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## Vidyutprāpta's Questions

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*Vidyutprāptaparipṛcchā*

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*'phags pa glog thob kyis zhus pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “Vidyutprāpta’s Questions”

*Āryavidyutprāptaparipṛcchāsūtra*

· Toh 64 ·

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## SUMMARY

- s.1 *Vidyutprāpta's Questions* is a Mahāyāna sūtra in which the bodhisattva Vidyutprāpta ("Lightning Attainment") asks the Buddha how someone can help other beings attain enlightenment while remaining aware of the emptiness of all phenomena. The Buddha responds by explaining five "treasures" that enable a bodhisattva to teach the Dharma without being attached to the world. The first four include understanding sentient beings of various temperaments and the attitude necessary to teach them. The fifth, the treasure of the Dharma, is knowledge of the true nature of dharmas and skill in explaining this to ordinary beings.

ac.

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i.

## INTRODUCTION

i.1

*Vidyutprāpta's Questions* is a Mahāyāna sūtra in which the bodhisattva Vidyutprāpta ("Lightning Attainment") asks the Buddha how someone can help other beings attain enlightenment while remaining aware of the emptiness of all phenomena. The Buddha responds by explaining five "treasures" that enable bodhisattvas to teach the Dharma without being attached to the world. The first four include understanding sentient beings of various temperaments and the attitude necessary to teach them. The fifth, the treasure of the Dharma, is knowledge of the true nature of dharmas and skill in explaining this to ordinary beings.

i.2

The description of the first treasure, for the lustful, is quite long. Bodhisattvas understand that different sentient beings have different desires and that even the most lustful can be brought to maturity, that is to say, to the completion of the Buddhist path and the verge of liberation, by the bodhisattva's skillful means. The Buddha emphasizes that bodhisattvas can teach spontaneously, without effort or attachment, and he gives several analogies to illustrate the nondualistic action to which the bodhisattva must aspire.

i.3

The treasures for the angry and for the deluded are described following a similar pattern, but more briefly and with only one analogy. In the case of the angry, the Buddha tells bodhisattvas to be patient and compassionate to free beings from their anger. For the deluded, bodhisattvas must use their vast knowledge of doctrine to remove various false views, like a doctor who uses the appropriate medicine to cure a specific disease.

i.4

The description of the treasure for those who are afflicted equally by lust, anger, and delusion is longer and more elaborate. More analogies are given, as well as two extended parables, which show how important it is for bodhisattvas to understand the individual temperaments and abilities of sentient beings yet remain impartial and detached.



- i.5 The fifth treasure, the treasure of the Dharma, enables bodhisattvas to teach sentient beings who are attached to the objects of consciousness, i.e., the objects of sight up to mental objects. The sūtra does not relate this treasure specifically to one of the four temperaments, and it seems to be intended for all sentient beings. The treasure of the Dharma consists of analytical knowledge of meaning, dharmas, language, and eloquence, and it is the basis of the bodhisattva's teaching of the undifferentiated nature of dharmas.
- i.6 Finally, after the Buddha explains to Vidyutprāpta the five inexhaustible treasures, another bodhisattva, Candradhvaja ("Moon Banner"), asks about the phrase "wisdom without effort." In his answer, the Buddha describes the wisdom of a bodhisattva who can lead sentient beings to liberation while knowing that sentient beings ultimately do not exist.

· Sources ·

- i.7 *Vidyutprāpta's Questions* is no longer extant in Sanskrit. It has come down to us as the twentieth chapter or "assembly"<sup>1</sup> of the Ratnakūṭa,<sup>2</sup> a collection of forty-nine sūtras. The title of the Tibetan translation, *glog thob kyis zhus pa*, corresponds to the Sanskrit title,<sup>3</sup> while the Chinese translation is called *The Assembly on the Inexhaustible Treasures*.<sup>4</sup>
- i.8 The Tibetan translation was not made from the Sanskrit. Rather, it is one of the nine sūtras in the Tibetan Ratnakūṭa that were translated from Bodhiruci's Chinese translation, perhaps by Chödrup (chos grub, ca. 745–849).<sup>5</sup> The sūtra appears in the Denkarma (Tib. *ldan dkar ma*), a ninth-century catalog of translations made during Tibet's imperial period, which confirms its early ninth-century origins. However, in the Denkarma, it appears under the alternative title *'phags pa glog sbyin gyis zhus pa*,<sup>6</sup> which translates into English as *The Noble Questions of Vidyuddatta*, Vidyuddatta being an attested Sanskrit equivalent to *glog sbyin*, meaning "Lightning Gift." Interestingly, this sūtra also appears under yet another title in the Phangthangma imperial-period catalog, namely, *'phags pa klog gi dbyig gis zhus pa'i mdo*, which translates as *The Noble Sūtra of the Questions of Jewel of Recitations*, the name *klog gi dbyig* lacking any attested Sanskrit equivalent.<sup>7</sup>
- i.9 The Chinese translation (Taishō 310 [20]), like the translations of many of the other sūtras in the Ratnakūṭa, was made by Bodhiruci sometime between 706 and 713. Two versions of the Chinese title are found on lists of Ratnakūṭa sūtras in Chinese catalogs: *Wu jin fu zang hui* 無盡伏藏會 (*The Assembly on the Inexhaustible Treasures*)<sup>8</sup> and *Wu jin fu zang jing* 無盡伏藏經 (*The Sūtra on the Inexhaustible Treasures*).<sup>9</sup>

## · The Inexhaustible Treasures in Mahāyāna Literature ·

- i.10 In addition to the discussions of the inexhaustible treasures found in this sūtra, references to them appear elsewhere in Buddhist literature. In *The Teaching of Vimalakīrti* (*Vimalakīrtinirdeśa*, Toh 176), for example, two passages refer to them. In the first, the layman Vimalakīrti is said to have in his house four inexhaustible treasures from which the poor can help themselves without the treasures being emptied.<sup>10</sup> In the second, bodhisattvas are said to be inexhaustible treasures for the poor: they make the poor produce the thought of enlightenment.<sup>11</sup> Lamotte points out that these metaphorical “treasures” later became the basis for the establishment of charitable institutions in China.<sup>12</sup>
- i.11 Inexhaustible treasures are described more extensively in the *Buddhāvataṃsakasūtra*. An entire chapter of this sūtra<sup>13</sup> is devoted to ten treasures of faith, ethics, shame, conscience, learning, giving, wisdom, recollection, preservation, and elocution.<sup>14</sup> The chapter on the ten treasures, which is chapter 22 in Śikṣānanda’s Chinese version (the version translated by Cleary) and chapter 27 in the Tibetan version, explains in general the special features and activities of the bodhisattva. Although there is no clear relationship between the *Buddhāvataṃsakasūtra* chapter and *Vidyutprāpta’s Questions*, certain topics are found in both, such as the importance of the bodhisattva’s knowledge of conditioned arising and the ability to teach individuals according to their differing faculties and desires.
- i.12 Finally, the entry on *Vidyutprāpta’s Questions* in the Japanese dictionary of Buddhist literature, *Bussho kaisetsu dai jiten*, suggests that the sūtra contains a forerunner of the theory of buddha nature and that there is a connection between the sūtra and the theories of mind nature in *The Principles of the Perfection of Wisdom in One Hundred and Fifty Lines* (*Prajñāpāramitānayaśatapañcaśatikā*, Toh 17) and dharma nature in the *Buddhāvataṃsakasūtra*.<sup>15</sup>

