the rice for them, out of compassion. {162}
- 1.187 “ ‘In the beginning, when you were sowing the seeds,
I heard you saying,

- “I will give a portion of the rice to all living beings.”
Therefore, I am not stealing.’ {163}
- 1.188 “ ‘Very well, parrot! Take the rice as you please!⁵²
Such devotion is rare even among humans.
It seems you are the human; I am the animal here.
How great that you are so disciplined, peaceful,⁵³ and well restrained.’ {164}
- 1.189 “Searching for immaculate, excellent enlightenment,
When I trained in the past, in a hundred ways difficult to navigate
Such as these,
My mind was not discouraged. {165}
- 1.190 “Neither within⁵⁴ nor without
Is there anything that I have not sacrificed.
Thus I practiced discipline, patience, effort,
Meditative absorption, skillful means, and insight. {166}
- 1.191 “Flesh and skin, as well as marrow and blood—
All this I offered from my own body.
When I was roaming remote places and caves,
I allowed my body to dry up. {167}
- 1.192 “The victorious ones taught the path of renunciation,
Which they adhered to themselves.⁵⁵
I always exerted myself on this path of renunciation.
In former lives, I always took this path. {168}
- 1.193 “Such was the vast extent of firm observance [F.240.a]
I adhered to at the time when I was practicing.
Having heard about this and about my conduct,
Some monks do not want to hear even a single word of Dharma. {169}
- 1.194 “Upon hearing it,
They mock this teaching.
Defeated by food and sex,⁵⁶
They are constantly overpowered by torpor, and are deceitful like crows.
{170}
- 1.195 “Never noble, they are hostile toward the Dharma.
They disparage the teachings and are devoid of qualities.
When they hear the peaceful Dharma,
They say, ‘This was not spoken by the Victorious One.’ {171}
- 1.196 “My teacher was an ocean of knowledge.

- He was very learned and the best proponent.
 He refuted their claim
 That this is by no means the word of the Buddha. {172}
- 1.197 “Moreover, he had an old guru
 Of unfathomable qualities.⁵⁷
 That person also exclaimed, ‘Don’t adopt this!
 Do not engage with it! This is wrong!’ {173}
- 1.198 “Some say,⁵⁸ ‘Where it is taught that a self does not exist,
 That there is no life force, and no person of any kind at all,
 There, the stress of striving to practice moral discipline
 And to observe one’s vows becomes pointless. {174}
- 1.199 “ ‘If there were a Mahāyāna
 In which no self, no sentient beings, and no humans existed,
 It would be useless to exert myself in it,
 Since it would accept neither a self nor sentient being.’ {175}
- 1.200 “These self-fabrications,⁵⁹ concocted in their own minds
 By those similar to evil-minded people and wicked heretics—
 These words would never be taught by the Victorious One
 In the midst of the assembly of monks.” {176}
- 1.201 “There are monks
 Who are devoid of embarrassment, shame, and modesty,⁶⁰
 Very impudent like crows, agitated and enraged,
 And consumed by jealousy, pride, and vanity regarding my teaching. {177}
- 1.202 “Waving their hands and feet,
 They adjust their robes,
 Draping them like a shawl,⁶¹ and drunk on beer and haughtiness,
 They wander through the town and households. {178}
- 1.203 “Having taken up the victory banner of the Buddha,⁶²
 They perform services for members of households.
 Having abandoned this teaching—an accumulation of good qualities—
 They always carry letters with them.⁶³ {179}
- 1.204 “They keep cows, horses, donkeys, and cattle, [F.240.b]
 And have male and female servants.
 Their minds are occupied with agriculture and trade,
 And they will never be noble. {180}
- 1.205 “For them, not a single ignoble word goes unsaid,

- And there is no action that they are ashamed of.
For them, the properties of the stūpa trust and of the Saṅgha
Are the same as their personal property. {181}
- 1.206 “Seeing monks rich in qualities,
They do not praise them.
Having become involved in roguery and lapses in discipline,
They nonetheless declare ‘women are terrifying and unbearable.’⁶⁴ {182}
- 1.207 “A householder is not attracted to pleasures
To the same extent as these renunciates!
Like householders they end up having wives,
Sons, and daughters. {183}
- 1.208 “In households where they are venerated
With robes, food,⁶⁵ and riches,
They grow enamored of the wives.
Never noble, they fall under the influence of afflictions. {184}
- 1.209 “They constantly tell the householders,
‘One should not attend to these pleasures,
For they cause one to fall into the realms of⁶⁶ animals, hungry ghosts, or hell
beings.’
However, they themselves are neither disciplined nor calm. {185}
- 1.210 “Just as they themselves are undisciplined,
So the assembly of their disciples completely lack discipline.
They spend their days and nights
Talking about food and sex. {186}
- 1.211 “They pander to the congregation of students,
Not to help them attain noble qualities, but to receive their services.
They are surrounded by the assembly of their own students,
And think, ‘I will always receive offerings from these people!’ {187}
- 1.212 “They tell people,
‘I gather them out of compassion;
Never do I aim to receive services
From the assembly of students.’ {188}
- 1.213 “Many come to them, burdened by illness and leprosy,
Suffering from white spots⁶⁷ and repulsive to behold;
These monks, never noble,
Would ordain anyone who comes to them. {189}

- 1.214 “Bereft of both teaching and precepts,
They never strive toward the good qualities of monks;
They are neither householders nor monks!
They become destitute, like a charnel ground bereft of trees.⁶⁸ {190}
- 1.215 “They have no interest in the prātimokṣa, [F.241.a]
The trainings, or the Vinaya,
But impetuously follow their own will,
Like the chief of the elephants released from its iron hook. {191}
- 1.216 “They may dwell in the forests,
But their thoughts revolve around city life.
Always tormented by the fire of their afflictions,
Their minds are unsteady. {192}
- 1.217 “Forgetting all the Buddha’s qualities,
The trainings, practices, and skillful means,
They become filled with vanity, pride, and conceit,
And they fall into the terrifying Avīci hell. {193}
- 1.218 “They always take pleasure in stories about kings,
And greatly enjoy talking about thieves as well.
They take delight in visiting their relatives,
And think about them day and night. {194}
- 1.219 “Having forsaken meditative absorption and recitation,
They constantly toil in monastic affairs.
They scowl and grow attached to their dwelling.
Their retinue of disciples is undisciplined as well. {195}
- 1.220 “They say,⁶⁹ ‘I am the custodian of the monastery.
Things are done by me according to my agenda.
There will be room in this monastery
For monks who are in agreement with me.’ {196}
- 1.221 “They do not assemble those
Who are endowed with discipline and good qualities,
Who uphold the Dharma and exert themselves for the sake of living beings,
Always diligent in discipline and restraint. {197}
- 1.222 “They say, ‘This has been selected as my cell,
This one is my fellow monk’s,
And this one is my companion’s.
There is no place for you! Go!’ {198}

- 1.223 “They say, ‘Many monks are residing here.
The bedding has all been allotted to them.
There is no possibility of acquiring anything.
What will you eat here? Leave, monk!’ {199}
- 1.224 “No beds will be
Assigned to those good monks.⁷⁰
The rogue monks accumulate riches like householders;
They have copious possessions and attendants. {200}
- 1.225 “At a later time, when those sons of mine
Are despised on all sides,
They will remember my words
And reside in remote places and forests. {201} [F.241.b]
- 1.226 “Alas! Many monks overpowered by wealth
And averse to good qualities have appeared.
It will not be long before the teachings
Of the excellent Victorious One also disappear. {202}
- 1.227 “In future times, those endowed with discipline and qualities
Will be constantly despised.
Having left behind villages and cities of the kingdom,
They will dwell in forests.⁷¹ {203}
- 1.228 “Those who are divisive, treacherous, fond of quarreling,
And devoid of qualities will always be treated with respect.
They will be celebrated as teachers of the people
And consumed by pride and vanity. {204}
- 1.229 “In this way, my teachings, a treasure of qualities,
A mine containing all qualities, exceedingly delightful,
Will be destroyed by the defects
Of lapses in discipline, of envy, and of vanity. {205}
- 1.230 “In the final period, the teachings will be destroyed,
Becoming like a plundered mine of precious jewels,
A dried-up lotus pool,
And a broken jeweled sacrificial post. {206}
- 1.231 “In its final period, an unbearable time, the noble Dharma
Will have completely perished.
Undisciplined monks like these
Will be the destroyers of my teaching. {207}

- 1.232 “Those who rejoice in adhering to such conduct—
How could they exist in higher realms for long?
Having died and migrated from here, they will dwell in the realms of hungry
ghosts,
Animals, and hell beings. {208}
- 1.233 “They will experience limitless suffering,
Unbearable and severe, for many hundreds of years.
Even if they attain human bodies,
Suffering and pain will always be with them. {209}
- 1.234 “Those always engaged in such wrongdoings
Will be born blind, deaf, or one-eyed.
Their bodies will be constantly plagued by the white spot disease,
Disgusting everyone who sees them. {210}
- 1.235 “As for those engaged in such despicable conduct,
No one will place their trust in them,
No one will believe their words,
And they will always be despised. {211}
- 1.236 “Tormented by hundreds of diseases and sufferings,
Attacked with weapons, sticks, and clods of earth,
And greatly tormented by fear of hunger and thirst, [F.242.a]
They will always be insulted by others. {212}
- 1.237 “Hearing about such limitless sufferings,
The gentle ones abandon their wrongdoing.
One should always engage in good conduct,
Or else one will later have regrets. {213}
- 1.238 “Those who cherish the Buddha, the noble assembly,
The trainings, and the qualities of spiritual practice
Should abandon their relatives, acquisitions, and reputations
And constantly exert themselves accordingly. {214}
- 1.239 “Know⁷² that conditioned things are like an illusion,
Perishable, and like a dream,
That you will soon be deprived of every pleasure,
And that there is nothing permanent here. {215}
- 1.240 “Constantly apply yourself to and strive for
The perfections, the bodhisattva levels, and the strengths.
So long as you have not attained supreme enlightenment,

You should never slacken in your diligence.” {216}

1.241 *Conclusion of the first chapter: “The Introduction.”*

1.242 “Rāṣṭrapāla, persons who have boarded the bodhisattva vehicle will generally make the following mistakes: Those without diligence will worship those without diligence; the deceitful will worship the deceitful; and the ignorant ones will think that the ignorant ones⁷³ should be respected. They will take pleasure in material things and have numerous attachments. They will envy households, be deceitful, talk nonsense like crows, be hypocritical, and attach importance to relatives. They will enrich themselves by means of praising each other, and they will enter villages to gain profit—not for the sake of assisting beings, or out of kindheartedness. They say,⁷⁴ ‘How can others, those ignorant ones who consider themselves to be knowledgeable, have an opinion about me, the learned one endowed with virtuous qualities?’

1.243 “Thus, they make claims to being knowledgeable. They are not—similarly, they do not make any effort. They will be like broken vessels, looking for mistakes in one another, their practice corrupted. They will be ignorant and lazy. Because of their mutual collaboration in reciting broken Dharma together, [F.242.b] they will give little thought to understanding, while fancying their own ideas. They will be unremittingly hostile⁷⁵ and filled with ill will, and they will train others in their teaching by advising them with inappropriate discourse.⁷⁶ They will not be fond of asking questions and will not be interested in listening to the Dharma. Through improper conduct, they will take rebirth in poor households. Renouncing their lives in poor households, they will pretend to take pleasure in this teaching, only for the sake of profit. They will not even confess their faults, let alone realize wisdom. Rejecting the good qualities of the buddhas, they themselves will claim to be ascetics—merely for the sake of public reputation and profit.

1.244 “Rāṣṭrapāla, I cannot say that such people have even the acceptance that accords with reality,⁷⁷ let alone the wisdom of the buddhas. If even the higher realms are far away for them, how much more so is enlightenment?

1.245 “Rāṣṭrapāla, I speak of eight things that cause obstacles to enlightenment for persons like those. What are these eight? Taking rebirth in the three lower realms, taking rebirth among people of the borderlands, taking rebirth in poor households, taking rebirth in low-caste families, being ugly and blind, associating with nefarious friends, having many diseases, and dying without relinquishing distress. Rāṣṭrapāla, I say that these eight things cause obstacles to enlightenment. Why is that?

- 1.246 “Rāṣṭrapāla, I do not speak of the enlightenment of someone who acknowledges it only verbally. I do not speak of the completely pure conduct of someone who is hypocritical. I do not speak of the conduct conducive to enlightenment of someone who is deceitful. I do not speak of buddha worship of someone who attaches importance to worldly concerns. I do not speak of the completely pure insight of someone who is conceited. I do not speak of the removal of doubt of someone who has faulty knowledge. I do not speak of the completely pure intention of someone who is avaricious. I do not speak of retention in the case of someone who has little diligence. I do not speak of the attainment of the higher realms of someone who does not seek pure qualities. [F.243.a] I do not speak of the completely pure body of someone who envies households.
- 1.247 “I do not speak of meeting the Buddha in the case of someone whose noble path⁷⁸ is contrived. I do not speak of the complete purity of speech of someone who is attached to a household. I do not speak of the complete purity of mind in the case of someone who is not respectful. I do not speak of the longing for the Dharma in the case of someone who is unrestrained. I do not speak of the quest for the Dharma in the case of someone who is overly concerned with body and life. Rāṣṭrapāla, I do not reproach even the six heretical teachers to the extent that I reproach those fools. Why is that? They speak in one way and act another. They deceive the whole world, including the gods.”
- 1.248 Then, the Bhagavān uttered the following verses:
- “Uncontrolled, wild, arrogant,
 Disrespectful, proud, overly attached,
 Overpowered by afflictions, cold hearted, and preoccupied with wealth—⁷⁹
 Such people are very far away from enlightenment. {217}
- 1.249 “For someone who is overpowered by attachment, laziness increases;
 For someone who is overpowered by laziness, faith is destroyed;
 For someone whose faith is lost, discipline is destroyed;
 And for someone who has lapsed in discipline, the chance of⁸⁰ the higher
 realms is destroyed. {218}
- 1.250 “Since such people have become poor, they become renunciants.
 Having received adulation, they then escape poverty.
 It is as if they have thrown away a load of gold
 And taken up a load of grain. {219}
- 1.251 “Bent on making profits, they go into the forest;
 Having gone there, they only seek garments and frequent their relatives.

- Having abandoned the excellences of superknowledge, knowledge, and
eloquence,
They repeatedly latch on to their relatives. {220}
- 1.252 “Due to their pride, such deluded ones⁸¹ choose
The lower realms, a condition among the unfortunate states,
Poverty, birth into a low-caste family,
Blindness, ugliness, and weakness. {221}
- 1.253 “Being in a condition devoid of character and proper conduct,
Their mindfulness is destroyed by recklessness and profiteering.⁸²
They fall into a great and terrifying abyss
From which there is no liberation for millions of eons. {222}
- 1.254 “If enlightenment were possible through profit-making in this life,
Even the likes of⁸³ Devadatta would attain enlightenment.
As birds are swept downward by violent winds,
So are the improper ones by attachment. {223} [F.243.b]
- 1.255 “Their merit is destroyed, they desire others’ wives,
Their discipline is impure, and they are morally bankrupt.
Those who have not obtained wisdom through the aspiration for
enlightenment
Are not inclined toward the teaching, as one is toward wood at a cremation
ground. {224}
- 1.256 “Bodhisattvas⁸⁴ aiming for enlightenment seek the buddha qualities,
But they do not dwell like someone in possession of liberation.
Just like a monkey stuck in an adhesive trap,
Such is the enlightenment of those overcome by pride. {225}
- 1.257 “Because I was aiming for enlightenment, for the sake of a single word of the
Dharma
I even gave away my own precious life.
Because those lacking diligence have abandoned this Dharma,
They are aimless and will veer away from the teaching. {226}
- 1.258 “Formerly, for the sake of the well-explained doctrine
I jumped into a deep abyss, blazing with flames.
After hearing it, I abided by it persistently, having abandoned
All pleasant and unpleasant things. {227}
- 1.259 “Listening to the manifold teachings, rich in good qualities,
Bodhisattvas never long for them.