## · A Note on the Bodhisattva Vidyutprāpta ·

- i.13 Vidyutprāpta is not a very well-known bodhisattva in Mahāyāna literature. The Sanskrit name is found only in Tibetan transliteration of the title of the sūtra. The name in the Tibetan translation, Lokthob (*glog thob*), corresponds to the Sanskrit Vidyutprāpta but does not appear anywhere else in the Kangyur. The name Diande 電得 in the Chinese translation appears in several places in the Taishō Tripiṭaka: in the *Āṅgulimālīyasūtra* (*Yangjuemolu jing* 央掘魔羅),<sup>16</sup> where it is the name of a buddha, not a bodhisattva; in *The Sūtra on the Names of the Buddha* (*Foming jing* 佛名經),<sup>17</sup> in a list of names of

bodhisattvas, about whom nothing is said individually; and in Sengzhao's commentary on *The Teaching of Vimalakīrti*, the *Zhu weimojie jing* 注維摩詰經, giving Kumārajīva's explanation of the name Diande.<sup>18</sup>

i.14 However, Sengzhao's apparent reference to the bodhisattva Vidyutprāpta is misleading, and some clarification is necessary. In fact, the name Diande 電得 is not found in any extant version of *The Teaching of Vimalakīrti* itself. In the *Zhu weimojie jing*, the name appears as one of many bodhisattvas in a long list, each explained individually by Sengzhao or Kumārajīva. In the Sanskrit text of the sūtra, the corresponding name is Vidyuddeva, "Lightning God"; in Zhiqian's Chinese translation,<sup>19</sup> Mingshi 明施, "Luminous Charity"; in Xuanzang's translation,<sup>20</sup> Diantian 電天, "Lightning God"; and in the Tibetan translation, *glog gi lha*, "Lightning God." In Kumārajīva's translation, the name is given as Diande 電德.<sup>21</sup> McRae translates this as "Lightning-Like Virtue."<sup>22</sup> However, Harrison, in his translation of the *Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, notes that Jñānagupta translates Vidyuddeva, "Lightning God," as Diande 電德.<sup>23</sup> In light of the testimony of the Sanskrit, the Tibetan, and Xuanzang's Chinese translation of *The Teaching of Vimalakīrti*, it is likely that Kumārajīva's Diande 電德 refers to Vidyuddeva and should be translated as "Lightning God."

i.15 The following table illustrates the various permutations of the bodhisattva's name:

**Zhiqian: Mingshi 明施 (Luminous Charity)**

*Kumārajīva*: Diande 電德 (Lightning God)

*Xuanzang*: Diantian 電天 (Lightning God)

*Sengzhao*: Diande 電得 (Lightning Attainment)

*Sanskrit*: Vidyuddeva (Lightning God)

*Tibetan*: *glog gi lha* (Lightning God)

i.16 With this in mind, we can understand the apparent occurrence of the name Vidyutprāpta ("Lightning Attainment," Diande 電得) in the *Zhu weimojie jing*. Since *de* 德, "virtue," and *de* 得, "attainment," were pronounced identically in Old Chinese and Middle Chinese,<sup>24</sup> it is very likely that it was a scribal error in the transmission of Sengzhao's commentary that resulted in 德 becoming 得. Therefore, we can rule out any connection between the Diande in the *Zhu weimojie jing* and the Diande in the *Vidyutprāptaparipṛcchā*.

· The Present Work ·

i.17 This is the first English translation of the Tibetan version of *Vidyutprāpta's Questions*. It was prepared based on the Tibetan version preserved in the Degé Kangyur and Bodhiruci's Chinese translation preserved in the Taishō

Tripiṭaka. The Chinese version has been translated into Japanese in the *Kokuyaku issaikyō* series.<sup>25</sup> A somewhat incomplete English translation of the Chinese translation is found in Garma C. C. Chang's *A Treasury of Mahāyāna Sūtras*.

**The Noble Mahāyāna Sūtra  
Vidyutprāpta's Questions**

1.

## The Translation

[F.1.b] [B1]

1.1

Homage to all the buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Bhagavān was staying on Gṛdhrakūṭa Mountain in Rājagṛha together with a great assembly of one thousand monks, all of whom had especially exalted qualities and proclaimed the lion's roar.<sup>26</sup> Also in attendance were five hundred bodhisattva mahāsattvas. They all had acquired dhāraṇīs, were unobstructed in eloquence, had realized patient acceptance of the nonarising of dharmas, were established in irreversibility, were endowed with samādhis, displayed superior powers in manifold ways, and were completely aware of the way that sentient beings behave mentally. [F.2.a]

1.3

The bodhisattva Sūryadhvaja, the bodhisattva Candradhvaja, the bodhisattva Samantaprabha, the bodhisattva Moon King, the bodhisattva Illuminating Heights, the bodhisattva Vairocana, the bodhisattva Siṃhamati, the bodhisattva Precious Light of Virtue, the bodhisattva Sarvārthasiddha, the bodhisattva Possessing Previous Conditions, the bodhisattva Excellent Vows and Conduct, the bodhisattva Wisdom of Emptiness, the bodhisattva Even-Minded, the bodhisattva Joyous Yearning, the bodhisattva Fond of the Multitudes, the bodhisattva Yuddhajaya, the bodhisattva Practice of Wisdom, the bodhisattva Vidyutprāpta, the bodhisattva Victorious Eloquence, the bodhisattva Siṃhanāda, the bodhisattva Most Melodious, the bodhisattva Arousing, the bodhisattva Skilled in Changing Action,<sup>27</sup> and the bodhisattva Practice of Perfect Tranquility—bodhisattva mahāsattvas such as these were at the head. Furthermore, Śakra, king of the gods, the Four Great Kings, King Brahmā, lord of the Sahā world, and unlimited retinues of gods possessing great power, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and others, [F.2.b] stayed together with the Bhagavān.

- 1.4 The bodhisattva Vidyutprāpta saw that the great assembly was gathered, purified, and completely at peace. He then got up from his seat, uncovered one shoulder, knelt on his right knee, joined his palms toward the Bhagavān and said to the Bhagavān, “Bhagavān, I am a bit uncertain. Now, let me ask you a question. May the Tathāgata, listening with compassion, give his consent.”
- 1.5 The Bhagavān said to the bodhisattva Vidyutprāpta, “The Tathāgata, Arhat, Samyaksambuddha grants your request. Ask what you wish. It shall be explained fully.”
- 1.6 The bodhisattva Vidyutprāpta then asked the Bhagavān, “Bhagavān, what attribute do bodhisattvas have that lets them fulfill the desires of all sentient beings while not being sullied by flaws; that lets them lead sentient beings with their skill in means according to those beings’ faculties and their own natures, without their falling into the miserable existences after their bodies are destroyed; that lets them definitely realize equality and, like a lotus, be unsullied by flaws even though they dwell in the world; that lets them not move from the dharmadhātu but wander in the buddha fields, never separated from the sight of the Tathāgata’s form body;<sup>28</sup> that lets them abide in the three liberations and not enter samāpatti; and that lets them, after purifying the array of the buddha fields according to the inclinations of sentient beings, quickly in a single moment be perfectly enlightened in the highest enlightenment?”
- 1.7 Then the bodhisattva mahāsattva Vidyutprāpta, in the presence of the Bhagavān, spoke his request in verse: [F.3.a]
- 1.8 “Unsurpassed lord of humans,  
Whose wisdom and vision are unlimited,  
You are established in the unadulterated Dharma<sup>29</sup>  
And you benefit worldly ones.  
You observe all sentient beings equally.  
You are the refuge of the world.
- 1.9 “Having shown the wrong and the right path,  
You establish sentient beings in the ultimate happiness.  
You have accumulated superior qualities,  
Like a heap of various jewels.  
You, the sun of wisdom in the world,  
Are the worthy lord of the three realms.  
By explaining the Mahāyāna,  
You have perfected the path of enlightenment.<sup>30</sup>
- 1.10 “The shape of your face is like the full moon.  
You have completed the calming meditations.

- By proclaiming the teaching of tranquility,  
 You have pacified the afflictions.  
 Please explain the practice of the bodhisattva  
 And benefit sentient beings.
- 1.11 “His buddha field and lifespan,  
 His form body and assembly,  
 His three actions and dharmas,  
 All are pure.
- 1.12 “Bhagavān, please explain  
 The pure practice of the bodhisattvas.  
 How do they subdue Māra? How do they teach the Dharma?  
 How is their mindfulness not impaired?  
 Please explain in your words.
- 1.13 “As for heroes,  
 Although they are thoroughly engaged in saṃsāra,  
 How are they established in the oneness of characteristics,  
 Never wavering with respect to things?
- 1.14 “How do they follow the buddhas  
 And make offerings,  
 And always, even when contemplating the Buddha’s body,<sup>31</sup>  
 Ultimately reject marks?
- 1.15 “Although they always realize the three liberations,  
 And are like birds flying in the sky,  
 Their merits are still incomplete,  
 And they never enter nirvāṇa.  
 But they know others’ faculties and natures,  
 And, following them without fear,  
 And without clinging,  
 They make those sentient beings mature.
- 1.16 “At first, they bestow worldly pleasure;  
 Later, they produce pure minds.  
 Since they are endowed with excellent wisdom,  
 They will attain the highest enlightenment. [F.3.b]  
 May the Tathāgata explain such a deep and excellent matter.”
- 1.17 The Bhagavān replied to the bodhisattva mahāsattva Vidyutprāpta, “It is good, it is good, that you, son of good family, ask the Tathāgata this sort of thing in order to benefit innumerable sentient beings and make them happy,



and to help the beings of the present world, including the gods, and the bodhisattvas of the future. Therefore, Vidyutprāpta, listen very carefully and keep this in mind. It will be fully explained to you.”

1.18 “Bhagavān, I wish to listen in this way,” replied the bodhisattva Vidyutprāpta.

1.19 “Vidyutprāpta,” said the Bhagavān, “the bodhisattva mahāsattvas have five treasures, which are great treasures, inexhaustible treasures, totally inexhaustible treasures, and limitless treasures. When bodhisattvas are completely endowed with such treasures, they are completely free from misfortune, they completely perfect especially superior virtues of the sort mentioned above, and quickly obtain with little difficulty superior, perfect enlightenment. What are the five? They are the treasure for those with a lustful temperament, the treasure for those with an angry temperament, the treasure for those with a deluded temperament, the treasure for those with an equally proportioned temperament, and the treasure of all dharmas.

1.20 “Vidyutprāpta, what is the bodhisattva mahāsattvas’ treasure for those with a lustful temperament? Sentient beings who belong to the group of those with a lustful temperament are bound by false views and falsely impute various things, according to their natures, to objects such as forms, sounds, smells, tastes, objects of touch, and mental objects, cling to them steadfastly, and are intoxicated in their attachment to pleasure. The bodhisattva mahāsattvas, by knowing in accordance with truth the mental temperament of those [F.4.a] beings, understand what they believe and desire, what objects they cultivate and are attached to, how powerful they are and what sort of faith they are endowed with, what sorts of virtuous roots they have produced, to what vehicle they should devote themselves, and when their virtuous roots will mature. The bodhisattva mahāsattvas, for the sake of eliminating all the desires of those sentient beings, and for the sake of making sure that their minds are always uninterruptedly virtuous, evaluate them very carefully and nourish them completely.

1.21 “Vidyutprāpta, it should be understood that the differences in the faculties and temperaments of sentient beings are very difficult to know. Śrāvakas and pratyekabuddhas cannot understand them, let alone ordinary people or heretics. Vidyutprāpta, some sentient beings, even though they are attached to objects of desire, mature in unsurpassable, perfect enlightenment. Some sentient beings, just by having contact with a desired object or just by speaking with a lustful mind, mature in unsurpassable, perfect enlightenment. Some sentient beings look at a beautiful form and, although a lustful thought arises, understand, just by seeing that form deteriorating and

being destroyed, that the form is impermanent, and the torment of their desire is calmed. Just by means of the utmost contemplation of impermanence, they mature in unsurpassable, perfect enlightenment.

1.22 “As for some other sentient beings, when they see a woman, desire does not arise, but afterward, through the power of memory, a sexual thought arises, and when they remember her complexion and figure, passion arises. As for some other sentient beings, [F.4.b] due to their seeing pleasing shapes in a dream, sexual attachment arises, and, fixating on them, they pursue them. As for some other sentient beings, just hearing a woman’s voice produces sexual desire. And some, freed from sexual thought that is due to a mere glance, mature in unsurpassable, perfect enlightenment.

1.23 “Therefore, Vidyutprāpta, although the bodhisattvas know, with their skillful means, those various illnesses of desire and the various remedies for desire, they lack signs of grasping at dualism in the dharmadhātu, and they produce great compassion even for those beings who are confused regarding the dharmadhātu. Vidyutprāpta, since not even the slightest thing called *love*, *hatred*, *delusion*, or *wisdom* regarding the dharmadhātu can be apprehended, the bodhisattva thinks, ‘If it is as I see it, sentient beings produce desire, hatred, and delusion toward these compounded things that are collections established as mere designations, without marks, empty of inherent existence, and void. After analyzing these things as they really are, dwelling in great compassion for those sentient beings who are bewildered by desire, I will fulfill my former vows. Without wavering from the dharmadhātu, I will make them mature by means of my effortless wisdom.’

1.24 “If a man mistakenly believes that women are pure, and if this gives rise to deep desire, the bodhisattva will turn himself into a very beautiful, elegant woman, whose physical characteristics are especially outstanding, and who, like apsaras, possesses precious ornaments and garlands, never before seen, and is well adorned with various ornaments. [F.5.a] With that sentient being<sup>32</sup> having shown how lustful, passionate, and very obsessed he is, the bodhisattva, with a method adjusted to the ability of that sentient being, in order to remove the poison arrow of lust, by means of his unimpeded power, having previously changed into the shape of a woman,<sup>33</sup> then appears again before him. Having made that sentient being understand the dharmadhātu by his teaching of the Dharma, the bodhisattva will disappear. If a woman gives rise to a desirous thought about men, the bodhisattva appears in the body of a man. In order to remove the poison arrow of lust, he makes her understand the dharmadhātu by teaching the Dharma, and he disappears.

1.25 “Vidyutprāpta, there are twenty-one thousand lustful actions and, with the addition of those other actions,<sup>34</sup> there are eighty-four thousand actions in total. The bodhisattvas, with their effortless wisdom, produce countless

thousands of open Dharma doors. The minds of sentient beings having been penetrated, they all become liberated, even though the bodhisattvas do not have the thought, 'I teach this sort of Dharma to sentient beings,' and they do not imagine that beings are liberated.