How, then, could there be enlightenment for those who long for what is
opposed to the Dharma,
Like a blind person for whom there is no illuminated road?" {228}

1.260 "Formerly, Rāṣṭrapāla, at a time in the past, truly innumerable, innumerable, very long, inconceivable, incomparable, measureless, immeasurable eons ago, there appeared in the world the illustrious buddha known as Siddhārthabuddhi. He was a tathāgata, an arhat, a perfect and complete buddha endowed with perfect knowledge and conduct, a sugata, knower of the world, an unsurpassed guide of those to be trained, a teacher of gods and men. At that time, Rāṣṭrapāla, there was a king called Arciṣmān. Rāṣṭrapāla, King Arciṣmān ruled over a kingdom in Jambudvīpa extending over sixteen thousand yojanas. At that time, Rāṣṭrapāla, there were twenty thousand cities and ten billion households in Jambudvīpa.

1.261 "Rāṣṭrapāla, King Arciṣmān had a city named Ratnaprabhāsa, the capital where he lived. From east to west it was twelve yojanas in length, and from south to north it was seven yojanas in breadth. It was decorated with seven successive concentric outer walls made of the seven precious substances [F.244.a] and ornamented with painted checkered patterns. At that time, the beings' lifespans reached a hundred million years.

1.262 "Rāṣṭrapāla, king Arciṣmān had a son called Puṇyaraśmi, who had a beautiful body and was handsome, pleasant to look at, and magnificently endowed with a most excellent, splendid complexion. As soon as he was born, a thousand treasures of the seven precious substances manifested. In the king's court, too, manifested a treasury of seven precious substances that was about the height of ten men. Rāṣṭrapāla, as soon as young prince Puṇyaraśmi was born, all the beings of Jambudvīpa rejoiced. The prisoners were released from jail.

1.263 "Rāṣṭrapāla, young prince Puṇyaraśmi mastered all the worldly arts, as many as there are, in seven days. Then, Rāṣṭrapāla, in the middle of the night, the gods of the Śuddhāvāsa realm roused young prince Puṇyaraśmi saying, 'Young prince, be conscientious! Become skilled in the thorough analysis of impermanence! Young prince, the life of men is not long. You will have to depart from this life. Behold the other world with fear, and do not act in contradiction with your duties.' At that time, the gods also uttered the following verses:

1.264 " 'Young prince, beware of carelessness!
Beware of coming under the power of carelessness!
The sugatas praise the conscientious ones;
The sugatas scold the careless ones. {229}

1.265 " 'The gentle ones here who are conscientious,

- Who enjoy goodness and restraint, are not avaricious,
And are full of compassion and loving kindness toward all sentient beings,
Will before long become the supreme ones among men. {230}
- 1.266 “ ‘The sugatas of the past,
The present, and the future
Are all exalted due to their virtues. [F.244.b]
They remain solely on the path of conscientiousness. {231}
- 1.267 “ ‘For tens of millions of eons, they gave away
Food, drink, clothing, and meals,
As well as gold, silver, jewels, pearls, and ornaments,
Aiming for excellent enlightenment. {232}
- 1.268 “ ‘As they have joyfully given up their feet, hands, ears, and noses
To those asking for them,
With their intent perfected in terms of the qualities of enlightenment,
They will soon become the supreme ones among men. {233}
- 1.269 “ ‘Abandon the enjoyments of the kingdom, your beloved women,
And even all possessions,
And live in the forest, without desire,
Because conditioned things are like a spectacle on a stage, or an illusion.
{234}
- 1.270 “ ‘Life is unstable and always changing,
Fragile like a clay pot.
Like something borrowed and unending,
Young prince, it is without permanence and unpleasant. {235}
- 1.271 “ ‘In this life, when you fall into the lower realms,
Even your father and mother won’t be able to hold on to you.
Whatever virtuous or nonvirtuous deeds are done by men
Will always follow them at the end. {236}
- 1.272 “ ‘For many oceans of eons, you and beings have killed each other
Because of desire and without reason.
You have not helped anyone.
The hardship you are engaged in is useless. {237}
- 1.273 “ ‘Now that you seek the incomparable peace of enlightenment
For the benefit of the world, the highest spiritual level,
And now that your marrow, flesh, and skin are drying up,
Should you not exert yourself? {238}

- 1.274 “ ‘Rare is the appearance of a sugata;
Extremely rare is it to listen to the peaceful Dharma.
Zealously clearing away Māra’s armies,
You will attain buddha wisdom before long. {239}
- 1.275 “ ‘Always attend to virtuous friends,
And avoid nefarious friends.
Virtuous friends⁸⁵ always lead you to the virtuous path;
They always cause you to shun the wrong path. {240}
- 1.276 “ ‘Perfectly develop resolute effort;
Abandon the desire for body and life.
With a firm intention whose nature is like a vajra,
Devote yourself to this path of the Buddha. {241}
- 1.277 “ ‘When all the former supreme ones among men, the illuminators, [F.245.a]
Were seeking the best, unexcelled state,
They took pleasure in the experience of the forest.
You too should follow in their footsteps. {242}
- 1.278 “ ‘Always take pleasure in living in the forest;
Abandon father, mother, sons, dear friends,
And all others close to your heart,
Without craving for body and life.
Seek now the vast wisdom of the Sugata,
The supreme, unsurpassable message.’⁸⁶ {243}
- 1.279 “Rāṣṭrapāla, from then on, for ten years the young prince Puṇyaraśmi was never overpowered by drowsiness or torpor. He never laughed, never played, never enjoyed himself, and never engaged in sports. He never went to the pleasure groves, he was never excited to meet friends, and he never took pleasure in music. He never desired kingship, wealth, houses, or cities. Thus, he had no concern for anything, and was engaged in solitary reflection. Devoting himself to secluded contemplation, he contemplated, in a condition of utter helplessness, that the world is without essence and subject to destruction. He thought about meeting with unpleasant things and being separated from pleasant things, about how the childish are deceived, and that there is no enjoyment of pleasure in saṃsāra. He thought about the deceptive character of the enjoyments of kingship, and how one cannot be content with the enjoyments of existence. And he reflected upon ordinary persons, constantly in disagreement, thinking, ‘As I am in the

middle of childish ones, who are not diligent, I should spend my time in silence.' Alone, he stayed in silence. Pondering conscientiously, he abided alone, aloof from pleasurable things.

1.280 "Then, Rāṣṭrapāla, King Arciṣmān had a city built elsewhere, called Ratipradhāna, for the young prince's enjoyment. He constructed seven hundred streets running north and seven hundred running south. It was encircled on all sides by seven successive concentric outer walls made of the seven precious substances, adorned with nets of small bells, nets of pearls, and jeweled pillars. One thousand jeweled pillars were erected [F.245.b] at the arched gates to all the streets. Sixty thousand strings of jewels were fastened to all the jeweled pillars. In the four directions, ten million garlands of cymbals were tied to all the strings of jewels.⁸⁷ When they were stirred into motion by the wind, a sound arose like the pleasant melody of hundreds of thousands of musical instruments. At each arched gate to the streets were stationed five hundred girls, skilled in song and dance, in the prime of their lives, appropriate for the enjoyment of all the people.

1.281 "To all of them King Arciṣmān gave this command: 'Day and night you should truly please sentient beings who approach from the four directions with song, dance, and the sound of music. By every means, you should generate nothing but thoughts that please the young prince. Do not speak about anything else. Do not say anything unpleasant to sentient beings.

1.282 " 'At the arched gates leading to all the streets, food should be offered to those who long for food, drink to those who long for drink, and vehicles to those who long for vehicles. In addition to these things, they should be given all manner of clothing, fragrant substances, garlands, ointments, beds, cushions for their backs, basic necessities, unrefined gold, silver, jewels, pearls, beryl, shells, crystals, coral, gold and silver coins, elephants, horses, chariots, oxen, cattle, and adornments.' This abundance of precious objects was displayed to be enjoyed by everyone.

1.283 "At that time, in the center of the city, a house was built for the young prince's enjoyment. It was about one yojana in circumference, checkered with the seven precious substances, and adorned with hundreds of arched gates. On the inside a court was built, where forty million cushions were arranged for the enjoyment of the young prince. In the middle of that, a pleasure grove was created, filled with all sorts of flowering trees, fruit trees, and jeweled trees. [F.246.a] Rāṣṭrapāla, in the midst of this pleasure grove, a pond made of various kinds of precious substances was constructed. It was endowed with steps made of the four kinds of precious substances, namely, gold, silver, beryl, and crystal. One hundred eight lions' mouths were erected, through which scented water streamed into the pond. Also, through one hundred eight lions' mouths, water flowed out of that pond.

- 1.284 “Blue, red, pink, and white lotuses bloomed constantly. The pond⁸⁸ was completely encircled by jeweled trees and enriched by everlasting flowering and fruit trees. On the banks of this pond were planted eight hundred jeweled trees, and on all these jeweled trees were fastened strings of jewels. To each of these were fastened ten million garlands of cymbals. When they were stirred into motion by the wind, a sound arose like the pleasant melody of hundreds of thousands of musical instruments. To ensure that the young prince’s body was touched by neither earth nor dust,⁸⁹ a canopy of jewels was spread out above this pond.
- 1.285 “At that time forty million thrones, made of seven precious substances, were arranged in this court, and on each of the thrones were spread five hundred pieces of calico fabric.
- 1.286 “A throne was erected, fashioned out of the seven precious substances, about the height of seven men, where young prince Puṇyaraśmi was seated. In the middle of this, eight hundred and seventy million pieces of calico fabric were spread out. Everywhere at the base of the throne incense pots of agarwood perfumed the air. Three times per day and three times per night, flowers were scattered. The throne⁹⁰ was decorated with a golden covering. It was draped with golden lotuses. It was arrayed with nets of pearls and jewels, which shone with the splendor of precious jewels. Eighty thousand jeweled canopies were suspended. On every jeweled tree, a hundred banners were suspended. Throughout this pleasure grove, nine million nine hundred thousand lights of precious strings of jewels measuring about one yojana were placed. The whole world [F.246.b] was illuminated by their splendor.
- 1.287 “Rāṣṭrapāla, in this pleasure grove lived flocks of birds that spoke in human tongues, namely, parrots, myna birds, cranes, cuckoos, peacocks, geese, wild geese, kuṇāla birds, kalaviṅka birds, and partridges. When they spoke and sang, a sound came forth that satisfied the gods of the pleasure grove. For the young prince’s enjoyment, meals of five hundred flavors, replete with all sorts of tastes, were continuously arrayed. At that time, youths between the ages of sixteen and twenty years were rounded up from all the cities and led to this grove. Eight hundred million people, all of whom were learned in arts and crafts, in the worldly pleasures, and in acts of service, were led to this city.
- 1.288 “Ten million girls were offered to him by his parents, ten million by his relatives, ten million by people of the city, and ten million by all the kings. All of them had exclusively gorgeous bodies, ravishing and delightful. Moreover, they were all sixteen years of age, and skilled in singing, playing instruments, dancing, entertaining, and the ways of approaching men. They were all upright, youthful, and charming, with soft curves. They were honest

in speech, had smiling faces and skillful behavior, and were skilled in all arts. They were neither too tall nor too short, neither too thin nor too fat, and neither too fair nor too dark. Their breaths carried the scent of lotus flowers, and from their bodies emanated the fragrance of sandalwood. They appeared as brilliant as divine maidens, looking extremely attractive and singing melodious songs. Amidst them was seated young prince Puṇyaraśmi.

1.289 “With regard to these sounds of song and music, he gave rise to the thought, ‘Alas! [F.247.a] This great assembly is not friendly toward me and has appeared in order to destroy my virtuous qualities. I will not concern myself with them!’ At that time, just like a man who is about to be killed and is not surprised upon seeing his executioner, the young prince Puṇyaraśmi was not surprised when he saw those women. And he was not surprised to see his female companions in the city.⁹¹ During those ten years he thought, ‘I will become liberated from such an inhospitable assembly.’ And he pondered, ‘When will I lead a conscientious life, through which I can become liberated?’ Apart from generating such thoughts, he never grasped for the characteristic signs of form.

1.290 “Likewise, he did not grasp for the characteristics of sound, smell, taste, or touch.

“Then those girls said, ‘Your majesty, King Arciṣmān, the young prince does not engage in play, he does not enjoy himself, and he refuses to be courted.’ [B3]

1.291 “Then, Rāṣṭrapāla, King Arciṣmān, together with eighty thousand kings, went to young prince Puṇyaraśmi. Having arrived there, with tears running down his cheeks, his body trembled. Grieving, he tumbled to the ground. When he arose, he uttered the following verses to young prince Puṇyaraśmi:

1.292 “ ‘My only son, excellent jewel, look at me and speak!
Tormented by sorrow at home, I have fallen to the ground.
Tell me quickly, who has displeased you?
I shall punish them severely here and now. {244}

1.293 “ ‘Look at this city, pleasing like those of the gods,
That I have built⁹² here for your sake.
Tell me quickly which part of it is insufficient,
And I will present you today with riches like those of Śakra. {245}

1.294 “ ‘Look at this multitude of women like heavenly maidens,
With beautiful, lotus-like eyes, now lamenting and afflicted with grief.
Overcome your worries and frolic with them today!
Why do you sit here glumly like someone pierced by a thorn? {246} [F.247.b]

- 1.295 “ ‘They are skilled in the arts of pleasure and have melodious voices.
They know precisely the right times for singing and instruments.
The time for pleasing you has come, so do not mourn!
Why are you so downcast like a wilting lotus? {247}
- 1.296 “ ‘There is a pleasure grove with flowers, fruits, and tree branches full of
leaves,
Variegated and looming high like the Citraratha Grove of the gods.
Think about it—your youth has just begun.
Since this is the time for enjoyment, enjoy yourself here and now, my son!
{248}
- 1.297 “ ‘Your pond for bathing resembles even that of the gods.
It is blanketed with a forest of blue and pink lotuses.
The lotuses are also adorned with exquisite, intoxicated bees.
Think about that, my son—who would not take pleasure in it? {249}
- 1.298 “ ‘Geese, peacocks, parrots, cuckoos, myna birds,
Kalaviṅka birds, partridges, and kuṇāla birds
All have melodious voices like those on Mount Gandharvamādana⁹³ near
the Himālayas—
Hearing them, what man would not find pleasure in them? {250}
- 1.299 “ ‘Mansions are endowed with nets of pearls and embedded with jewels.
They are adorned with gold and beryl like Indra’s⁹⁴ Palace of Victory.
Excellent jeweled thrones are adorned
With golden bells, small bells, and garlands of cymbals that make beautiful
sounds. {251}
- 1.300 “ ‘A supremely sonorous and continuous sound announces
That for your sake, generous gifts are spread out on the streets.
A thousand girls sing sublime, enchanting songs,
Resounding like those of the heavenly maidens in the pleasure groves.
My son, why do you not find pleasure through distraction
In this pleasant haven resembling the godly realms?⁹⁵ {252}
- 1.301 “ ‘Young prince, your playmates resemble the sons of gods.
Go play with those boys!
Your parents are choked with tears.
Don’t you feel any anguish or compassion for them?’ {253}
- 1.302 “ ‘Disgusted with the conditioned, and not seeking the enjoyments of lust,
The one who had accrued good qualities and perceived the faults of
existence said,

- ‘Upon seeing these living beings who have entered the cage of saṃsāra,
I aim for liberation—please listen, father! {254}
- 1.303 “ ‘Your majesty, no one has done anything unpleasant to me. [F.248.a]
I have no longing for sensory pleasures now.
Making one fall into the abyss of defiling emotions and lower destinies,
All these alluring beauties are like enemies—I am not fond of them. {255}
- 1.304 “ ‘Unwise, foolish people take pleasure in these women.
Bound by the charms of Māra’s noose, they are great pitfalls.
Accordingly, they are always condemned by noble beings.
Why should I attend to a mind that is the root of suffering in the hells and
lower realms? {256}
- 1.305 “ ‘These women are only enjoyable on the surface.
I do not set my heart on these impure contraptions of bones,
Leaking filth as they do, such as blood, urine, and excrement.
How could I enjoy something that clearly belongs in the charnel grounds?
{257}
- 1.306 “ ‘I will listen to neither song nor the sound of dance and music.
These joys are like dreams and confuse the unwise.
The unwise, attached to conceptions, will be destroyed here.
Why should I become enslaved by afflictions like these fools? {258}
- 1.307 “ ‘Come winter, all these trees and creepers
Will be like wasteland shrubs, not enjoyable at all.
This impermanence destroys all glory.
Out of ignorance, I become reckless in this unstable life. {259}
- 1.308 “ ‘The thirst of the mind cannot be quenched, as is the case when drinking
ocean water.
By enjoying things with ever-increasing craving,⁹⁶ one always wants more.
Looking at beings who kill each other out of desire,
I am as unwavering as Mount Meru in the wind. {260}
- 1.309 “ ‘You, king, my father, as well as my siblings,
My relatives, and my wife cannot protect me from the lower realms.
We are all like dew drops on tips of grass.
May we not fall prey to our desirous minds; may we be careful. {261}
- 1.310 “ ‘O lord of men, to hell with youth, which is impermanent.
To hell with life, which passes quickly like a mountain river.
To hell with the conditioned, which is transient like a thundercloud.