1.26 "Vidyutprāpta, to give an analogy, the nāga king of Lake Anavapta, due to the force of karma, releases four great rivers from inside his palace and cools the summer heat. With the moisture, he makes the flowers and the fruits grow and the grains increase and greatly pleases many sentient beings. The nāga king himself releases these rivers, but he does not think, 'I shall release the rivers.' Nevertheless, the four great rivers flow continuously and benefit sentient beings. Bodhisattvas, similarly, since they have fulfilled their former vows, teach the four truths of the noble ones by means of their effortless wisdom. They dispel all the torments of saṃsāra and bestow the happiness of noble [F.5.b] liberation. But the bodhisattvas do not think, 'I have taught the Dharma,' or 'I shall teach it.' Nevertheless, they spontaneously dwell in their own thought of great compassion, and, having analyzed sentient beings, they teach them the Dharma in whatever way is suitable.

1.27 "Vidyutprāpta, to give another analogy, Śakra, king of the gods, has twelve billion apsaras. By means of Śakra's autonomous power, he displays many bodies, and the apsaras all enjoy sexual pleasure with him. Individually they think, 'Only I am frolicking with the king of the gods,' while, in fact, the king of the gods has no attachment whatsoever. In the same way, the bodhisattvas, too, in accordance with the wishes of whichever sentient beings are worthy of completely passing beyond, mature them, while the bodhisattvas have no attachment.

1.28 "Vidyutprāpta, to give another analogy, when the orb of the sun appears at the top of a mountain, its light illuminates Jambudvīpa, and whatever place it illuminates, it reveals various colors—blue, yellow, red, white—while the orb of the sun itself is a single color. The unity of the light has no differences in quality. Similarly, the bodhisattvas also, with the orb of the sun of wisdom, illuminate the dharmadhātu. They appear at the mountaintops of sentient beings' attachments as a single objective image, and they teach them the Dharma according to their desires, even though the dharmadhātu has no dualistic nature.

1.29 "Vidyutprāpta, this is the bodhisattva mahāsattvas' treasure for those with a lustful temperament. When bodhisattva mahāsattvas obtain this treasure, for a kalpa or more than a kalpa, [F.6.a] they can display infinite bodies according to the various desires of sentient beings, even though the dharmadhātu has no dualistic nature.

- 1.30 “Furthermore, Vidyutprāpta, to give another analogy, pure gold is made, due to the skill of a metalworker and according to his will, into various types of ornaments. Although the attributes change, the nature of gold does not change. In the same way, the bodhisattva mahāsattvas also analyze the dharmadhātu very carefully, display infinite bodies to sentient beings according to their various wishes, and teach the Dharma in various words, even though the dharmadhātu has no dualistic nature. Since they are constantly immersed in the dharmadhātu, this is called *being integrated in the nature of the dharmadhātu*.<sup>35</sup> When bodhisattvas obtain this sort of treasure, since they teach the Dharma in various ways for the sake of sentient beings, they, due to hearing the Dharma, come to possess sovereignty over the marvelous wealth of the noble ones and abandon forever the troubles of saṃsāra.
- 1.31 “Furthermore, Vidyutprāpta, what is the bodhisattva mahāsattvas’ treasure for those with an angry temperament? Sentient beings have pride, conceive of ‘me’ and ‘mine,’ and do not practice compassion or patience since they have dwelt for a long time in characteristics of ‘me’ and ‘mine.’<sup>36</sup> Their own minds are destroyed by the torment of anger; they do not remember the Buddha, the Dharma, and the Saṅgha; and they are covered with the poison of anger and are deluded about reality. But the bodhisattvas never produce malice or hostility toward sentient beings who have much anger. They just think, ‘Alas, these sentient beings, since they are bewildered by ignorance, have increased their hatred and incorrect anger since they possess false notions regarding the true nature of dharmas, [F.6.b] which are, from the beginning, quiescent,<sup>37</sup> untainted and unsullied, peaceful and uncontentious, and completely void.’ After thinking in that way and abiding in great compassion, they always show their pity. Even if there are some who cut off their limbs and smaller body parts, because they desire to tame those sentient beings who have angry temperaments, they abide in patience. If those uncountable sentient beings who have angry temperaments turn their backs on one another, due to having completed actions of anger and hatred, and fall into a body within a bad birth, such as a poisonous snake, the bodhisattvas, abiding in patience, tame those beings by means of their loving kindness and the force of their mindfulness, and they do not receive the retribution of a bad birth in the future. Whatever their undoubted realization of equality is, this is called the bodhisattvas’ complete elimination, by their skillful means, of sentient beings’ angry temperaments.
- 1.32 “Furthermore, Vidyutprāpta, if the bodhisattvas see angry sentient beings, they think, ‘As all dharmas are pure in their own nature, alas, these sentient beings are incorrect due to following their anger, and they develop wrong views. Since they produce a thought of anger with respect to the nature of

dharmas as equal and uncontentious, these sentient beings do not understand the dharmadhātu itself. If these sentient beings saw the nature of dharmas, they would not produce harmful thoughts toward others. Due to the fact that they do not understand the essence of the dharmadhātu, anger arises.’ The bodhisattvas, having produced even more compassion toward those sentient beings who have much anger, dwell in great compassion. [F.7.a] Again fulfilling their former vow, they correctly teach various Dharma doors for the sake of destroying, with their effortless wisdom, the angry actions of sentient beings without thinking, ‘I am teaching the Dharma for the purpose of removing sentient beings’ anger.’ Why is that? It is because the bodhisattvas understand very well the nature of the dharmadhātu. As for this, it should be known that, since the bodhisattvas dwell in the undifferentiated nature of the dharmadhātu, they eradicate defiled actions.

1.33 “Vidyutprāpta, to give an analogy, after darkness is removed, light is obtained, but darkness is not destroyed. Thus, the essence of darkness and light is undifferentiated, like space. In the same way, the bodhisattvas, relying on their undifferentiated knowledge of the dharmadhātu, teach the Dharma with skillful means. Taming various sentient beings with angry temperaments, they pacify them, but there are no distinctions in the dharmadhātu.

1.34 “Vidyutprāpta, to give an analogy, just as everywhere that the light from the rising wheel of the sun shines is all encompassed by the rising wheel of the sun, similarly, everything said by the bodhisattvas for the sake of taming and eradicating angry actions is all the wheel of Dharma, and there are no distinctions in the dharmadhātu. Thus, as for those twenty-one thousand angry actions and actions belonging to the other categories of temperaments, amounting to eighty-four thousand in total, the bodhisattvas, since they have perfected effortless wisdom, teach the Dharma that is appropriate for sentient beings’ various types of anger, without thinking, ‘I have taught, I teach, and I shall teach the Dharma.’ This should be known as the treasure for those of angry temperaments. When bodhisattvas [F.7.b] obtain this treasure, for a kalpa or more than a kalpa, according to the various inclinations of sentient beings, they teach the Dharma with skill in means through various words, letters, and expressions. Furthermore, although angry actions are endless, the bodhisattvas’ wisdom and courage also cannot be exhausted. As for this, it should be understood as the bodhisattvas’ treasure for those of angry temperaments, which they have obtained by explaining well the undifferentiated nature of the dharmadhātu.<sup>38</sup> [B2]

- 1.35 “Furthermore, Vidyutprāpta, what is the bodhisattva mahāsattvas’ treasure for those with a deluded temperament? Vidyutprāpta, this sort of practice of the bodhisattvas is very difficult. Such sentient beings chase affliction, harm others, are wrapped in an eggshell of ignorance,<sup>39</sup> have no way of understanding the dharmadhātu since they are bound up in themselves like silkworms, do not properly contemplate what they should do, are attached to a belief in the self, enter a wrong path, persist in foolish actions, and have difficulty renouncing saṃsāra.
- 1.36 “Since they are like this, for the sake of sentient beings who are deluded, after the bodhisattvas first generate the thought of enlightenment, they tirelessly generate a great effort, without suffering and without laziness, and they think about the conditions in which, the conviction with which, and the kind of doctrinal teaching with which they can lead these sentient beings to the bodhisattva practice so that they may obtain liberation.
- 1.37 “The bodhisattvas, having previously penetrated the dharmadhātu, abide in great compassion by means of their effortless wisdom. After they understand that those sentient beings are confused regarding the dharmadhātu, having taught them Dharma according to their power and ability, they train them completely, without thinking, ‘I taught, I teach, and I shall teach the Dharma.’ However, by the power of their former vow, having thoroughly contemplated conditioned origination, [F.8.a] they spontaneously reveal many hundreds of thousands of Dharma doors and remove those sentient beings’ ignorance-based karmic activity and make them attain liberation.
- 1.38 “Vidyutprāpta, to give an analogy, it is like this. A good physician is skilled in curing many illnesses. He has previously become familiar with medical treatments, and as soon as he sees the symptoms of a disease, since he knows all the mantras and medical treatments, he cures it; there is nothing that he cannot cure. In the same way, the bodhisattvas, since they know the dharmadhātu very well, show, by means of their effortless knowledge, many hundreds of thousands of Dharma doors according to the faculties and natures of these beings, who have accumulated foolish actions, and make them understand everything clearly.
- 1.39 “Vidyutprāpta, this is the bodhisattva mahāsattvas’ treasure for those with a deluded temperament. When bodhisattvas obtain this treasure, having correctly contemplated conditioned origination, for the sake of those sentient beings with a deluded temperament, for a kalpa or more than a kalpa, according to their natures and wishes, they teach the Dharma with skill in means through various words, letters, and expressions. Furthermore, although deluded actions are endless, the bodhisattvas’ wisdom and courage also cannot be exhausted. As for this, it should be understood as the

bodhisattvas' treasure for those of deluded temperament, which they have obtained by explaining well the undifferentiated nature of all dharmas. Thus, as for those twenty-one thousand deluded actions and actions belonging to the other categories of temperaments, making a total of eighty-four thousand, the bodhisattvas, for the sake of eliminating them, having distinguished many hundreds and thousands of Dharma doors, teach them correctly. This is called the bodhisattvas' treasure for those with a deluded temperament. [F.8.b]

1.40 "Furthermore, Vidyutprāpta, what is the bodhisattva mahāsattvas' treasure for those with an equally proportioned temperament? To give an analogy, it is like this. When a very clean, completely clear, spotless round mirror is placed at a crossroads, although reflections appear there without increase or diminishment, the round mirror does not think, 'I made these various types of reflections.' Nevertheless, if that round mirror is wiped well, all the reflections will spontaneously appear. In the same way, the bodhisattvas, by wiping well the round mirror of the dharmadhātu, established in effortless samādhi, open many hundreds of thousands of Dharma doors and teach according to the differences in sentient beings' mental actions. All those sentient beings, understanding completely, obtain liberation. But they do not produce a concept of dharmas or a concept of sentient beings. Why is that? The bodhisattvas, because they understand very well the nature of the dharmadhātu, and since they contemplate those sentient beings of the four temperaments as they really are, teach Dharma according to their faculties and natures. However, since they contemplate the dharmadhātu and the realms of sentient beings as they are, they also do not have a conception of duality, because they see clearly that those categories of the dharmadhātu and the realms of sentient beings have no duality and no differences.

1.41 "Vidyutprāpta, to give an analogy, it is like this. In space, there is no characteristic of various differences, and there is no differentiation. In the same way, the bodhisattvas, since they contemplate the dharmadhātu very well, recognize that all dharmas enter into a single characteristic. By the power of their former vows, they teach Dharma in various ways according to the temperaments of sentient beings, even though in the dharmadhātu there are no differences.

1.42 "Vidyutprāpta, since the bodhisattvas have analyzed individually the twenty-one thousand actions of one with an equally proportioned temperament, [F.9.a] and the actions belonging to the other categories of temperaments, making a total of eighty-four thousand, they understand them all clearly. To give an analogy, it is like this. Just as a skillful doctor wisely knows illnesses and how to administer medicine, the bodhisattvas

teach Dharma by means of their effortless wisdom. This is called the bodhisattva mahāsattvas' treasure for those with an equally proportioned temperament. When bodhisattvas obtain this treasure, for the sake of sentient beings, they teach Dharma, for a kalpa or more than a kalpa, according to their desires, in various words. However, although sentient beings' actions are endless, the bodhisattvas' wisdom and courage also cannot be exhausted. This is called the bodhisattvas' treasure for those with an equally proportioned temperament, which is obtained due to their good explanation of the undifferentiated nature of the dharmadhātu.

1.43 “Furthermore, Vidyutprāpta, the bodhisattvas, since they have perfected that sort of wisdom, are totally aware, with their skill in means, of sentient beings' faculties, conduct, and aspirations. If they see sentient beings who have much desire, in order to tame them and treat their disease, they appear like an ordinary person, enjoying objects of desire, provided with children, a wife, and the comforts of a home. However, like a lotus, they are not contaminated or attached. Sentient beings who are deluded and lack intelligence, because they do not know the bodhisattvas' skill in means, think, 'What intelligent person would be attached to objects of desire just like an ordinary person? Therefore, this person has no enlightenment.' Those kinds of sentient beings, because their minds are completely impure, give rise to great hatred, and since they are not reverent, [F.9.b] when due to their karma their bodies fail, they fall into the great hell after their death. However, because the bodhisattvas very secretly instruct them, their various faults are completely eliminated, and they are all fully established in the attainment of equanimity.

1.44 “To give an analogy, it is like this. When a strongly blazing fire meets grass and trees, they all burn fiercely and are transformed into the mass of the fire itself. Similarly, for the bodhisattvas, when they kindle the fire of wisdom, sentient beings' desire, hatred, and confusion, their good and their evil, whatever they are, meet the bodhisattva, and all burn up and are transformed into wisdom. This is called the extraordinary quality of the bodhisattva.

1.45 “Furthermore, to give another analogy, the extraordinary quality of the king of mountains, Sumeru, is that it is formed from four types of jewels. Sentient beings, too, have qualities of various sorts—blue, yellow, red, and white—that correspond to those jewels. If they go to the lapis lazuli side of Sumeru, they all become the single color of lapis lazuli. If they go to the gold-colored side, they all become gold-colored. In the same way, they become silver-colored or crystal-colored. In just that way, since the bodhisattvas, too, have obtained extraordinary qualities, whatever the desire, hatred, confusion, good, or evil of sentient beings, when they go into the presence



of the bodhisattvas and associate with them, they all enter into the wisdom of the bodhisattva. However, when their minds are impure, and due to their own sinful karma, they fall into the birth destiny of hell beings or animals or the world of the dead, in this case, by the power of the bodhisattvas' [F.10.a] extraordinary qualities and vow, after their sinful karmic consequences are exhausted, they are definitely set to obtain unsurpassed, perfect enlightenment in the future.