- Unwholesome, O king, is attachment to objects of desire, for the wise in the three worlds. {262}
- 1.311 “ ‘The gods urged me, “Be careful!
A bodhisattva is not attached to the sense objects.”
I will be a buddha for the benefit of, and out of compassion for, the world.
[F.248.b]
O king, there is no enlightenment for one who acts recklessly. {263}
- 1.312 “ ‘O king, one who is afflicted by desire⁹⁷ is a slave of the mind.
Taking delight in squandering merit, one turns away from the higher realms.
Never interact with someone seething with violence.
Like a bird put in a cage, how will one find relief? {264}
- 1.313 “ ‘The elements are like snakes, the aggregates like executioners,
And the contaminated mind resembles a vacant, worthless city.
Here, O king, if the body, which is like a flower blooming on a poisonous stalk,
Is swept away by the river, how could I take pleasure in it? {265}
- 1.314 “ ‘Having observed this world, which has fallen into bad destinies,
This brightly blazing place, vast as space—
In order to set it free here and now, O king,
And to wake those asleep and cure those who are sick, {266}
- 1.315 “ ‘In order to thoroughly extract the thorn and turn the world away from wrong paths,
I will quickly prepare the boat of the peaceful Dharma.
Having taught liberation for those bound in the trichiliocosm,
I will satisfy those who hungry for the well-explained doctrine for a long time. {267}
- 1.316 “ ‘I will rescue those who have descended along the paths of lower realms.
I will give my eyes to the blind and dry up the creeper of craving.
I will be a light of insight, a lamp for the sake of supreme liberation,
By which the three worlds are seen as resembling an actor’s theater.⁹⁸ {268}
- 1.317 “ ‘With lightning garlands of deep insight, clouds of loving kindness,
The thunder of friendliness, compassion, and the perfections for sentient beings’ well-being,
And the veil of soothing rain of the branches of enlightenment,
I will cool the world, which has been tormented for a long time. {269}
- 1.318 “ ‘Recalling this, O king, I am here

- Without aspirations for any conditioned, desirable things.
 I will practice here, aiming at enlightenment for the welfare of beings.
 It is certain that I will not take pleasure in worldly existence. {270}
- 1.319 “ ‘Who, O king, would knowingly dwell here among enemies?
 Which intelligent person would travel on a fearful path?
 Who with open eyes would fall into this abyss?
 Knowing the path to enlightenment, who would become reckless? {271}
- 1.320 “ ‘All beings go with the stream, but I go against it.
 By mere words, O king, one cannot achieve enlightenment.
 I would even leap into the ocean from Mount Meru’s peak, [F.249.a]
 But I would never delight in these desirable things here. {272}
- 1.321 “ ‘Go swiftly, O excellent king, together with your kinsmen,
 And bestow all the pleasures of your kingdom upon everyone.
 Let them proceed to take whatever they wish.
 I will not grow reckless, father, craving millions⁹⁹ of kingdoms. {273}
- 1.322 “ ‘Amidst a crowd of women, one cannot achieve enlightenment,
 This accomplishment of bliss, peace, and the unexcelled state.
 Because the Victorious One attained enlightenment by rejoicing in the forest,
 I, too, shall go and stay on mountains and in forests.’ {274}
- 1.323 “Then, Rāṣṭrapāla, while young prince Puṇyaraśmi was residing in his court,
 he took a stroll in the company of these distraught women, and he abided by
 three ways of conduct. What are these three? They are giving up drowsiness
 and torpor while standing, going, and sitting. Having ascended to the roof
 of the palace, he heard the gods of the Śuddhāvāsa realm on the eighth floor
 extensively praising the Buddha, Dharma, and Saṅgha as they were flying
 through the air. Having heard this, Rāṣṭrapāla, young prince Puṇyaraśmi,
 his hairs bristling with euphoria, shed tears and, overwhelmed by
 excitement¹⁰⁰ and with palms joined together, uttered the following verse to
 the gods:
- 1.324 “ ‘O gods, you have generated compassion for me, a suffering man;
 And if it does not disturb you, I will ask you a short question:
 Of whose good qualities do you speak as you fly through the air here?
 Having heard your words, my mind is now delighted.’ {275}
- 1.325 “At this point, Rāṣṭrapāla, the gods uttered the following verse to young
 prince Puṇyaraśmi:
- 1.326 “ ‘O prince, have you not heard of the Buddha

Called Siddhārthabuddhi, the refuge for those without refuge?
He is skilled in conduct, endowed with highest merit, insight, and qualities.

[F.249.b]

His assembly consists of countless meditators.' {276}

1.327 "Puṇyaraśmi replied:

" 'May I, too, behold¹⁰¹ the Victorious One!

Please tell me everything: What are his body and complexion like?

How should one practice to become a protector for all sentient beings?

What is the conduct of a bodhisattva like?' {277}

1.328 "The gods then uttered the following verses to young prince Puṇyaraśmi:

" 'His uṣṇīṣa is as beautiful as gold on a mountain summit.

His hair, curling to the right, is soft and lovely.

The hair tuft between his eyebrows, blazing like the sun in the sky,

Is completely pure like a crystal jewel, and it curls to the right. {278}

1.329 " 'His pure eyes are like a swarm of bees and blue lotuses.

He, the lord of men—endowed with jaws of a lion and lips like the self-
arisen bimba fruit—

Radiates myriad boundless light rays simultaneously to all sentient beings,
And thus illuminates the trichilocosm and dries up the lower realms. {279}

1.330 " 'His forty teeth, pure like glittering white snow or silver,

Are straight, without gaps, and marvelously well arranged.

The supreme and excellent Victorious One has four eye teeth,

And his large tongue could cover his face. {280}

1.331 " 'The speech of the Victorious One is majestic like the highest mountain.

It is exceptionally satisfying, coherent, and honest.

His Brahmā voice is melodious, like a thousand cymbals;

It alleviates doubts and satisfies all longings. {281}

1.332 " 'The speech of the Victorious One delights like a chorus of the gods.

All its manifold qualities are complete, in accord with the branches of
enlightenment.

It is a charming hundred-thousand-threaded Dharma garland,

Resounding like delightful cymbals and pleasing gods and nāgas. {282}

1.333 " 'It has the melodies of kinnaras and the calls of kalaviṅka birds, cuckoos,
wild geese, peacocks, geese, and kuṇāla birds—

A symphony of sounds like a melodious Brahmā voice.

The melodies of kinnaras are guileless and faultless,

- Fostering the realization of all aims. {283}
- 1.334 “ ‘Smooth like a marvelous crystal, delighting the learned ones,
Inspiring, calming, enlightening,¹⁰² and pleasing; {284}
In accord with the highest conduct, and satisfying questions: [F.250.a]
These are the qualities of the Dharma Lord’s speech.
- 1.335 “ ‘The teacher’s neck is lovely like a conch, his shoulders and head are
round,
His arms are long like staves, he has the seven prominent body parts.¹⁰³
His hands are elegant, his fingers are elongated and round.
The Victorious One’s body is the color of perfectly pure gold. {285}
- 1.336 “ ‘His bodily hair curls to the right, each hair standing straight.
His navel is deep, and his secret part sheathed like that of a horse.
The Self-Realized One has thighs like elephants’ trunks and the calves of an
antelope.
The soles of his feet are beautifully adorned, marked with auspicious
wheels.¹⁰⁴ {286}
- 1.337 “ ‘His gait¹⁰⁵ is like that of the chief of elephants, of a courageous lion,
And like that of a majestic¹⁰⁶ bull. He is mighty like the nāga Indrayaṣṭi.
A rain of flowers from the sky forms a canopy of flowers, following him.
These are his marvelous qualities. {287}
- 1.338 “ ‘The Victorious One is entirely unstained by gain and loss,
Pleasure and suffering, fame and disgrace, and praise and blame,
Like a lotus unstained by water.
There is no sentient being equal to this lion among men.’ {288}
- 1.339 “Rāṣṭrapāla, once young prince Puṇyaraśmi had heard this praise of the
Buddha, Dharma, and Saṅgha, he was contented, happy, delighted, and
overjoyed. Happiness and mental pleasure were born in him.
- 1.340 “Then, Rāṣṭrapāla, young prince Puṇyaraśmi thought the following:
“ ‘What is the Buddha, the Bhagavān, like? What is the excellent Saṅgha
like? What is the Dharma that he revealed like? What are his excellent
disciples like, so that they realize how saṃsāra is frightful and antagonistic;
how in saṃsāra, childish ordinary beings are ungrateful; how the view that
the aggregates are a person is frightful; how household life has many
drawbacks; how passions have many faults; how recklessness is condemned
by the learned ones; how the darkness of ignorance brings delusion;
[F.250.b] how formative predispositions are difficult to realize; how the mind
is difficult to tame; how name and form are profound; how the six sense
fields are not reliable; how, when sensory contact is not thoroughly

understood, suffering will ripen; how sensations have all sorts of drawbacks; how becoming is a true fetter;¹⁰⁷ how it is difficult to escape from appropriation; how craving for worldly existence is not noble; how, when there is worldly existence, the continuity of birth is difficult to terminate; how old age¹⁰⁸ brings change; how sickness causes destruction; how one is not protected after death; how the transition stage is abhorrent; how the emergence into existence has many drawbacks; and how the teaching of the Tathāgata is delightful.

1.341 “ ‘These realizations are not possible for those who are slaves to desire, impaired by afflictions, deluded, and hardhearted, who take pleasure in recklessness, who live among fools, who have improper thoughts and thoughts attached to saṃsāra, and who reside among pernicious men. And if they are not even able to fully practice the path to higher realms, how could they realize unsurpassable, completely perfect enlightenment?’

1.342 “ ‘He thought, ‘If I left through the door, the assembly of my kinsmen would prevent me. Therefore, I will jump from the upper roof of the palace.’

1.343 “ ‘At this point, Rāṣṭrapāla, young prince Puṇyaraśmi, facing the direction of the Bhagavān, the Tathāgata Siddhārthabuddhi, jumped from the palace, saying, ‘If the Tathāgata knows everything and sees everything, may he pay heed to me.’

1.344 “ ‘Just then, Rāṣṭrapāla, the tathāgata, arhat, perfect and complete Buddha [F.251.a] Siddhārthabuddhi extended his right hand and issued forth light, which touched Puṇyaraśmi. From that light, a hundred-thousand-petaled lotus the size of a chariot wheel emerged. From that lotus, a hundred thousand light rays shone forth, and there was a great brightness. Young prince Puṇyaraśmi was enveloped by this brightness. Then, Rāṣṭrapāla, young prince Puṇyaraśmi, resting on the lotus, faced the direction of the bhagavān, tathāgata, arhat, perfect and complete Buddha Siddhārthabuddhi, bowed with joined palms, and uttered three times, ‘I pay homage to the Buddha.’ At this point, Rāṣṭrapāla, the Tathāgata Siddhārthabuddhi withdrew the light, and the prince fell at the feet of the tathāgata—just as a tree falls when it is chopped down—and praised the tathāgata a hundred thousand times.

1.345 “ ‘Then, Rāṣṭrapāla, young prince Puṇyaraśmi uttered the following verses to the Bhagavān, Tathāgata Siddhārthabuddhi:

1.346 “ ‘For a long time I was sick; for a long time I was blind.
Now after great hardship, I have found you, king of physicians.
Show me, O protector, how I can be firm
And successful in the teaching of the Sugata. {289}

1.347 “ ‘The understanding of conscientiousness, O guide,

- I have received at night from the gods in the sky.
Having understood it, I became distraught, thinking,
“How can people still be reckless?”¹⁰⁹ {290}
- 1.348 “ ‘Now be the guide for one who has lost his way;
Now be the eyes for one who is blind from birth.
Source of faith, compassionate healer,
Pull me out of this great abyss! {291}
- 1.349 “ ‘Please favor me, a person in poverty;
Now, O protector, free me, a person in chains.
Please cut through my doubtful hesitation
And clarify the conduct on the path to enlightenment! {292} [F.251.b]
- 1.350 “ ‘As I am swept away by the river, please show me the shore;
Be a lamp for me in the darkness.
Heal my wounds, O king of physicians,
And remove from me the thorn of pain! {293}
- 1.351 “ ‘Liberate me from lower destinies,
And sever the clinging of my preoccupation with the world!
Deliver me to the other side of the vast river of suffering
With the great eightfold path. {294}
- 1.352 “ ‘Life is perishable, our time is short,
And there are many obstacles to virtue.
My merit will ripen before long.
Now that I have attained this opportunity, teach me the only certain thing.
{295}
- 1.353 “ ‘Clarify for me, O protector of the world, the following:
How should a bodhisattva be conscientious?
How does a bodhisattva engage in the supreme enlightened conduct?
How shall I liberate the world from the chains of existence?’ {296}
- 1.354 “Thereafter, Rāṣṭrapāla, the Tathāgata Siddhārthabuddhi, upon realizing
young prince Puṇyaraśmi’s extraordinary intent, extensively explained to
him the conduct of a bodhisattva.
- 1.355 “Listening to him, young prince Puṇyaraśmi attained the dhāraṇī called
complete liberation. He also attained the five kinds of superknowledge; and,
flying through the air, he emanated flowers and tossed them copiously upon
the tathāgata. Next, Rāṣṭrapāla, young prince Puṇyaraśmi descended from
the sky and greatly praised the Bhagavān, the Tathāgata Siddhārthabuddhi,
with the following verses:

- 1.356 “ I praise you, one who is endowed with the supreme buddha marks,¹¹⁰
 Undefined moon-faced being of golden color!
 I praise you, one who is immaculate, unrivaled in the three worlds,
 You with unequaled great wisdom! {297}
- 1.357 “ ‘Your hair, O Victorious One, is gentle, beautiful, glossy, and superb.
 Your uṣṇīṣa is like the king of mountains in this world.
 One with such a protuberance has never been seen; you are unequaled.
 Between your eyebrows, O Sage, you have a beautiful hair tuft. {298}
- 1.358 “ ‘It is white like jasmine, the moon, and a conch shell. [F.252.a]
 Your excellent eyes are like blue lotuses—
 Through them you behold this world with compassion.
 I praise you, the Victorious One whose eyes are stainless. {299}
- 1.359 “ ‘The color of your large and thin tongue is like that of copper.
 Your tongue can even cover your face.
 Teaching the Dharma, you tame the world.
 I praise you, one who has a gentle and tender voice. {300}
- 1.360 “ ‘Your excellent teeth are extremely firm like diamonds.
 They are forty, straight without gaps.
 When you smile, you tame the world.
 I praise you, one whose speech is true and pleasant. {301}
- 1.361 “ ‘Your physique, Victorious One, is unequaled.
 With your light, you illuminate hundreds of buddhafi elds.
 Brahmā and Indra, the protectors of the world,
 Are outshone by your splendor, Bhagavān. {302}
- 1.362 “ ‘Your antelope-like calves¹¹¹ are unequaled, O Bhagavān!
 Your gait is like that of the king of elephants, the peacock, and the lion.
 Bhagavān, you stride gazing a plough’s length ahead,
 Making the earth and mountain slopes¹¹² tremble. {303}
- 1.363 “ ‘Bhagavān, your body is adorned with the buddha marks;
 Your skin is soft and golden hued.
 Beings never tire of beholding such a body.
 Your body is incomparable. {304}
- 1.364 “ ‘I praise you, one who practiced austerities for hundreds of former eons,
 Who has delighted in all forms of renouncing, taming, and giving,
 The one endowed with a mind of compassion and loving kindness toward
 all sentient beings,