1.46 "Vidyutprāpta, in the period of the five defilements, innumerable, unlimited, incalculable kalpas in the past, a tathāgata, an arhat, a perfectly enlightened one, one endowed with knowledge and conduct, a sugata, a knower of the world, a supreme one, a charioteer who tames people, a teacher of gods and humans, a buddha bhagavān<sup>40</sup> named Jewel Heap Merit Voice<sup>41</sup> appeared. At that time, all beings lived for a hundred twenty years, as I do today.

1.47 "At that time, sentient beings' desire, hatred, and confusion were great. Since they were overwhelmed by afflictions, fathers and mothers, older and younger brothers, and friends disagreed, and they did not follow their teachers and masters. They did not acknowledge kind deeds. They were always full of malicious thoughts, and they had tricky and thieving minds. They hurt each other. They behaved improperly. They did not have respect for the Buddha, Dharma, and Saṅgha. Only beings like these, who, because they were overcome with stinginess, practiced the custom of pretas, lived in that buddha field, and they were very difficult to discipline.

1.48 "Even in such a bad era, that bhagavān, due to the power of his former vow, realized unsurpassed, perfect enlightenment and became a completely enlightened buddha. That bhagavān had twenty-two thousand śrāvakas.

1.49 "A king named Extensively Giving<sup>42</sup> was then the sovereign who governed Jambudvīpa. He was sincere about the teaching of the Buddha, and he invited that tathāgata together with the saṅgha of śrāvakas for the three summer [F.10.b] months. Laying out extensive offerings, he worshiped and performed rituals.

1.50 "At that time, a monk named Stainless<sup>43</sup> was endowed with eloquence. Because he was skilled at teaching the Dharma, a great assembly was eager to hear him. He never tired of bringing sentient beings to maturity. He taught the Dharma without expectation and spoke sincerely with a shining complexion. He was endowed with a good appearance and strength, and his face was kind and handsome. Sentient beings longed to see him. He was served and respected, revered and praised. Beginning monks also frequently followed Stainless and appeared in the king's palace, entering freely, and they showed their respect with various garments, food, drink, bedding, and medicines.

- 1.51 “Many monks from that great assembly did not know how to practice bodily restraint or wisdom of the mind. They did not have respect for the Buddha, Dharma, or Saṅgha. They had false views of permanence, nihilism, self, and so forth. They rejected the Buddha’s teaching. They were very agitated and hard to discipline. Their senses were unrestrained. They abided in wickedness. Without having the conduct of śramaṇas, they claimed to be śramaṇas. Their actions of body, speech, and mind were all entirely based in depravity.
- 1.52 “That bhagavān entered nirvāṇa after the rainy season, and King Extensively Giving cremated the bhagavān’s body in a fire of red sandalwood. He made offerings and built eighty million reliquary stūpas surrounded on four sides by red sandalwood railings, with golden lotuses.
- 1.53 “The monk Stainless had been given a prophecy by that bhagavān that he would be the most learned and [F.11.a] would transmit the true doctrine widely after that tathāgata entered nirvāṇa. Whatever village, city, or marketplace he went to, he would convert innumerable hundreds of thousands of sentient beings and establish them in unsurpassed, perfect enlightenment.
- 1.54 “Many evil monks then did not understand the practice of yoga. They were always jealous. Confused by Māra, they went to the king and said, ‘The monk Stainless, who is respected by the king, goes in and out of the palace freely. This monk is not yet free from desire. He asks for food at the wrong time. He adorns his body with perfume and garlands, and since he is not truly chaste, it is not right for him to make offerings. For this reason, we have come here to explain this to the king. Do not have regrets later. Please do not disbelieve the true teachings of the Buddha.’
- 1.55 “At that time, there was a māra named Wicked. He changed himself into the shape of a monk, and he went to the king and spoke in the same way as above.
- 1.56 “King Extensively Giving, although he heard the same thing repeated, thought, ‘Since the monk Stainless is very diligent, I respect him as my teacher. Something like this is impossible.’
- 1.57 “Then the māra’s retinue showed half their bodies and spoke in verse to the king:
- 1.58 “ ‘King, study the practical arts.  
Be skillful about the right moments.  
If the king does not know these things,  
He does not have the marks of a king of humans.
- 1.59 “ ‘The Buddha’s arhat disciples  
Are endowed with great wisdom, but

- They do not rely on the words of Stainless.  
Why? Because they are nihilistic.
- 1.60 “ ‘Monks, in order to help,  
Tell you the truth.  
Nihilistic men who go to bad destinies  
Are not truly chaste.
- 1.61 “ ‘That one, in the king’s palace, [F.11.b]  
Enjoys himself with your consorts.  
The king and his retinue  
Should investigate carefully and dispel doubt.’
- 1.62 “When the king heard about this matter,  
He suffered in his mind from fear.  
Together with his retinue,  
He proceeded quickly to his palace.
- 1.63 “At that time, Stainless, in the palace,  
Taught the highest truth  
That dharmas are empty by nature.
- 1.64 “The king, together with his army,  
Were all deceived by the māra.  
They saw the consorts in the palace  
Surround the monk.
- 1.65 “The king’s hatred was like that of a great intoxicated elephant,  
And he ordered the executioners,  
‘The monk has deceived my consorts.<sup>44</sup>  
Condemn him to a painful punishment.’
- 1.66 “The ministers, together with their retinues,  
All under the control of the māra,  
Thought the innocent monk  
Must be harmed.
- 1.67 “An executioner came, holding weapons,  
And Stainless, in compassion, shed tears.  
The king said, ‘You are unrighteous.  
Why are you crying?’
- 1.68 “Stainless said to the king,  
‘This situation is difficult to believe.  
Let them stop for a minute.’

- 1.69 “When the king heard what the monk said,  
He ordered the executioners to stop.  
‘What is the true situation?  
You had better speak quickly!’
- 1.70 “Becoming very sincere, Stainless said,  
‘Since compassion benefits the world,  
I join my palms and ten fingers  
And speak the truth.
- 1.71 “ ‘Let the great king know:  
If I am really innocent,  
May the earth shake six times,  
And may flowers rain from the sky.’
- 1.72 “As soon as he said this,  
The great earth shook six times,  
Heavenly flowers fell from the sky,  
And the māra’s army experienced misery.
- 1.73 “Then the king became calm.  
He bowed at Stainless’s feet and begged forgiveness:  
‘If I fall to hell,  
Unprotected, I beg you to save me.
- 1.74 “ ‘Alas, since I met bad friends,  
I had a bad state of mind. [F.12.a]  
Because I followed bad friends,  
I have no one to protect or save me.
- 1.75 “ ‘Except for the great teacher,  
In the ten directions I have no protection.  
I give up my royalty,  
And now I take refuge for the rest of my life.’
- 1.76 “That monk, after he recognized the intention of the king  
And his servants and retinue,  
Set forth the highest truth.  
The king, hearing it, obtained sincere faith.
- 1.77 “At that time, in the king’s palace,  
The eighty thousand ladies with their retinues,  
When they heard the highest truth,  
Abided in irreversibility.