- The possessor of supreme compassion. {305}
- 1.365 “ I praise you, one who is always devoted to generosity and discipline,
Who is firmly devoted to patience and diligence,
Holder of the luminous splendor of meditative absorption and insight,
And holder of unequaled wisdom. {306}
- 1.366 “ ‘You, hero of speech,¹¹³ conquer bad teachers.
You roar like a lion in the assembly.
O king of physicians who dispels the three stains,
I praise you, one who brings supreme happiness! {307}
- 1.367 “ ‘Your body, speech, and mind, O Sage, are completely pure,
Untainted in the three worlds, like a lotus in water. [F.252.b]
Your Brahmā voice is like the voice of a kalaviṅka bird.
I praise you, one who has passed beyond the three worlds. {308}
- 1.368 “ ‘You know this world to be like an illusion,
Like an actor’s theater, and like a dream;
That there is no self, no sentient being, and no life, along with no realms;
And that phenomena are mirages, like the moon in water. {309}
- 1.369 “ ‘Beings wander, not knowing that things
Are empty, peaceful, and non-arisen.
Out of compassion, you cause them to enter the path¹¹⁴
With hundreds of skillful means, methods, and principles. {310}
- 1.370 “ ‘You always behold beings
Terrified by hundreds of maladies, such as desire.
Like a peerless physician, O Sugata, you make the rounds,
Completely liberating hundreds of beings. {311}
- 1.371 “ ‘Seeing the world oppressed by birth, old age, death, and pain,
Separated from what is dear,
Uttering hundreds of lamentations, and always sick,
You, O Sage, make the rounds, completely liberating them, out of
compassion. {312}
- 1.372 “ ‘The whole world courses through the realms of animals, hungry ghosts,
and hell beings,
Like a chariot wheel.
To simpletons without a leader or protector,
You teach the excellent path. {313}
- 1.373 “ ‘The noble path you have taught, unrivaled chief,

- Was proclaimed by the victorious ones
Who were Dharma Lords and who acted for the welfare
Of the world in former times. {314}
- 1.374 “ ‘You utter speech that is gentle, tender, and highly pleasing,
That causes supreme pleasure, surpassing that of Brahmā,
And that outperforms the songs
Of gandharvas, kinnaras, and the highest apsarases. {315}
- 1.375 “ ‘Having listened to this teaching,
Which is true, honest, completely purified
By inexhaustible skillful means, and endowed with limitless qualities,
Myriad beings have been led to peace by the three vehicles. {316}
- 1.376 “ ‘By worshiping you, they will obtain
The manifold pleasures of gods and men alike.¹¹⁵
They will become kings, benefactors to the world
And rich and wealthy, with abundant possessions. {317}
- 1.377 “ ‘By developing faith in you, the unequaled, [F.253.a]
They will become lords of the four continents, supreme cakravartins,
Who disclose the ten virtues to the world
And obtain the excellent seven precious substances. {318}
- 1.378 “ ‘Worshiping you, the Victorious One,
They will become Brahmā, Śakra, or lords of the world.
They will become lords of gods or lords of Tuṣita,
Of the Paranirmita gods, or of the Yāma gods. {319}
- 1.379 “ ‘Worshiping, seeing, and hearing you, the unequaled one
Who clears away beings’ many sufferings,
Will thus bear fruits:
Beings thereby will attain the supreme state beyond aging and death. {320}
- 1.380 “ ‘You, Bhagavān, skilled in and knowledgeable about the path,
Cause this world to turn away from lower destinies.
You, Bhagavān, establish beings on the noble path—
Restful, peaceful, and immaculate. {321}
- 1.381 “ ‘You, treasure of merit, have been striving for merit;
Your meritorious activity will never cease.
It will not cease for many millions of eons,
Until all beings¹¹⁶ have attained excellent enlightenment. {322}
- 1.382 “ ‘They will obtain a completely pure buddhafiield,¹¹⁷

- Its radiance like that of the Paranirmita gods—always delighting.
 In this most excellent buddhafiield,
 Beings are completely pure in terms of body, speech, and mind. {323}
- 1.383 “ ‘Such qualities and many more will be obtained
 By the persons worshiping the Victorious One,
 As well as liberation in the higher realms, bliss among humans,
 And the treasury of merit for all beings. {324}
- 1.384 “ ‘Your fame and renown are widespread
 In the many hundreds of buddhafiields in all directions,
 Where, Victorious One, the sugatas, among the retinues,
 Forever extol the litany of your qualities. {325}
- 1.385 “ ‘I praise you, one who frees beings from plague and liberates them,
 Who is lovely to behold, possessing the highest compassion,
 Who has pacified the senses, O Bhagavān, rejoicing in peace,
 Most great, supreme one among men. {326}
- 1.386 “ ‘O Victorious One, upon hearing your teaching,
 Standing in space, I obtained the five kinds of superknowledge.
 Upon becoming a hero, equal to a sugata,
 I will disclose the stainless Dharma to the world! {327} [F.253.b]
- 1.387 “ ‘May the world attain the state of buddhahood,
 Through the extensive merit obtained today
 By praising the Sugata, who has perfected all good qualities
 And is honored by gods, men, and nāgas.’ {328}
- 1.388 “At this point, Rāṣṭrapāla, the day was dawning,¹¹⁸ and King Arciṣmān
 heard the sound of weeping in the quarters of the young prince’s women.
 Having heard it, he went with great haste¹¹⁹ to the city of Ratipradhāna.
 Upon arriving there, he asked, ‘Why are you weeping?’ They answered,
 ‘Because prince Puṇyaraśmi is not here.’ Then, Rāṣṭrapāla, King Arciṣmān,
 for the sake of the prince, fell to the ground like a felled tree. Upon rising, he
 wept and searched the city a thousand times. Then, Rāṣṭrapāla, the main
 deity of that city said this to King Arciṣmān:
- 1.389 “ ‘The prince has departed to the east, great king, in order to behold,
 praise, worship, and serve the Tathāgata Siddhārthabuddhi.’ Then,
 Rāṣṭrapāla, to search for him, King Arciṣmān, along with a retinue of ladies
 of the court and myriad beings, departed for the eastern direction where the
 prince had gone. He came before the tathāgata, the arhat, the perfect and

complete Buddha Siddhārthabuddhi, and, bowing his head toward the feet of that Bhagavān, stood to one side. Standing to one side, King Arciṣmān praised the Bhagavān with the following verses:

- 1.390 “ ‘No one in the three worlds is your equal, let alone a superior.
Excellent being, honored by the lord of the gods and the king of the asuras,
Beings never tire of gazing at your body;
I pay homage to you, glorious ocean of qualities and wisdom. {329}
- 1.391 “ ‘Victorious One, your thirty-two buddha marks are extremely pure.
You are like Mount Meru adorned with sublime jewels, completely pure.
[F.254.a]
Victorious One, beautiful, smooth, resembling the color of gold,
Pleasant to behold is your physique—to the body of the Sage I pay homage!
{330}
- 1.392 “ ‘For inconceivable myriad eons, you have practiced firm observance.
For inconceivable myriad eons, you have paid respect to the buddhas.
You made inconceivable hundreds of offerings in the past.
Therefore, your body is beautiful and very captivating. {331}
- 1.393 “ ‘By your generosity, discipline, concentration, and insight,
By your patience, diligence, absorption, and skillful means, you have refined
your form.
In your presence, Indra and Brahmā fade.
Even the flash of the moonstones and sunstones¹²⁰ is not as resplendent.
{332}
- 1.394 “ ‘For the sake of beings, you manifest a lovely shape.
You are present like the moon in the water and an illusion.
The Victorious One’s body is present in all our directions.
The Sugata’s body is beyond measure. {333}
- 1.395 “ ‘At one time, you resided among the Tuṣita gods.
Upon transmigrating and becoming a splendidly white elephant,
You, O hero, entered your mother’s womb.
Great sage, you extend everywhere, just like the sky. {334}
- 1.396 “ ‘At one time, O Bhagavān, you appeared to take birth in a particular place.
You walked seven steps in each of the cardinal directions and announced,
“I am the highest lord in the world, together with its gods and men;
I will rescue beings from the ocean of suffering.” {335}
- 1.397 “ ‘Sage, although you had no doubts regarding the Dharma,

- At one time you lived in the world, as if you needed to learn the science of letters.
Although you found peace within the sphere of meditative absorption and concentration,
You remained for a certain time amidst women. {336}
- 1.398 “ ‘You left father, mother, son, and wives;
Your relatives were overcome with suffering, fainting, and weeping.
O excellent being, surrounded by a billion gods,
Having gone forth, you stayed in the forest on your own. {337}
- 1.399 “ ‘Although you have defeated the four māras a long time ago,
You showed yourself in this realm to subdue the māras here as well.
Although you turned the inconceivable wheel in earlier times,
You showed yourself out of compassion to turn the wheel here as well. {338}
- 1.400 “ ‘Beholding beings, who constantly entertain eternalist views, [F.254.b]
You say to your retinue, “I will go beyond suffering.”
Beholding beings who always delight in saṃsāra,
You speak of extinguishment¹²¹—peaceful and cooling. {339}
- 1.401 “ ‘You are unequalled in merit, wisdom, insight, and skillful means.
Your body’s splendor, O Sage, radiates throughout myriad buddhafi elds.
Leaders in all directions offer praise to you.
I praise you, O King of Sages, whose experiential sphere reaches everything.
{340}
- 1.402 “ ‘I praise you, one who has fully realized the nature of reality.
While you are present in the affairs of all sentient beings like an illusion,
You actually come and go nowhere, O Sage.
I praise you, one who is firmly established, your apparitions being illusory.
{341}
- 1.403 “ ‘You, O hero of men, excellently teach the supreme path
By which one attains supreme enlightenment for the sake of beings.
Having quickly awakened to the nature of reality,
I shall teach it for the sake of beings, O hero of men. {342}
- 1.404 “ ‘O hero of men, omniscient Sage, free from disease
And unequalled in the three worlds—who could be more extraordinary?
May the world attain unexcelled, peaceful, and excellent enlightenment
By the excellent merit I accumulated in this praise!’ {343}

- 1.405 “At this point, Rāṣṭrapāla, the Tathāgata Siddhārthabuddhi, upon realizing the extraordinary intent of King Arciṣmān, taught the Dharma in such a way that no one would turn away from unsurpassable, completely perfect enlightenment. Then, Rāṣṭrapāla, young prince Puṇyaraśmi requested the bhagavān, the Tathāgata Siddhārthabuddhi, ‘I beseech you, Bhagavān, to take your meal in our city tomorrow.’ The Bhagavān, out of kindheartedness for young prince Puṇyaraśmi, agreed without uttering a word. Then, Rāṣṭrapāla, young prince Puṇyaraśmi proclaimed to his parents, friends, and women, ‘All of you, rejoice!
- 1.406 “ ‘Would you agree to make the richly ornamented city of Ratipradhāna into a suitable offering for the Tathāgata, without attachment?’—They rejoiced unanimously. [F.255.a] Then, Rāṣṭrapāla, young prince Puṇyaraśmi proceeded to offer the richly ornamented city of Ratipradhāna to the Tathāgata, without attachment. He offered to the Tathāgata, together with his assembly of monks, food with the full range of five hundred flavors. To all these monks he offered a monastery covered in seven precious substances, bedecked with jeweled pathways, and adorned on top with a canopy of jeweled nets. To the right and left, groves of flower trees were carefully planted, beautified with ponds of white lotus flowers.¹²² Beds were swathed in a hundred thousand pieces of calico fabric, stainless on both sides. To each monk he gave flawless robes, and day after day¹²³ he offered additional robes. For thirty million years he was not overcome by drowsiness or torpor, and he did not act out of self-cherishing.¹²⁴ Worshiping the buddha, he did not turn his mind to anything else.
- 1.407 “For the duration of that period, the concept of desire, the concept of harming others, and the concept of causing harm did not arise. A craving for kingship did not arise. He had no concern for his body or his life force, let alone for anything else. During that time, he completely understood what the Bhagavān had taught, and thus he did not ask the Tathāgata a second time. For the duration of that period, he did not bathe or anoint his body with ghee or sesame oil¹²⁵ or wash his feet, nor did he conceive of his hardships. He never sat down except to eat, defecate, or urinate. When the Tathāgata entered parinirvāṇa, Puṇyaraśmi¹²⁶ had a funeral pyre of red sandalwood erected for his ritual cremation.
- 1.408 “At the very spot where the Tathāgata had been cremated, Puṇyaraśmi¹²⁷ worshiped his relics with all the flowers, garlands, incense, and sounds of musical instruments of the entire world for a hundred thousand years. Thus, having brought together all causes and conditions, he caused as many as eight hundred forty million stūpas to be built. [F.255.b] These stūpas were covered in precious lattices made of the seven precious substances and were sheltered by canopies made of pearl lattices. Moreover, on each stūpa he

raised¹²⁸ five hundred parasols made of the seven precious substances; and furthermore, at each stūpa he sounded hundreds of thousands of cymbals. He planted flower trees in all corners of the world. At each stūpa, he lit lamps on a hundred thousand lamp stands. Moreover, on each of these lamp stands, sixty-four thousand lamps with scented oil were lit. Moreover, he worshiped with many varieties of incense, garlands, and ointments. In such ways he worshiped for as many as ten million years, and subsequently became a renunciant.

1.409 “Having become a renunciant, he put on the three Dharma robes, continually engaged in begging for alms, and always slept in a seated posture without ever lying down. He never became overwhelmed by drowsiness and torpor. With a mind free from worldly concerns, he offered the gift of Dharma for as long as forty million years. He did not expect even appreciation from others, let alone gain and honor. He also never tired of listening to the Dharma or explaining it. Even the gods served him. All people in the country, his retinue of ladies of the court, all his family members, and all his companions followed his example and became renunciants. At this point, Rāṣṭrapāla, the gods of the Śuddhāvāsa realm thought, ‘People of all countries have become renunciants following Puṇyaraśmi’s example. Therefore, if we honor and serve them, we will honor the Three Jewels.’

1.410 “Following the parinirvāṇa of the tathāgata, the excellent Dharma had remained for six hundred forty million years, and it was preserved in its entirety by the monk Puṇyaraśmi. In such a way, he worshiped myriad buddhas.

1.411 “Now,¹²⁹ Rāṣṭrapāla, in case you hesitate, harbor any doubts, or [F.256.a] have a second thought, wondering whether at that time King Arciṣmān was someone else, you should not do so. Why not? Because at that time, the Tathāgata Amitāyus was indeed King Arciṣmān. Now, Rāṣṭrapāla, in case you hesitate, harbor any doubts, or have a second thought, wondering whether at that time young prince Puṇyaraśmi was someone else, you should not do so. Why not? Because at that time, I was young prince Puṇyaraśmi, and the main deity of the city was the Tathāgata Akṣobhya. Therefore, Rāṣṭrapāla, a bodhisattva mahāsattva who desires to be perfectly awakened to unsurpassable, completely perfect enlightenment should follow the example of young prince Puṇyaraśmi by accomplishing the highest intent, by abandoning pleasant and unpleasant things, and by conscientious conduct.

1.412 “Through the accomplishment of such difficult tasks, I attained unsurpassable, completely perfect enlightenment. Yet there are those without diligence; those who strive after gain, honor, and glory; those who

are attached to public reputation;¹³⁰ those who are overpowered by pride, afflicted, distressed, and far from the teachings due to their desires; those who became renunciants for no good reason; those who are weary of asceticism; those who are unruly bodhisattvas; those who are dishonest in body, speech, and mind; those who are fortune tellers; those who offer false promises; those who do not keep their word; those who are attached to the trappings of clothing, food, bedding, medicine for the sick, and personal belongings; those who have no sense of shame or modesty; those who display bad behavior; those who are devoted to something other than the genuine Dharma; those who are without the experiential sphere of spiritual practice;¹³¹ those who are far from the experiential sphere of the buddhas; those who are outside the vehicle of the Buddha; and those who do not possess the aspiration to perfect enlightenment. Having heard these teachings, Rāṣṭrapāla, you should know that such people are nefarious friends, unreasonable, motivated only by gain, and not to be associated with.”

1.413 Then, the Bhagavān uttered the following verses: [F.256.b]

“While engaged in the unfathomable practice of acquiring the ten strengths,
Their hearts revolve around gain and public reputation.
Having abandoned enlightenment, which is replete with a hundred
qualities,
They delight in frequenting others’ households for the sake of gain. {344}

1.414 “Like malicious crows, they are shameless and without devotion.
For the sake of public reputation,¹³² they have fallen under the power of
Namuci.¹³³

Dependent on their afflictions, they drown in the realms of existence
And speak thus, ‘Here, we are endowed with good qualities!’ {345}

1.415 “Their bodies are in the forest, but their minds dwell on the city.¹³⁴
They practice, but all the while their thoughts are set on procurements.
They are as far away from liberation as the sky is from the earth. {346}
Drive such people far away like snakes!

1.416 “They delight in neither the Buddha, nor the Dharma,
Nor the Saṅgha, which is replete with a hundred qualities.
Abandoning the higher realms, they go down bad paths.
Bereft of happiness, they roam around in the realms of saṃsāra. {347}

1.417 “Upon hearing this teaching about my practice,
Apply it now by accomplishing the perfect, lofty intent.
Seizing this opportunity, so hard to find during myriad eons,

- You should apply yourself to the nature of reality, just as I have taught it here. {348}
- 1.418 “Those who wish to awaken to the excellent enlightenment of the supreme vehicle
Should recall its qualities, O king!
Reflecting thoroughly, they should abide in a proper way, according to how things are.
The enlightenment of the sugatas is thereby accomplished without hindrance. {349}
- 1.419 “Having realized these qualities, you should attend to noble families.
You should indeed generate wisdom here and now.¹³⁵
Don’t abandon such a teaching, which has the essence of qualities,
Or you will roam around in the five realms of existence like childish beings!
{350}
- 1.420 “Live in mountains, forests, and caves, here and now!
Dwelling there, you will neither exalt yourself nor despise others.
Continually apply yourself at all times,
Remembering that in former times, you did not please the myriad buddhas.
{351}
- 1.421 “Abandon without attachment the craving for body and life!
Generate deep respect and exert yourself in the Dharma!
For those who abide by the practices I explained in this sūtra,
It will not be difficult to attain enlightenment. {352}
- 1.422 “Those who practice will delight in the Victorious One’s vehicle.
Those who do not practice will turn their minds away after having heard it.¹³⁶
Therefore, you should generate devotion toward the doctrine,
Lest you are filled with regret when you deviate in the future. {353}
- 1.423 “Rāṣṭrapāla, suppose one bodhisattva engages in the five perfections,¹³⁷ and the other diligently practices this Dharma discourse, thinking ‘I shall study this. I shall abide by these vows.’ [F.257.a] In that case, the amount of the first one’s merit would not come close to even a hundredth part of the latter’s. It would not reach a thousandth, a hundred-thousandth, or a trillionth—it would not even be amenable to any counting, division, calculation, or comparison.”¹³⁸
- 1.424 As the Bhagavān explained this Dharma discourse, all the accompanying thirty billion gods, humans, and asuras who had not previously given rise to the aspiration to enlightenment now gave rise to the mind intent on

unsurpassable, perfectly complete enlightenment, without straying away from it. The minds of the seven thousand monks, no longer grasping, were completely liberated from contaminants.

1.425 Then the venerable Rāṣṭrapāla asked this of the Bhagavān:

“Bhagavān, what is the name of this Dharma discourse? How should I remember it?” Having thus been asked, the Bhagavān replied to the venerable Rāṣṭrapāla, “In this regard, Rāṣṭrapāla, you should remember this Dharma discourse as *The Pure, Meaningful Promise*. You should remember it as *The Sport of Noble Men* and *The Ascertainment of the Conduct of a Bodhisattva*. And you should also remember it as *The Perfect Fulfillment of Meaning*.” After the Bhagavān had spoken these words, the venerable Rāṣṭrapāla, as well as the world with its gods, humans, asuras, and gandharvas, rejoiced and praised what the Bhagavān had said.

1.426 *This concludes The Questions of Rāṣṭrapāla (1), the eighteenth of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*¹³⁹

c.

Colophon

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

ab.

ABBREVIATIONS

C Choné

D Degé

H Lhasa (Zhol)

K Peking 1684/1692 (Kangxi)

N Narthang

n.

NOTES

- n.1 On the Ratnakūṭa, or Mahāratnakūṭasūtra, see Pedersen 1980.
- n.2 See Boucher 2008, xvii–xviii.
- n.3 See Boucher 2008, xviii–xix.
- n.4 See Ensink 1952, 60–125.
- n.5 See Boucher 2008, xvii–xviii.
- n.6 We are much indebted to Michael Radich, who shared with us his insights concerning the comparison of the Chinese and Sanskrit versions of the text on Dec. 6, 2018.
- n.7 See Boucher 2008, xvii.
- n.8 See Boucher 2008, 108.
- n.9 According to Michael Radich’s talk given at the University of Vienna, Institute of South Asian, Tibetan, and Buddhist Studies, on Dec. 6, 2018.
- n.10 See Williams 2009, 1–45.
- n.11 E.g., 1.79: “Rāṣṭrapāla, not giving up life in the forest is something that causes bodhisattvas to be free from distress.”
- n.12 E.g., 1.71: “Rāṣṭrapāla, complete abandonment of possessions is a quality that causes delight in the bodhisattvas dwelling in saṃsāra.”
- n.13 E.g., 1.243: “They will be like broken vessels, looking for mistakes in one another, their practice corrupted. They will be ignorant and lazy.”
- n.14 E.g., verse 85: “Not restraining themselves in this manner in the future, they will be very far away from the qualities of a monk’s discipline. By exposing

faults out of rancor and jealousy, they will cause the Dharma to decline.”

n.15 E.g., verse 255: “Your majesty, no one has done anything unpleasant to me. I have no longing for sensory pleasures now. Making one fall into the abyss of defiling emotions and lower destinies, all these alluring beauties are like enemies—I am not fond of them.”

n.16 E.g., verse 171: “Never noble, they are hostile toward the Dharma. They disparage the teachings and are devoid of qualities. When they hear the peaceful Dharma, they say ‘This was not spoken by the Victorious One.’ ”

n.17 E.g., verse 177: “There are monks who are devoid of embarrassment, shame, and modesty, very impudent like crows, agitated and enraged, and consumed by jealousy, pride, and vanity regarding my teaching.”

n.18 The Tibetan text translated Skt. *vaśitāparamapārami* as the verbal construction *dbang dam pa'i pha rol tu son pa nas*, which is misleading. We follow the Sanskrit.

n.19 Here, *snying po* (Skt. *maṇḍa*) is an abbreviation of *byang chub kyi snying po* (Skt. *bodhimaṇḍa*), the “seat [essence, lofty place] of enlightenment.” “Of enlightenment” is therefore added for clarity.

n.20 We follow the Sanskrit *prabhāsa*.

n.21 “Swift” here translates Skt. *āśu*, which is missing in the Tibetan version of the text (D and K).

n.22 “The Dharma that is” is added here for clarity.

n.23 We understand Skt. *kṛpasāgara* here as a third-case *tatpuruṣa*, which means that the original Tibetan should read *thugs rjes rgya mtsho* instead of *thugs rje'i rgya mtsho* (D) or *thugs rje rgya mtsho* (K).

n.24 Skt. *anubhāsan*.

n.25 Tib. *nor bu me* (Skt. *agnimaṇi*) is believed to emit heat when exposed to sunlight, just like *sūryakānta* (or *arkamaṇi*), the sunstone.

n.26 The last two pādas are missing in Vaidya’s edition of the Sanskrit text.

n.27 I.e., the bodhisattvas.

n.28 We follow the Sanskrit *śrutva buddhasuta enti harṣitāḥ*.

- n.29 Literally “a hundred billion” (Skt. *niyuta*) times ten million (Skt. *koṭi*). Hereafter we use “myriad” for such astronomical numbers.
- n.30 We follow the Sanskrit *rāgaḍveṣa jahi mohasaṃbhavaṃ*.
- n.31 These are past, present, and future.
- n.32 “The hair” is added for clarity.
- n.33 We take Skt. *sattva* as “existence.”
- n.34 We follow the Sanskrit *doṣaḡahana*.
- n.35 We follow the Sanskrit *lokasya saṃskṛtagatau*.
- n.36 We follow the Sanskrit *ājāneyagatayo*.
- n.37 We follow the Sanskrit *mahāyaśānāṃ*.
- n.38 We follow Sanskrit *iha*, which is also supported by K.
- n.39 We follow K: *mthun* instead of *'thung*.
- n.40 We follow the Sanskrit *yasya matir bhuvilokapradīpo*. The subject here is the bodhisattvas.
- n.41 We follow the Sanskrit *eṣata*.
- n.42 Not in the Sanskrit.
- n.43 Following the Sanskrit *pañcagatibhramabhrāmita sattvān*, we emend *'khyams pas* to *'khyams pa'i*.
- n.44 According to Edgerton (BHS, s.v. *kaliṅgarājan*), *kaliṅgarājan* is an error for *kalirājan*.
- n.45 We follow K, where “gods” is in the ergative (Tib. *kyis*).
- n.46 Lit. “I gave away my dear body.” The bodhisattva surrendered himself to a brahmin who was thus able to collect a bounty put on the former king’s head.
- n.47 We follow the Sanskrit *dattamapi svatanur na bhayārtas tyakta*.
- n.48 Here we read *rnam* instead of *rnams*.
- n.49 Here we follow the Sanskrit *pūroabhavēṣu*.

- n.50 Skt. *pīna*.
- n.51 Following the Sanskrit *bodhivarāśrita*, we read *mchod rten* here as *mchog rten*.
- n.52 This stanza is spoken by the farmer, who points out that the parrot's compassion makes it more human and humane than the farmer, who had initially been reluctant to part with a little bit of rice.
- n.53 Following the Sanskrit *śama* we emend *zhing* to *zhi*.
- n.54 Following the Sanskrit *ādhyātmikaṃ*, we emend *nang gi dag* to *nang gi bdag*.
- n.55 Here we follow the Sanskrit *dhutayāna deśita jinebhiḥ yatra prayujyato jina bhavanti*. The Tibetan is difficult to construe.
- n.56 The Tibetan *lhur len* (Skt. *para/parama*) suggests "obsessed with [food and sex]." The Sanskrit reads *parāste*.
- n.57 We follow the Sanskrit *cāmitaḡuṅaḡhaḡ*.
- n.58 "Some say" is added for clarity.
- n.59 Sanskrit *kavitāni* ("fanciful") has no equivalent in the Tibetan.
- n.60 See Boucher 2008, 233, n. 233: "Tib. replaces *-śīla-* here with *'dzem*, which may reflect an original *lajjā* (modesty)."
- n.61 The Sanskrit reads *kāṣāyakaṅṡha*; regarding this term see Boucher 2008, 233, n. 234: "The term 'ochre necks' is known already in Pāli sources (*kāṣāvakaṅṡha*) as a sign of degeneracy in the *saṅgha*. . . . The Pāli commentaries explain *kāṣāvakaṅṡha* as a yellow cloth wrapped around the neck, being the last of the outward signs remaining for one who is a monk in name only (von Hinüber 1994, 92–93)."
- n.62 See Boucher 2008, 233, n. 235: "The banner of the Buddha is a recurring metaphor in Mahāyāna literature for the monastic robe."
- n.63 Boucher 2008, 234, n. 236 explains that Jñānagupta renders this sentence as "they take pleasure in acting as postal messengers for the laity," which implies the "criticism . . . that monks have abandoned their detachment from secular concerns by acting as go-betweens for the laity."
- n.64 The translation of the last line follows the Tibetan *bu med 'jigs byed mi bzad rab ces rjod*. The Sanskrit reads *kuhāste strī ca vināśayanti hi sughorāḡ*.
- n.65 We follow the Sanskrit *piṅḡa*.

- n.66 “Realms of” is added for clarity.
- n.67 Skt. *citragātra*. This probably refers to vitiligo or leukoderma—a chronic condition which causes loss of skin pigment.
- n.68 Translated after the Sanskrit *varjita*, which points toward *śmaśāna* being at the head of the phrase.
- n.69 “They say” is added for clarity here and in verses 198 and 199 below.
- n.70 In this stanza “good monks” and “rogue monks” is added for clarity.
- n.71 Literally “forests and woods.”
- n.72 H reads *rtogs*, the imperative form.
- n.73 Skt. *ajñā*.
- n.74 “They say” is added for clarity.
- n.75 We follow the Sanskrit *dṛḍhavaīrā*.
- n.76 We follow the Sanskrit *ayuktaparibhāṣāñjanasaṃjñāptyā*.
- n.77 Sanskrit: *anulomikīkṣānti*; Tibetan: *rjes su 'thun [mthun] pa'i bzod pa*.
- n.78 We follow the Sanskrit *āryapatha*.
- n.79 We follow the Sanskrit *sakimcanāḥ* (BHSD), since *nyong mongs bcas* in the same line, which has *nyon mongs zil non* at the beginning, is awkward.
- n.80 “Chance of” is added here for clarity.
- n.81 We translate according to the Sanskrit syntax. The Tibetan loses the subject (Skt. *mūḍhāḥ*) by using the absolutive *rmongs nas*.
- n.82 We follow the Sanskrit *pramādalābhena*.
- n.83 “The likes of” is added for clarity.
- n.84 “Bodhisattvas” is added for clarity.
- n.85 “Virtuous friends” is added for clarity.
- n.86 In the Sanskrit text, this verse contains six pādas instead of the usual four. The last pāda (*eṣatā padavaraṃ hyanuttaram*) is missing in the Tibetan and is translated from the Sanskrit.

- n.87 Tibetans seem to have read Skt. *tāla* as palm trees, but that meaning does not fit the context of the next sentence.
- n.88 “The pond” is added for clarity.
- n.89 The Tibetan is missing the negation. Sanskrit has *mā kumārasya rajo pāṇīśurvā śarīre nipatiṣyatīti*.
- n.90 “The throne” is added for clarity.
- n.91 We follow the Sanskrit *na ca sakhībhiṃroismayati sma*.
- n.92 We follow the Sanskrit *abhiracit(t)am*. The Tibetan *smras pa* does not make sense.
- n.93 See Boucher 2008, 242, n. 94.
- n.94 “Indra’s” is added for clarity.
- n.95 We follow the Sanskrit *triviṣṭapa* and translate “godly realms.”
- n.96 Reading *srid pa* as *sred pa* according to the Sanskrit *tṛṣṇā*.
- n.97 We follow the Sanskrit *kāmātura*.
- n.98 We follow the Sanskrit *naṭaraṅga*.
- n.99 Lit. “ten million” (Tib. *bye ba*).
- n.100 Following the Sanskrit *saṃhr̥ṣṭa*.
- n.101 Following the Sanskrit *dr̥kṣye* (optative).
- n.102 Following H and N, we emend Tib. *spyod pa* to *sbyong ba*, which would be Skt. *śodhanī*. However, we translate the reading of our Sanskrit text *bodhanī*. Cf. Boucher 2008, 244, n. 130.
- n.103 In ancient Indian physiology, the seven major body parts are hands, torso, sides, stomach, waist, thighs and feet. These seven major body parts are included in the list of thirty-two major marks of a great man (*mahāpuruṣa-lakṣaṇa*), i.e., a buddha. The mention of “his seven prominent body parts” (*tasya saptotsadāṅgam*) in the Sanskrit text seems oddly placed in the stanza, occurring after descriptions of the Buddha’s neck, head, and shoulders and before a longer list of bodily features.
- n.104 We follow the Sanskrit *sucitrāḥ svastikāścakracitrāḥ*.