- 1.78 “The king, in accordance with what the Buddha taught,  
For twenty-four years, constantly, day and night,  
Apologized for his bad actions.  
Nevertheless, his bad actions were not extinguished.
- 1.79 “A crowd of a hundred koṭis  
Confronted the Dharma teacher with evil intentions.  
As a result of this, after death,  
They fell to Avīci hell.<sup>45</sup>
- 1.80 “They suffered for many millions of years.  
When their bad actions were extinguished, they met with the Tathāgata.  
But because they were afraid in the past,  
Their residual karmic retribution was always inferior.
- 1.81 “They practiced yoga gradually,  
And after they worshiped thousands of millions of buddhas,  
Each in a different country,  
They all became perfectly enlightened.
- 1.82 “And they all had the same name.  
They were called Virtuous Glory.  
Then King Extensively Giving,  
In the place where the compassionate and tolerant ascetic was,
- 1.83 “Because he produced a poisonous thought,  
And since, for many millions of years,  
His former bad actions were manifest,  
He fell to Loud Howling hell.
- 1.84 “And when that karmic result was extinguished,  
He again obtained a human body.  
He met the Tathāgata All-Seeing  
And always respected and worshiped him.
- 1.85 “Furthermore, he served  
Eighty million buddhas.  
The one enlightened after that  
Is I.
- 1.86 “The monk who wished to harm  
The innocent Dharma teacher  
In the future will be the  
Truly enlightened bodhisattva, Maitreya. [F.12.b]

- 1.87 “The eighty thousand retinues of ladies  
In the king’s palace at that time  
Produced roots of good because they were very pure  
And worshiped innumerable buddhas.
- 1.88 “Since they did such deeds,  
And vowed to benefit sentient beings,  
After they venerate millions of buddhas,  
They each will become enlightened.
- 1.89 “I now instruct you:  
Do not produce any harmful thoughts.  
Whoever practices kindness and praises the Buddha  
Will quickly obtain great enlightenment.
- 1.90 “Therefore, Vidyutprāpta, those who do not understand well the faculties,  
nature, and aspirations of sentient beings should not produce harmful  
thoughts. Vidyutprāpta, to give an analogy, just as Sumeru is the greatest  
among mountains, similarly, the wisdom of the Tathāgata is the greatest and  
most excellent and unsurpassable of wisdoms. To give another analogy, just  
as the ocean is the greatest among all waters, similarly, the wisdom of the  
Tathāgata is the most excellent and deepest and broadest of all wisdoms. To  
give another analogy, just as the cakravartin is the greatest and most  
excellent and unsurpassable, the wisdom of the Tathāgata is unsurpassed  
among wisdoms.
- 1.91 “Vidyutprāpta, the Tathāgata, due to his being endowed with this sort of  
knowledge, knows<sup>46</sup> the minds and all the changes in the operation of  
mental factors of those with lustful, angry, or deluded temperaments and  
helps them all in a snap of the fingers.
- 1.92 “Vidyutprāpta, the Tathāgata is endowed with omniscience. To give an  
analogy, a clear-sighted person, seeing clearly without effort a myrobalan  
fruit in the palm of his hand, has no doubt what it is. In the same way, the  
Tathāgata knows the mental actions of all sentient beings [F.13.a] and  
correctly explains various teachings in the midst of a great assembly.
- 1.93 “I understand and see, in the limitless, countless buddha field world  
systems, sentient beings associated with the lustful temperament who are  
completely tormented by lust and, fixing their minds on desires night and  
day, pass their time meaninglessly. I know and see the various actions of  
body, speech, and mind that are generated due to torment by lust.
- 1.94 “I understand and see those sentient beings with angry temperaments  
who are overwhelmed by anger, and, because they are jealous of and harm  
one another due to anger, fall into Avīci hell.

- 1.95 “I understand sentient beings who are associated with the deluded temperament who, since they are stupefied by the darkness of ignorance, are attached to confusion and desire to follow false views.
- 1.96 “I understand capable ones, incapable ones, ones with increasing effort, ones who regress and fail, ones who produce roots of good in the vehicle of the tathāgata, ones who produce roots of good in the vehicle of the pratyekabuddha, and ones who produce roots of good in the vehicle of the śrāvaka.
- 1.97 “Since the Tathāgata has this sort of wisdom, he understands the variety of temperaments of sentient beings living in his great retinue. If he knows that the time is not ripe, he does not teach anything, and, staying even-minded, he reflects on the fact that these sentient beings are confused about the Dharma and will not understand.
- 1.98 “As for the Tathāgata, I am endowed with especially superior faculties and power, and because I know the moment, I know who is suitable for discipline, who is the most resolute, [F.13.b] who is able to be patient, and who can listen well to my words. Once I know this, I help and benefit those sentient beings.
- 1.99 “Therefore, Vidyutprāpta, beginner bodhisattvas who have not entered the state of certainty and do not know the special intentions of sentient beings, whether householders or monks, should not blame or produce malice toward anyone or do harm to themselves for a long time. From the time that the bodhisattvas first produce the thought of enlightenment, they should produce the notion of the Buddha in connection with all those who are established in the Mahāyāna. Even if they see other beings performing sinful, unvirtuous actions, they should not produce a malicious thought. Why? The Tathāgata always says that any sentient being, if they harm even a little of the virtuous, totally pure teaching, is called one who will never enter nirvāṇa.<sup>47</sup>
- 1.100 “If bodhisattvas see a sentient being whose temperament is lustful, they think, ‘These sentient beings are burned by torment due to desire, but this is my fault.’ And if they see those who are burned by torment due to anger and confusion, they think, ‘This is all my fault.’ Why? ‘If I see all sentient beings having the suffering of illness, it is proper to find medicine and heal them with my skillful means. Since I formerly vowed to eliminate the illnesses of sentient beings and now abandon them, this is my fault.’ The bodhisattvas, since they have this kind of thought, look at their own faults and produce a thought of kindness with regard to sentient beings. If they are killed [F.14.a] or have their limbs and smaller body parts cut off, they do not think, ‘I should take revenge on those enemies who harm me.’

- 1.101 “Vidyutprāpta, if the bodhisattvas practice correctly in this way, all of their past bad actions will be forever destroyed and purified without exception, and in the future bad actions will never again arise.
- 1.102 “Vidyutprāpta, limitless, countless kalpas in the past, much earlier than the Tathāgata Dīpaṅkara, a tathāgata, an arhat, a perfectly enlightened one, one endowed with knowledge and conduct, a sugata, a knower of the world, a supreme one, a charioteer who tames people, a teacher of gods and humans, a buddha bhagavān named Born Supreme appeared in the world. That world system was called Radiant, and he lived in a grove in the royal city, Absolute Peace.
- 1.103 “At that time, there was a butcher named Dreadful, who was very vicious and enjoyed killing, who had no tolerance or kindness. His hands were smeared with blood, and all who saw him feared him. Once the butcher tied up an ox in his house and wanted to kill<sup>48</sup> it. But the ox saw him and, very afraid, it broke the rope and went to the grove where the Tathāgata Born Supreme was staying. The butcher, wielding a knife, chased after the ox. Since the ox was frightened, it fell into a deep pit, and, suffering in pain almost to the point of death, it bellowed. When the butcher saw the ox, he became even more angry. He jumped into the pit wielding the knife and wanted to kill the ox, but before the knife struck, the Tathāgata Born Supreme, surrounded by a great retinue of limitless hundreds of thousands in that grove, analyzing in detail, taught this Dharma discourse on conditioned arising: [F.14.b] ‘Karmic forces arise on the basis of ignorance; consciousness arises on the basis of karmic forces; name and form arise on the basis of consciousness; the six senses arise on the basis of name and form; contact arises on the basis of the six senses; feeling arises on the basis of contact; desire arise on the basis of feeling; appropriation arises on the basis of desire; karmic existence arises on the basis of appropriation; birth arises on the basis of karmic existence; old age and death, sorrow, lamentation, misery, suffering, unhappiness, and troubles arise on the basis of birth. Thus, all these things arising conditionally are nothing but a great heap of suffering.
- 1.104 “Vidyutprāpta, he continued, ‘In this conditioned arising, ignorance does not think about or reflect upon karmic forces, and karmic forces do not think about or reflect upon ignorance. Similarly, old age and death do not think about or reflect upon birth, and birth does not think about or reflect upon old age and death. Thus, all dharmas, since their nature is that they cannot be apprehended, are unproduced by intentional action. They are without consciousness, without “me” and “mine,” pure by nature, and mutually unaware of one another. Because ordinary people have not heard this kind