- n.105 We emend Tib. *gros stobs* to *gros stabs*.
- n.106 We emend Tib. *stobs can* to *stabs can*.
- n.107 We emend Tib. *ji ltar srid pa'i 'ching ba* to *ji ltar srid pa 'ching ba*.
- n.108 We emend Tib. *dga' ba* to *rga ba*.
- n.109 We follow the Sanskrit *kathaṃ narāṇāṃ bhavate pramādaḥ*.
- n.110 Here begin verses enumerating and praising the thirty-two marks of a buddha.
- n.111 We follow the Sanskrit *jaṅgha*.
- n.112 We follow the Sanskrit *dharāṇiśailataṭam* and read the second and third parts of the compound as a *tatpuruṣa* instead of as a *dvandva*.
- n.113 We follow the Sanskrit *vādiśūra*.
- n.114 “The path” is added for clarity.
- n.115 We take the Sanskrit addition *manujeṣu tathā* as “and likewise [the pleasures] among men.”
- n.116 “All beings” is added for clarity.
- n.117 Skt. *kṣetra*; Tib. *zhing*, wrongly given in D as *cing*.
- n.118 Following K, we emend D: *nam nangs pa* to *mtshan mo de'i nam lang pa*.
- n.119 Literally, “very quickly with a hasty appearance” (Tib. *myur ba myur bar rings pa'i gzugs kyis*).
- n.120 We follow the Sanskrit *candrārka-maṇi*.
- n.121 Skt. *nirvṛti*.
- n.122 The Sanskrit here says “white and blue lotuses.”
- n.123 The translation here follows the Sanskrit *divase divase*.
- n.124 We follow the Sanskrit *nātmaprema kṛtavān*.
- n.125 We follow the Sanskrit *na sarpitailena vā gātraṃ mraṅkṣitam*.
- n.126 “Puṇyaraśmi” is added for clarity.
- n.127 “Puṇyaraśmi” is added for clarity.

- n.128 Following the Sanskrit *āropitavān*, we read Tib. *phub* instead of *phul*.
- n.129 The Tibetan reads *de ltar* instead of *da ltar* for Skt. *etarhi* (“now”).
- n.130 Skt. *jñātra*.
- n.131 The phrase “of spiritual practice” is added here for clarity.
- n.132 Tib. *shes kyi khe phyir*; the Sanskrit here says *kṣetrārthaṃ* “for the purpose of acquiring land.” Boucher (2008, 249, n. 217) reads the Nepalese manuscript that served as the basis of Finot’s edition as *jñātrārthaṃ*, which is more consistent with the Tibetan.
- n.133 As in Sanskrit; one of the names of Māra.
- n.134 D reads *’dra ba’i*; the translation here follows H (*dran pa*), which is confirmed by the Skt. *smṛtiḥ* (translated accordingly).
- n.135 Skt. *jñāna*. The Tibetan *kun tu shes pa* is obscure.
- n.136 In the analysis of these two lines, we follow the Sanskrit syntax: *śrutvā yukta* should be read as a compositum of *śrutvā ayukta*.
- n.137 The five perfections normally refers to the first five of the six perfections, which are described as the skillful means leading to the sixth perfection, insight (*prajñā*).
- n.138 We follow the Sanskrit: *yaśca punā rāṣṭrapāla bodhisattvaḥ pañcapāramitāsu caret, yaśceha dharmaparyāyapratipatyā saṃpādayet—ahamatra śikṣiṣye ’hamatra saṃvare sthāsyāmi*.
- n.139 The Sanskrit differs considerably here: “Thus the exalted sūtra of olden times about the noble man Puṇyaraśmi is concluded. The Mahāyāna sūtra called *The Questions of the Noble Rāṣṭrapāla (1)* is concluded” (*iti puṇyaraśmeḥ satpuruṣasya pūrvayogasūtraratnarājaṃ samāptam // āryarāṣṭrapālapariṣcchā nāma mahāyānasūtraṃ samāptam //*).

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 acceptance

bzod pa · bzod

བཟོད་པ། · བཟོད།

kṣānti

See “patience.” Also translated here as “receptive to” and “endure.”

g.2 action

las

ལས།

karman

See “karma.”

g.3 affliction

nyon mongs

ཉོན་མོངས།

kleśa

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 $\sqrt{\text{kliś}}$ (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.4 aggregates

phung po

ཕུང་པོ།

skandha

The five aggregates (Skt. *skandha*) of form, feeling, perception, formative predispositions, and consciousness. On the individual level, the five aggregates refer to the basis upon which the mistaken idea of a self is projected. They are referred to as the “bases for appropriation” (Skt. *upādāna*) insofar as all conceptual grasping arises based on these aggregates.

g.5 Akaniṣṭha

’og min

འོག་མིན།

akanisṭha

The highest of the five pure abodes (Skt. *śuddhāvāsa*) among the form realms.

g.6 Akṣayamati

blo gros mi zad pa

སྣོ་སྣོས་མི་བདེ།

akṣayamati

Name of a bodhisattva.

g.7 Akṣobhya

mi 'khrug pa

མི་འཁྲུག་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

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

g.8 ambrosia

bdud rtsi

བདུད་རྩི།

amṛta

The ambrosia (also translated here as “immortality”) that prevents death or spiritual death (hence the Tibetan term means “crushes spiritual death”).

The Sanskrit term literally means immortality. It is often used metaphorically to mean the Dharma.

g.9 Amitāyus

'od dpag med

འོད་དཔག་མེད།

amitāyus

A tathāgata, his names mean “infinite life;” another name for Amitābha, “Infinite Light.”

g.10 Anantamati

blo gros mtha' yas

མྱོ་གྲོས་མཐའ་ཡས།

anantamati

Name of a bodhisattva.

g.11 apparitions being illusory

sgyu ma'i chos tshul

སྐྱུ་མའི་ཚོས་ཚུལ།

māyādharmā

g.12 appropriation

nye bar len pa

ཉེབར་ལེན་པ།

upādāna

Also means “grasping” or “clinging,” but has a particular meaning as the ninth of the twelve links of dependent arising, between craving (Skt. *trṣṇā*, Tib. *sred pa*) and becoming or existence (Skt. *bhava*, Tib. *srid pa*). In some texts, four types of appropriation are listed: of desire (Skt. *rāga*), of view (Skt. *drṣṭi*), of rules and observances as paramount (Skt. *śīlavrataparāmarśa*), and of belief in a self (Skt. *ātmaavāda*).

g.13 apsaras

lha'i bu mo

ལྷའི་བུ་མོ།

apsaras

A member of the class of celestial female beings known for their great beauty.

g.14 Arciṣmān

'od zer ldan

འོད་ཟེར་ལྷན།

arciṣmān

The father of prince Puṇyaraśmi.

g.15 arhat

dgra bcom pa

དགའ་བཙེན་པ།

arhat

Sometimes translated “worthy one,” a term for one who is liberated and who has extirpated the passions (Skt. *kleśa*, Tib. *nyon mongs*). The Tibetan rendering, following the traditional Sanskrit semantic gloss *ari han*, understands the term as “foe (Tib. *dgra*) destroyer (Tib. *bcom pa*).”

g.16 Arthasiddhi

don grub

དོན་གྲུབ།

arthasiddhi

One of the Buddha’s former rebirths.

g.17 ascetic

dge sbyong

དགེ་སྦྱང།

śramaṇa

In Indic literature, the term *śramaṇa* is used to denote a spiritual practitioner who emphasizes the renunciation of worldly life for a life of austerity and monasticism. Buddhism and Jainism, among others, are considered *śramaṇa* traditions. The term is often used in contrast to *brāhmaṇa*, “brahmin,” in reference to a follower of the Vedic tradition, which emphasizes a householder lifestyle as the basis for spiritual practice.

g.18 aspiration to enlightenment

byang chub sems

བྱང་ལྷན་སེམས།

bodhicitta

In Mahāyāna doctrine, the Sanskrit *bodhicitta* refers to the aspiration of bodhisattvas to attain enlightenment for themselves and others.

g.19 Āśuketu

phyogs kyi tog

ཕྱོགས་ཀྱི་རྟོག།

āśuketu

One of the Buddha’s former rebirths.

g.20 asura

lha ma yin · lha min

ལྷ་མ་ཡིན། · ལྷ་མིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.21 austerities

dka' thub

དཀའ་སྦྱབ།

tapas

Acts of self-deprivation or mortification practiced for spiritual advancement. This mode of extreme religious practice was rejected by the Buddha, who cultivated them prior to his full awakening and found they brought little benefit.

g.22 Avīci hell

mnar med

མནལ་མེད།

avīci

A hot hell, the lowest of all hell realms (Skt. *naraka*). The worst possible place for rebirth.

g.23 Badara Island

rgya shug gling

རྒྱ་ཤུག་གླིང་།

badaradvīpa

g.24 bases of magical power

rdzu 'phrul gyi rkang pa

རྩ་འཕྲུལ་གྱི་རྒྱང་པ།

ṛddhipāda

The four bases of magical power (Skt. *ṛddhipāda*, Tib. *rdzu 'phrul gyi rkang pa bzhi*) are: (1) concentration through will (Skt. *chanda*, Tib. *'dun pa*); (2) concentration through vigor (Skt. *vīrya*, Tib. *brtson 'grus*); (3) concentration through the mind (Skt. *citta*, Tib. *bsam pa*); (4) concentration through investigation (Skt. *mīmāṃsā*, Tib. *dpyod pa*).

g.25 **Bhadrapāla**

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

Name of a bodhisattva.

g.26 **bhagavān**

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

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

g.27 **bimba**

bim pa

བིམ་པ།

bimba

Momordica monodelpha, which has a bright red fruit.

g.28 **blue lotus**

ud pa la

ལུང་པ་ལ།

utpala

g.29 bodhisattva

byang chub sems dpa'

བྱང་ལྗུབ་སེམས་དཔལ།

bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain manifestly perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. Bodhisattvas purposely opt to remain within saṃsāra to liberate all sentient beings, instead of simply seeking personal freedom from suffering. Philosophically, they realize the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

g.30 bodhisattva mahāsattva

byang chub sems dpa' sems dpa' chen po

བྱང་ལྗུབ་སེམས་དཔལ་སེམས་དཔལ་ཚེན་པོ།

bodhisattvo mahāsattva

Standard epithet for a bodhisattva.

g.31 Brahmā

tshangs pa

ཚེངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.32 Brahmā states

tshangs pa'i gnas

ཚེངས་པའི་གནས།

brahmavihāra

The four qualities that are said to result in rebirth in the paradise of Brahmā, and were a practice already prevalent before the Buddha Śākyamuni's teaching, are limitless loving kindness, compassion, joy, and equanimity.

g.33 buddha marks

mtshan

མཚན།

lakṣaṇa

The thirty-two major and eighty minor marks of a buddha.

g.34 buddha qualities

sangs rgyas kyi chos · sangs rgyas chos

སངས་རྒྱས་ཀྱི་ཚོས། · སངས་རྒྱས་ཚོས།

buddhadharma

The term can mean “teachings of the Buddha” or “buddha qualities.” In the latter sense, it is sometimes used as a general term, and sometimes it refers to sets such as the ten strengths, the four fearlessnesses, the four discernments, the eighteen distinct qualities of a buddha, and so forth; or, more specifically, to another set of eighteen: the ten strengths; the four fearlessnesses; mindfulness of body, speech, and mind; and great compassion.

g.35 buddhfield

zhing

ཞིང།

kṣetra

The field of activity of a specific buddha, manifested through the power of their merit, wisdom, and aspirations.

g.36 cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his

power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

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

g.37 Candraprabha

zla 'od

ཟླ་འོད།

candraprabha

One of the Buddha's former rebirths.

g.38 characteristics

mtshan ma

མཚན་མ།

nimitta

A sign or characteristic, which refers to the generic appearance of an object, in distinction to its secondary characteristics or *anuvyañjana*. Advertence toward the generic sign and secondary characteristics of an object furnishes the conception or nominal designation (Skt. *saṃjñā*) of that object, which may in turn generate clinging or rejection and ultimately lead to suffering.

g.39 cheating

tshul 'chos

ཚུལ་འཚོས།

kuha

Also translated here as “hypocrisy.”

g.40 Citraratha Grove

sna tshogs shing rta

སྐྱ་ཚོགས་ཤིང་རྟ།

citraratha

One of the groves of the Trāyastriṃśa (Heaven of the Thirty-Three) gods.

g.41 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of meditative concentration are identified as being conducive to birth within the world system of form, each of which has three phases of intensity. In the context of the Mahāyāna, meditative concentration is the fifth of the six transcendent perfections.

g.42 conditioned

'dus byas

འདུས་བྱས།

saṃskṛta

Refers to all phenomena produced by causes and conditions.

g.43 conduct of a bodhisattva

byang chub sems dpa'i spyod pa · byang chub spyod pa

བྱང་ཆུབ་སེམས་དཔའི་སྦྱོང་པ། · བྱང་ཆུབ་སྦྱོང་པ།

bodhisattvacaryā · bodhicaryā

Also translated here as “enlightened conduct of bodhisattvas.”

g.44 courage

spobs pa

སྦྱོབས་པ།

pratibhāna

Also translated here as “eloquence.”

g.45 craving

sred pa · sred

སྲེད་པ། · སྲེད།

trṣṇā

Eighth of the twelve links of dependent origination. Craving is often listed as threefold: craving for the desirable, craving for existence, and craving for non-existence.

g.46 Dānaśīla

dA na shI la

དུན་ལྡི་ལ།

dānaśīla

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.47 deep insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Refers to liberating insight into the nature of reality and the meditative practice leading to such insight. One of the two basic forms of Buddhist meditation, the other being calm abiding (Skt. *samatha*).

g.48 Devadatta

lhas byin

ལྷ་ས་བྱིན།

devadatta

The Buddha's jealous, scheming cousin.

g.49 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Literally, “retention” (the ability to remember), or “that which retains, contains, or encapsulates,” this term refers to mnemonic formulas or codes possessed by advanced bodhisattvas that contain the quintessence of their attainments, as well as the Dharma teachings that express them and guide

beings toward their realization. They are therefore often described in terms of “gateways” for entering the Dharma and training in its realization, or “seals” that contain condensations of truths and their expression. The term can also refer to a statement or incantation meant to protect or bring about a particular result. Also translated here as “retention.”

g.50 Dharaṇīdhara

sa 'dzin

ས་འཛིན།

dharaṇīdhara

Name of a bodhisattva.

g.51 Dhāraṇīśvararāja

gzungs kyi dbang phyug gi rgyal po

གཟུངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

dhāraṇīśvararāja

Name of a bodhisattva.

g.52 Dharma

chos

ཚོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha’s teaching (Dharma); the trainings that the Buddha’s teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha’s teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

In this text:

In this text, it generally refers either to the Buddhist teachings or to spiritual qualities. Also translated here as “quality” and “phenomenon.”

g.53 Dharma of non-apprehension

dmigs su med pa'i chos · dmigs med chos

དམིགས་སུ་མེད་པའི་ཚོས། · དམིགས་མེད་ཚོས།

anupalambhadharma · anopalambhadharma

A teaching on the state of realization in which a practitioner no longer perceives reified entities.

g.54 dharmadhātu

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

A synonym for emptiness or the ultimate nature of reality (*dharmatā*). This term is interpreted variously—given the many connotations of *dharma/chos*—as the sphere, element, or nature of phenomena, reality, or truth. In this text it is used with this general, Mahāyāna sense, not to be confused with its rather different meaning in the Abhidharma as one of the twelve sense fields (Skt. *āyatana*) and eighteen elements (Skt. *dhātu*), and comprising all objects of mental perception.

g.55 Dhṛtimān

mos ldan

མོས་ལྡན།

dhṛtimān

One of the Buddha's former rebirths.

g.56 diligence

brtson 'grus · brtson pa

བརྩོན་འགྲུས། · བརྩོན་པ།

vīrya

The fourth of the six perfections, it is also among the seven branches of enlightenment, the five abilities, the four bases of magical power, and the five powers. Also translated here as “effort.”

g.57 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. One of the six perfections of the bodhisattva. Also rendered here as “ethical rules” and “ethical

discipline.” See also Alexander Csoma de Kőrös Translation Group, trans., *The Dedication Fulfilling All Aspirations* (Toh 285), note 6.

g.58 effort

brtson 'grus · brtson pa

བརྩོན་འགྲུས། · བརྩོན་པ།

vīrya

The fourth of the six perfections, it is also among the seven branches of enlightenment, the five abilities, the four bases of magical power, and the five powers. Also translated here as “diligence.”

g.59 eightfold path

yan lag brgyad pa'i lam

ཡན་ལག་བརྒྱད་པའི་ལམ།

aṣṭāṅgamārga

Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

g.60 element

kham

ཁམས།

dhātu

Commonly designates the eighteen elements of sensory experience (the six sense faculties, their six respective objects, and the six sensory consciousnesses), although the term has a wide range of other meanings. Along with *skandha* and *āyatana*, it is one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.61 eloquence

spobs pa

སྤྲོ་བས་པ།

pratibhāna

Also translated here as “courage.”

g.62 endure

bzod pa · bzod

བཟོད་པ། · བཟོད།

kṣānti

See “patience.” Also translated here as “acceptance” and “receptive to.”

g.63 enlightened conduct of bodhisattvas

byang chub sems dpa'i spyod pa · byang chub spyod pa

བྱང་ལྡན་སེམས་དཔའི་སྟོན་པ། · བྱང་ལྡན་སྟོན་པ།

bodhisattvacaryā · bodhicaryā

Also translated here as “conduct of a bodhisattva.”

g.64 eon

bskal pa

བསྐྱལ་པ།

kalpa

According to the traditional Abhidharma understanding of cyclical time, a great eon (Skt. *mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (Skt. *vivartakalpa*); during the next twenty, it persists; during the third twenty, it is in the process of destruction or contraction (Skt. *samvartakalpa*); and during the last quarter of the cycle, complete destruction has occurred and nothing exists.

g.65 eternalist view

rtaḡ lta 'du shes

རྟམ་ལྷ་འདུ་ཤེས།

śāśvatadr̥ṣṭisamjñā

The first of two extreme views that distort perception of reality. Eternalism is the view that there is a permanent, enduring self that continues to be reborn unchanged from one lifetime to the next.

g.66 experiential sphere

spyod yul

སྟོན་ཡུལ།

gocara

Literally, where cattle (Skt. *go*) range (Skt. *cara*), it refers to the mind's sphere of operations, the cognitive domain.

g.67 experiential sphere of the buddha

sangs rgyas kyi spyod yul · sangs rgyas kyi yul

སངས་རྒྱལ་གྱི་སྤྱོད་ཡུལ། . སངས་རྒྱལ་གྱི་ཡུལ།

buddhagocara · buddhaviṣaya

g.68 faultless

skyon med

སྤྱོད་མེད།

acchidra

Also translated here as “unimpaired.”

g.69 fellow monk

lhan cig gnas pa

ལྷན་ཅིག་གནས་པ།

sārdhavihārin

A junior monk who lives with and under the guidance of a senior monk.

g.70 five realms of existence

'gro ba lnga

འགོ་བ་ལྔ།

pañcagati

These comprise the gods and humans of the higher realms within saṃsāra, plus the animals, hungry ghosts, and denizens of hell of the lower realms.

g.71 flawless

dri med

དྲི་མེད།

amala

Also translated here as “stainless.”

g.72 formative predisposition

'du byed

འདུ་བྱེད།

saṃskāra

Second of the twelve links of dependent origination. This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not. Formative predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioning. It is the collection of such

countless predispositions by afflicted mental states that constitutes the obscuration of misconceptions concerning the known range of phenomena, the total eradication of which occurs only when full enlightenment or buddhahood is achieved.

g.73 four continents

gling bzhi

སྒྲིབ་བཞི།

dvīpacatur

Definition from the 84000 Glossary of Terms:

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

g.74 four noble lineages

'phags pa'i rigs bzhi · 'phags rigs bzhi

འཕགས་པའི་རིགས་བཞི། · འཕགས་རིགས་བཞི།

caturāryavaṃśāḥ

The attributes of a practitioner: the first three are garments, food, and bedding, and the fourth is dedication to the path of liberation.

g.75 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the *Abhidharma*, the term is also used to refer to the mental body assumed by 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.76 Gandharvamādana

spos ngad ldang

སྤྲེལ་རྟེན་ལྷ་པོ།

gandharvamādana

Name of a mountain range, better known as Gandhamādana.

g.77 Ganges

gang gA

གང་གླུ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.78 garuḍa

mkha' lding

མཁའ་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.79 generosity

sbyin

སྤྱོད།

dāna

The first of the six or ten perfections, often explained as the essential starting point and training for the practice of the others.

g.80 guardians of the world

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

Literally “world protectors.” They are the same as the four Mahārājas, the Four Great Kings of the quarters (Tib. *rgyal chen bzhi*), namely, Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa, whose mission is to report on the activities of humankind to the gods of the Trāyastriṃśa heaven (Heaven of the Thirty-Three) and who have pledged to protect the practitioners of the Dharma. Each universe has its own set of four.

g.81 hair tuft

mdzod spu

མཛོད་སྐུ།

ūrṇā · ūrṇa

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit *ūrṇā* means “wool hair,” and *kośa* means “treasure.”

g.82 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་བུ་རྩ་གསུམ།

tridaśa

In Sanskrit lit. “the 3x10” (in round numbers for 3x11) Trāyastriṃśa heaven, to be found on the top of Mount Meru, the abode of Indra and the thirty-three gods.

g.83 hostile māras

bdud phyir rgol ba

བདུད་ཕྱིར་རྒོལ་བ།

mārapratyarthika

See “māra.”

g.84 hungry ghost

yi dags

ཡི་དག་ས།

preta

Literally “the departed,” and analogous to the ancestral spirits of the Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death. In Buddhism they are said to suffer intensely, particularly from hunger and thirst.

g.85 hypocrisy

tshul 'chos

ཚུལ་འཚོས།

kuha

Also translated here as “cheating.”

g.86 immortality

bdud rtsi

བདུད་རྩི།

amṛta

The ambrosia that prevents death or spiritual death (hence the Tibetan term means “crushes spiritual death”). The Sanskrit term literally means immortality. It is often used metaphorically to mean the Dharma.

g.87 Indrayaṣṭi

dbang po'i mchod sdong

དབང་པོའི་མཚོད་སྡོད།

indrayaṣṭi

Name of a nāga.

g.88 insight

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.89 Jagatīṃdhara

'gro ba 'dzin

འགོ་བ་འཛིན།

jagatīṃdhara

Name of a bodhisattva.

g.90 Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་གླིང།

jambudvīpa

Definition from the 84000 Glossary of Terms:

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

g.91 Jayamati

rgyal ba'i blo gros

རྒྱལ་བའི་བློ་གོས།

jayamati

Name of a bodhisattva.

g.92 Jinamitra

dzi na mi tra

ཇོན་མི་ཏྲ།

jinamitra

An Indian Kashmiri paṇḍita who was resident in Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of several sūtras. He is also the author of the *Nyāyabinduṣiṅgārtha* (Toh 4233), which is contained in the Tibetan Tengyur collection.

g.93 Jñānavatī

ye shes ldan

ཡེ་ཤེས་ལྷན།

jñānavatī

One of the Buddha's former rebirths.

g.94 kalaviṅka bird

ka la bing ka

ཀ་ལ་བིང་ཀ།

kalaviṅka

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.95 Kali

ka ling

ཀ་ལིང་།

kali

An evil king.

- g.96 Kāñcanavarṇa
dri med dag pa'i gser gyi mdog can
 འི་མེད་དག་པའི་གསེར་གྱི་མདོག་ཅན།
kāñcanavarṇa
 One of the Buddha's former rebirths.
- g.97 karma
las
 ལས།
karman
 Generally meaning “work,” or “action,” it is an important concept in Buddhist philosophy as the cumulative force of previous actions, which determines present experience and will determine future existences. In this text, it is left untranslated when this specific conception of moral causation is implied.
- g.98 Kesarin
ral pa can
 རལ་པ་ཅན།
kesarin
 One of the Buddha's former rebirths.
- g.99 Keśava
skra 'dra
 སྐ་འདྲ།
keśava
 One of the Buddha's former rebirths.
- g.100 Khaṇḍaka Island
dum bu'i gling
 དུམ་བུའི་གླིང།
khaṇḍakadvīpa
- g.101 king of sages
thub pa'i rgyal po
 ཐུབ་པའི་རྒྱལ་པོ།
munirājan

One of the standard epithets of the Buddha Śākyamuni.

g.102 Kinnara

mi'am ci · mi ci

མི་འམ་ཅི། ་ མི་ཅི།

kinnara · kīnnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.103 Kṛtajña

byas pa gzo ba

བྱས་པ་གཙོ་བ།

kṛtajña

One of the Buddha’s former rebirths.

g.104 kuṇāla bird

ku na la

ཀུ་ན་ལ།

kuṇāla · konālaka · koṇāla

g.105 Kusuma

me tog bzang

མེ་ཏོག་བཟང་།

kusuma

One of the Buddha’s former rebirths.

g.106 lapses in discipline

tshul khrims 'chal pa

ཚུལ་ཁྲིམས་འཆལ་པ།

duḥśīla

Refers to transgressions of moral conduct as prescribed by Buddhist vows.

g.107 level

sa

ས།

bhūmi

This refers to the bodhisattva levels leading to enlightenment.

g.108 liberate

rnam grol · grol · sgrol · thar bar byas · thar bar 'gyur

རྣམ་གྲོལ། · གྲོལ། · སྒྲོལ། · ཐར་བར་བྱས། · ཐར་བར་འགྱུར།

vimukti

g.109 liberation

rnam par thar pa · rnam thar · thar pa · thar

རྣམ་པར་ཐར་པ། · རྣམ་ཐར། · ཐར་པ། · ཐར།

vimokṣa · mokṣa

The state of freedom from suffering and saṃsāra that is the goal of the Buddhist path.

g.110 lord of the gods

lha'i dbang po · lha dbang

ལྷ་འི་དབང་པོ། · ལྷ་དབང།

devendra

Another name for Indra, Śakra.

g.111 lord of the Yāma gods

'thab bral rab dgar

འཐབ་བྲལ་རབ་དགས།

suyāmapati

Lord of the Yāma heaven, lowest of the group of four heavens immediately above the peak of Mount Meru.

g.112 loving kindness

byams pa · byams

བྱམས་པ། · བྱམས།

maitra · maitrī · kṛpā

One of the four immeasurables of the Mahāyāna, known in early Buddhism as “pure abodes” (Skt. *brahmavihāra*), which comprise (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) impartiality. Immeasurable loving

kindness arises from the wish for all living beings to have happiness and the causes of happiness.

g.113 lower realms

ngan song · ngan 'gro

ངན་སོང་། · ངན་འགྲོ།

apāya

A collective name for the realms of animals, hungry ghosts, and denizens of the hells.

g.114 luminous

snang ldan pa

སྤང་ལྡན་པ།

avabhāsin

g.115 Madri

ma dri

མ་དྲི།

madri

A wife of the bodhisattva in his former rebirth as Sudamaṣṭra.

g.116 magical power

rdzu 'phrul gyi stobs

རྩུ་འཕུལ་གྱི་སྟོབས།

ṛddhivaśitā

g.117 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name,

Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.118 Māra

bdud

འདྲུག།

māra

In Sanskrit and Pāli, literally “maker of death”; a demon in Buddhism who is the personification of evil and spiritual death. He notoriously assailed the future Buddha as he sat beneath the Bodhi tree and similarly impedes the spiritual progress of Buddhist practitioners in general. Used in plural form, the term can refer to the members of Māra’s army or any other demonic force that impedes spirituality.

g.119 material things

zang zing

ཟང་ཟིང་།

āmiṣa

Also translated here as “worldly concerns.”

g.120 meditative absorption

ting nge 'dzin · ting 'dzin

ཉིང་ངེ་འཛིན། · ཉིང་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* 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.121 mental elaboration

spros pa

སྣོས་པ།

prapañca

This term denotes the presence of discursive or conceptual thought processes. Their absence or deconstruction is characteristic of the realization of emptiness or ultimate reality.

g.122 **merit**

bsod nams

བསོད་ནམས།

punya

Wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the benefit of all sentient beings, ensuring that others also experience the results generated by the positive actions.

g.123 **mindfulness**

dran pa

བྲན་པ།

smṛti

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. Together with alertness, mindfulness is one of the two indispensable factors for the development of calm abiding (Skt. *śamatha*). Also translated here as “recollection.”

g.124 **moonstone**

chu shel

ཚུ་ཤེ།

candramāṇi

g.125 **moral observance**

tshul khrims brtul zhugs

ཚུལ་ཁྲིམས་བརྟུལ་ལྷུགས།

śīlaguṇa

g.126 Mount Meru

lhun po

ལུན་པོ།

meru

Definition from the 84000 Glossary of Terms:

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

g.127 Munivarman

mu ni war+ma

མུ་ནི་འཇམ།

munivarman

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.128 Myna bird

ri skegs

རི་སྐེགས།

sārika

g.129 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form.

Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.130 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination in Buddhism, this term refers to the constituents of a living being: Sanskrit *nāma* (“name”) is typically considered to refer to the mental constituents of the person, while *rūpa* (“form”) refers to the physical. While the the two together can thus be seen as referring to mind and matter, in practice this is a shorthand term for the five skandhas.

g.131 Namuci

bdud

བདུད།

namuci

An epithet of Māra.

g.132 nature of reality

chos nyid

ཚོས་ཉིད།

dharmatā

Literally, the “nature of phenomena,” or “phenomena themselves.” The quality or condition of things as they really are, which eludes appropriation by conceptual thought.

g.133 no-self

bdag med

བདག་མེད།

nirātman

The Buddhist view that there is no self in persons or phenomena that exists independently of the five psycho-physical aggregates.

g.134 notion

'du shes

འདུ་ཤེས།

saṃjñā

Has the sense of notions involving nominal designation, the imputation of names to things.

g.135 notions about characteristics

mtshan ma'i 'du shes

མཚན་མའི་འདུ་ཤེས།

nimittasaṃjñā

This refers to the conceptual designation of things using linguistic signs.

g.136 objectifying view

dmigs par lta ba

དམིགས་པར་ལྟ་བ།

upalambhadṛṣṭi

g.137 omniscience

thams cad mkhyen pa nyid

ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvajñatā

The state of knowing all possible and actual states of affairs of past, present, and future (total omniscience) or knowing all that is most relevant to soteriology, the basic nature of reality (essential omniscience).

g.138 Palace of Victory

rnam rgyal khang

རྣམ་རྒྱལ་ཁང་།

vaijayanta

g.139 Paranirmita

gzhan 'phrul ba

གཞན་འཕྲུལ་བ།

paranirmita

Paranirmitavasavatti, the highest of the group of four heavens immediately above the peak of Mount Meru.

g.140 partridge

shang shang te'u · bya sreg · sreg pa

ཤང་ཤང་ཉི་ལུ། ་ བྱ་སྲིག། ་ སྲིག་པ།

kapiñjala · tittiri · jīva

Different kinds of partridge: swamp partridge (Skt. *tittiri*), grey partridge (Skt. *kapiñjala*), Greek partridge (Skt. *jīva*).

g.141 patience

bzod pa · bzod

བཟོད་པ། ་ བཟོད།

kṣānti

The third of the six transcendent perfections. As such it can be classified into three modes: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. Regarding the Sanskrit term *dharmakṣānti*, it can refer either to a set of ways one becomes “receptive” to key points of the Dharma, or it can be an abbreviation of *anutpattikadharmakṣānti*, “receptivity to the unborn nature of phenomena.”

g.142 perfect and complete buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

samyaksambuddha

One of the standard epithets of the Buddha Śākyamuni, and other buddhas as well.

g.143 phenomenon

chos

ཚོས།

dharma

See “Dharma.”

g.144 pink lotus

pad ma

པད་མ།

padma

g.145 powers

stobs

སྟོབས།

bala

Enumerated as five, they are the powers of faith, diligence, mindfulness, meditative absorption, and insight. In the standard enumeration of ten powers, they are distinctive qualities of buddhas and bodhisattvas, concerning mostly their clairvoyant knowledge.

g.146 Prāmodyarāja

mchog tu dga' ba'i rgyal po

མཚོག་ཏུ་དགའ་བའི་རྒྱལ་པོ།

prāmodyarāja

Name of a bodhisattva.

g.147 Prāṇakusaumya

srog chags des pa

སྲོག་ཆགས་དེས་པ།

prāṇakusaumya

Name of a bodhisattva.

g.148 prātimokṣa

so sor thar pa · sor thar

སོ་སོར་ཐར་པ། · སོར་ཐར།

prātimokṣa

The rules of conduct that lead to liberation.

g.149 Puṇyaraśmi

bsod nams kyi 'od zer

བསོད་ནམས་ཀྱི་འོད་ཟེར།

pun̄yaraśmi

One of the Buddha's former rebirths. The son of king Arciṣmān.

g.150 Puṇyasama

bsod nams mnyam

བསོད་ནམས་མཉམ།

pun̄yasama

One of the Buddha's former rebirths.

g.151 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.152 Rāṣṭrapāla

yul 'khor skyong

ཡུལ་འཁོར་སྐྱོང་།

rāṣṭrapāla

A newly ordained monk who appeals to the Buddha for teachings.

g.153 Ratipradhāna

grong khyer dga' mchog brgyan · dga' mchog

གྲོང་ཁྱེར་དགའ་མཚོག་བརྒྱན། · དགའ་མཚོག

ratipradhāna

Name of a city built for Puṇyaraśmi's enjoyment by his father, King Arciṣmān.

g.154 Ratnacūḍa

rin chen gtsug phud

རིན་ཆེན་གཙུག་ཕུད།

ratnacūḍa

One of the Buddha's former rebirths.

g.155 Ratnaprabhāsa

rin po che snang ba

རིན་པོ་ཆེ་སྐྱང་བ།

ratnaprabhāsa

The capital city of King Arciṣmān's kingdom in Jambudvīpa.

g.156 Raudrākṣa

mi bzang mig can

མི་བཟང་མིག་ཅན།

raudrākṣa

An evil brahmin.

g.157 receptive to

bzod pa · bzod

བཟོད་པ། · བཟོད།

kṣānti

See “patience.” Also translated here as “endure” and “acceptance.”

g.158 recollection

dran pa

བྲན་པ།

smṛti

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. Together with alertness, recollection is one of the two indispensable factors for the development of calm abiding (Skt. *śamatha*). Also translated here as “mindfulness.”

g.159 recollection of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བྲན་པ།

buddhānusmṛti

The Sanskrit term *buddhānusmṛti* (Pali *buddhānussati*), meaning “mindfulness or recollection of the Buddha,” is a common practice in all Buddhist traditions that involves taking a buddha such as the Buddha Śākyamuni or Amitābha as one's meditative object.

g.160 relic

ring bsrel

རིང་བསྐྱེལ།

dhātu

The physical remains or personal objects of a previous tathāgata, arhat, or other realized person that are venerated for their perpetual spiritual potency. They are often enshrined in stūpas and other public monuments so the Buddhist community at large can benefit from their blessings and power.

g.161 retention

gzungs

གཟུངས།

dhāraṇī

Literally, “retention” (the ability to remember), or “that which retains, contains, or encapsulates,” this term refers to mnemonic formulas or codes possessed by advanced bodhisattvas that contain the quintessence of their attainments, as well as the Dharma teachings that express them and guide beings toward their realization. They are therefore often described in terms of “gateways” for entering the Dharma and training in its realization, or “seals” that contain condensations of truths and their expression. The term can also refer to a statement or incantation meant to protect or bring about a particular result.

g.162 rival tīrthika

pha rol mu stegs can

ཕ་རོལ་ལུ་སྟེགས་ཅན།

paratīrthya

Non-Buddhist sectarians.

g.163 Rūpyāvati

gzugs ldan

གཟུགས་ལྡན།

rūpyāvati

One of the Buddha’s former rebirths.

g.164 Sahā world

mi mjed

མི་མཇེད།

sahā

Synonym for the entire trichiliocosm. In the *Vimalakīrtinirdeśasūtra* (Toh 176) it is a separate pure abode. See Robert A. F. Thurman, trans. *The Teaching of Vimalakīrti*.

g.165 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.166 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Name of a bodhisattva.

g.167 Samantanetra

kun tu mig

ཀུན་ཏུ་མིག།

samantanetra

Name of a bodhisattva.

g.168 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabha

Name of a bodhisattva.

g.169 Samantaraśmi

kun tu 'od zer

ཀུན་ཏུ་འོད་ཟེར།

samantaraśmi

Name of a bodhisattva.

g.170 Samantāvalokita

kun tu lta ba

ཀུན་ཏུ་ལྷ་བ།

samantāvalokita

Name of a bodhisattva.

g.171 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

The community of followers of the Buddha's teachings, particularly the monastics.

g.172 Sarvadada

kun sbyin

ཀུན་སྐྱིན།

sarvadada

One of the Buddha's former rebirths.

g.173 Sarvadarśin

kun mthong

ཀུན་མཐོང་།

sarvadarśin

One of the Buddha's former rebirths.

g.174 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

Sometimes translated "sense bases" or "bases of cognition," the term usually refers to the six sense faculties and their corresponding objects, i.e., the first twelve of the eighteen dhātus. Along with the skandhas and dhātus, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.175 seven precious branches of enlightenment

byang chub kyi yan lag gi rin po che bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་གི་རིན་པོ་ཆེ་བདུན།

saptabodhyaṅgaratna

These are the seven precious branches of mindfulness (Skt. *smṛti*), discerning reality (Skt. *dharmapra vicaya*), effort (Skt. *vīrya*), joy (Skt. *prīti*), ecstasy (Skt. *praśrabdhi*), meditative absorption (Skt. *samādhi*), and equanimity (Skt. *upekṣā*). These seven form a part of the thirty-seven aids to enlightenment.

g.176 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

The seven precious substances in this context are the seven precious metals and stones: gold, silver, turquoise, coral, pearl, emerald, and sapphire. More generally, they may also be the symbols of royal dominion: the wheel, gem, queen, minister, elephant, general, and horse.

g.177 seven riches

nor bdun

ནོར་བདུན།

dhanasapta

Faith, discipline, charity, knowledge, modesty, self-control, and wisdom.

g.178 Siddhārthabuddhi

don grub blo

དོན་གྲུབ་བློ།

siddhārthabuddhi

Name of a Buddha of a previous eon.

g.179 Siṃhala

seng ge 'dzin

སེང་གེ་འཛིན།

siṃhala

One of the Buddha's former rebirths.

g.180 skillful means

thabs

ཐབས།

upāya

The concept of skillful means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent to the needs, interests, and mental dispositions of specific types of individuals. According to the Mahāyāna, training in skillful means collectively denotes the first five of the six transcendent perfections when integrated with wisdom, the sixth transcendent perfection, to form a union of discriminative awareness and means.

g.181 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

g.182 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five

rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.183 stainless

dri med

དྲི་མེད།

amala · nirmala · vimala

Also translated here as “flawless.”

g.184 strengths

stobs

སྟོབས།

bala

See “ten strengths.”

g.185 Śubha

dge ba

དགེ་བ།

śubha

One of the Buddha’s former rebirths.

g.186 Sudamṣṭra

mche ba bzang

མཚེབ་བཟང།

sudamṣṭra

One of the Buddha’s former rebirths.

g.187 Śuddhāvāsa realm

gnas gtsang ma’i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsa

Pure abode, said of a heaven, or five heavens, in which dwell the gods so called. The pure abodes among the form realms, where only non-returners are reborn.

g.188 sugata

bde bar gshegs pa · bde bar gshegs · bde gshegs

བདེ་བར་གཤེགས་པ། . བདེ་བར་གཤེགས། . བདེ་གཤེགས།

sugata

Definition from the 84000 Glossary of Terms:

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

g.189 Sunetra

mig bzangs

སྲིག་བཟངས།

sunetra

One of the Buddha’s former rebirths.

g.190 superknowledge

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། . མངོན་ཤེས།

abhijñā

The superknowledges are listed as either five or six. The first five are divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through concentration (Skt. *dhyāna*), and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis; while the sixth is supramundane and attained only by realization—by bodhisattvas, or according to some accounts, only by buddhas.

g.191 Susīma

mtshan bzangs

སཚམ་བཟངས།

susīma

Name of a god.

g.192 Sushitamati
blo gros legs gnas
སློ་གྲོ་ས་ལེགས་གནས།
sushitamati
Name of a god.

g.193 Sutasoma
zla ba'i bu
ཟླ་བའི་བུ།
sutasoma
One of the Buddha's former rebirths.

g.194 Śyāmaka
bsdo ba sangs
བསྟོ་བ་སངས།
śyāmaka
One of the Buddha's former rebirths.

g.195 ten strengths
stobs bcu
སྟོབས་བརྒྱ།
daśabala
The ten strengths of a tathāgata: (1) knowledge of what is possible and what is not, (2) knowledge of how karmic deeds will ripen, (3) knowledge of the variety of elements, (4) knowledge of sentient beings' inclinations, (5) knowledge of sentient beings' inferior and superior faculties, (6) knowledge of the paths pursued by everyone, (7) knowledge of concentration, liberation, contemplation, and absorption, (8) remembering previous lives, (9) knowledge of the transference of consciousness at death and birth, and (10) knowledge of the cessation of defilements.

g.196 ten virtues
dge ba bcu
དགེ་བ་བརྒྱ།
daśakuśala

There are three physical virtues: saving lives, giving, and sexual propriety. There are four verbal virtues: truthfulness, reconciling discussions, gentle speech, and religious speech. There are three mental virtues: loving attitude, generous attitude, and right views. The whole doctrine is collectively called the “tenfold path of good action” (*daśakuśalakarmapatha*).

g.197 The Ascertainment of the Conduct of a Bodhisattva

byang chub sems dpa'i spyod pa rnam par nges pa

བྱང་ཆུབ་སེམས་དཔའི་སྟོན་པ་རྣམ་པར་ངེས་པ།

bodhisattvacaryāviniścaya

Another name of the *Rāṣṭrapālaparipṛchāsūtra*.

g.198 The Perfect Fulfillment of Meaning

don yongs su rdzogs pa

དོན་ཡོངས་སུ་རྫོགས་པ།

arthapāripūrī

Another name of the *Rāṣṭrapālaparipṛchāsūtra*.

g.199 The Pure, Meaningful Promise

dam bcas pa don yod pa rnam par dag pa

དམ་བཅས་པ་དོན་ཡོད་པ་རྣམ་པར་དག་པ།

amoghapratijñāviśuddha

Another name of the *Rāṣṭrapālaparipṛchāsūtra*.

g.200 The Sport of Noble Men

skyes bu dam pa rnam par rol pa

སྐྱེས་བུ་དམ་པ་རྣམ་པར་རོལ་པ།

satpuruṣavikrīḍita

Another name of the *Rāṣṭrapālaparipṛchāsūtra*.

g.201 three lower realms

ngan song gsum

ངན་སོང་གསུམ།

trirapāya

A collective name for the realms of animals, hungry ghosts, and denizens of the hells.

g.202 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

yānatraya

The Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Bodhisattva Vehicle.

g.203 three worlds

srid pa gsum · srid gsum

སྲིད་པ་གསུམ། · སྲིད་གསུམ།

tribhava

The formless world, the form world, and the desire world comprise the thirty-one planes of existence in Buddhist cosmology. Synonymous with three realms (*trailoka*).

g.204 trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams · stong chen

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས། · སྟོང་ཆེན།

trisāhasramahāsāhasraṃ lokadhātu · mahāsahasra

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.205 Tuṣita

dga' ldan

དགའ་ལྗན།

tuṣita

The celestial realm where a bodhisattva is born before being reborn as a Buddha in the human realm. Second of the group of four heavens immediately above the peak of Mount Meru.

g.206 unconditioned

'dus ma bgyis pa

འདུས་མ་བགྱིས་པ།

asaṃskṛta

Refers to phenomena that are not produced by causes and conditions, such as nirvāṇa.

g.207 unimpaired

skyon med

སྤྱོད་མེད།

acchidra

Also translated here as “faultless.”

g.208 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇi · uṣṇīṣa

One of the thirty-two signs of a great being. In its simplest form it is that the head has a heightened or pointed shape (like a turban). More elaborately it refers to a dome-shaped extension of the top of the head, or even to an invisible extension of immense height.

g.209 Utpalanetra

ud pal mig

ལུང་པལ་མིག

utpalanetra

One of the Buddha’s former rebirths.

g.210 Uttaptavīrya

brtson ’grus ’bar

བརྩོན་འགྲུས་འབར།

uttaptavīrya

One of the Buddha’s former rebirths.

g.211 Uttaramati

blo gros mchog

བློ་གྲོས་མཚོག

uttaramati

Name of a bodhisattva.

g.212 vajra

rdo rje

རྡོ་རྗེ།

vajra

The term stands for indestructibility and perfect stability. According to Indian mythology, the vajra is the all-powerful god Indra's weapon, likened to a thunderbolt, which made him invincible. It also relates to the diamond, which is the hardest physical material.

g.213 Vardhamānamati

blo gros 'phel

བློ་གྲོས་འཕེལ།

vardhamānamati

Name of a bodhisattva.

g.214 venerable

tshe dang ldan pa

ཚོ་དང་ལྷན་པ།

āyusmān

Definition from the 84000 Glossary of Terms:

A respectful form of address between monks, and also between lay companions of equal standing. It literally means "one who has a [long] life."

g.215 victorious one

rgyal ba

རྒྱལ་བ།

jina

One of the many standard titles or epithets of the Buddha Śākyamuni.

g.216 Vimalatejas

gzi brjid dri ma med

གཟི་བརྗིད་དྲི་མ་མེད།

vimalatejas

One of the Buddha's former rebirths.

g.217 vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline. One of the three *piṭakas*, or “baskets,” of the Buddhist canon, the one dealing specifically with the code of monastic discipline.

g.218 Vipulamati

blo gros rgya chen

བློ་གྲོས་རྒྱ་ཚེན།

vipulamati

Name of a bodhisattva.

g.219 Viśeṣamati

khyad par blo gros

ལྷན་པར་བློ་གྲོས།

viśeṣamati

Name of a bodhisattva.

g.220 Viśrutaśrī

dpal grags

དཔལ་གྲགས།

viśrutaśrī

One of the Buddha’s former rebirths.

g.221 Vulture’s Peak

bya rgod kyi phung po’i ri

བྱ་རྫོང་གྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

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.222 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of semidivine beings said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa. They are associated with water, fertility, and trees, and treasure, and are said to haunt or protect natural places as well as towns. Yakṣa can be malevolent or benevolent, and are known for bestowing wealth and other boons.

g.223 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

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

g.224 yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.