- of teaching, they insist that matter is the self, that the self has matter, that matter belongs to the self. The same is true for feelings, concepts, conditioning forces, and consciousness.
- 1.105 “ ‘Due to attachment to “me” and “mine,” they give rise to four perverted views: apprehending the impermanent as permanent, suffering as pleasure, the pure as impure, and no-self as self.
- 1.106 “ ‘Because of these perverted views, they are confused by ignorance. Since they do not think correctly, they become mentally attached, and, since they are unable to break the bond of desire for existence, they do not interrupt the continuity of revolving in saṃsāra, [F.15.a] and they will circle in saṃsāra. Learned ones, because they understand very well the nature of the dharmadhātu, they do not regard anything called a “self” or a “person” or a “sentient being” or a “living creature” as actually existing in the slightest, and they say that birth, old age, illness, death, killing, or evil cannot be observed.’
- 1.107 “Vidyutprāpta, at that time, the butcher was frightened. When, from a distance, he heard the Tathāgata teaching the Dharma, he understood, and his thought of killing was pacified. He set his weapon aside, came out of the pit, and went to the Bhagavān. He touched the Bhagavān’s feet with his head, bowed, sat to one side, and said to the Bhagavān, ‘Bhagavān, I now wish to become a monk following the teaching of the Tathāgata and practice the path.’
- 1.108 “The Bhagavān answered, ‘That is well done. Welcome, monk.’ Immediately, he was fully ordained as a monk.
- 1.109 “The Tathāgata Born Supreme knew in his heart the former butcher’s sincerity. It was gradually maturing. When Dreadful heard the detailed and correct teaching of the bodhisattva’s conduct, he obtained the patient acceptance of the nonarising of dharmas, and because of the Buddha’s teaching, he obtained irreversibility.
- 1.110 “As for the ox, moreover, after it heard the sublime sound of the Tathāgata teaching the dharma-phrases of conditioned origination, an intense joy arose in its mind. After the ox died, it was born in Tuṣita heaven, and, having finally met Maitreya, it became endowed with pure faith.
- 1.111 “Vidyutprāpta, the temperaments of beings thus are very deep and difficult to know, and they are difficult to understand. Therefore, Vidyutprāpta, any bodhisattvas who wish to acquire thoroughly unsurpassed, [F.15.b] true, perfect enlightenment should become very knowledgeable about the faculties and actions of sentient beings, should be well established in an impartial and unobstructed mind toward all sentient beings, and should not be attached to any dharma.

- 1.112 “They should abandon everything and achieve pure morality. They should be established in patience. They should develop effort. They should remain absorbed in meditation. They should examine in detail the nature of all dharmas as they really are.
- 1.113 “Vidyutprāpta, if bodhisattvas complete these six things, they will quickly become perfectly and completely enlightened in unsurpassed, true, perfect enlightenment. How can they completely perfect it? Like this: by relying on omniscient, exalted wisdom and fully accomplishing it.
- 1.114 “Vidyutprāpta, what is the bodhisattvas’ treasure of the Dharma? Bodhisattvas are those who are totally aware of all matter as it really is and see that, from the very beginning, it is not produced and is pure by nature. Because the bodhisattvas have acquired skill regarding matter, they possess four analytical knowledges. What are the four? They are the analytical knowledge of meaning, the analytical knowledge of dharmas, the analytical knowledge of language, and the analytical knowledge of eloquence.
- 1.115 “Here, the analytical knowledge of meaning is the meaning of matter, because it is without obscuration. What is the meaning of matter? It is the ultimate truth of meaning. What is ultimate truth? It is the impossibility of apprehending matter, and being endowed with such knowledge of the ultimate truth is called *analytical knowledge of meaning*.
- 1.116 “As for the analytical knowledge of dharmas, [F.16.a] the correct understanding of reality, after an analysis of objects of consciousness as they really are, is called *analytical knowledge of dharmas*.
- 1.117 “As for the analytical knowledge of language, the discrimination through various types of grammatical analysis by skillful means in the unobstructed knowledge of objects of consciousness is called *analytical knowledge of language*.
- 1.118 “As for the analytical knowledge of eloquence, differentiating and teaching about objects of consciousness according to the faculties of sentient beings while not being afflicted and not being attached is called *analytical knowledge of eloquence*. Bodhisattvas, since they are endowed with this sort of knowledge, use their effortless knowledge to teach the Dharma appropriately, according to the faculties and desires of all sentient beings who are confused by and attached to objects of consciousness, even though in the dharmadhātu there is no duality of characteristics. This can be applied in the same way to sounds, smells, tastes, and objects of touch, up to mental objects.
- 1.119 “Vidyutprāpta, this is what is called the bodhisattva mahāsattvas’ treasure of the Dharma. Bodhisattvas, if they obtain this treasure, because they wish to train those sorts of beings who are confused regarding objects, teach them the Dharma individually with their skill in various types of verbal expression

for a kalpa or more than a kalpa. Although the confusion of sentient beings is endless, the bodhisattvas' wisdom is unimpaired, not in conflict with the dharmadhātu, and follows the nondual and the undifferentiated. This is called the treasure of the Dharma, which is obtained through the bodhisattvas' teaching, by their skillful means, of the undifferentiated nature of all dharmas.

1.120 "By means of this treasure of the Dharma, [F.16.b] they correctly teach the Dharma to sentient beings, and they become endowed with the inexhaustible Dharma treasure and abandon the misfortunes of saṃsāra forever.

1.121 "These, Vidyutprāpta, are the five types of the bodhisattvas' great treasures, inexhaustible treasures, totally inexhaustible treasures, and unlimited treasures. If bodhisattvas possess these sorts of treasures, because they will have completely perfected the especially exalted virtues, they will quickly become perfectly and completely enlightened in unsurpassed, true, perfect enlightenment."

1.122 After this Dharma discourse that teaches the treasure of the Dharma, the bodhisattva Vidyutprāpta obtained dhāraṇī. Five hundred bodhisattvas obtained the *lightning luster* samādhi. Thirty-six thousand devaputras produced the thought of unsurpassed, true, perfect enlightenment.

1.123 Then the bodhisattva Candradhvaja asked the Bhagavān, "What is the meaning of 'wisdom without effort,' which was mentioned by the Bhagavān?"

1.124 The Bhagavān replied, "What bodhisattvas, since they are in agreement in body and mind regarding good dharmas, do when they focus on something, is called *with effort*. If there are bodhisattvas who, after subduing their body and mind, are without thought, are nonabiding, and are free of the marks of practice, and who, since they have perfected their former vows and knowledge, appear in various forms in many hundreds of millions of buddha fields yet are immovable from the dharmadhātu, who always teach the Dharma even though even the slightest real characteristic of dharmas does not exist, who make sentient beings thoroughly mature with four means of conversion even though there are no beings to be liberated, [F.17.a] who purify all buddha fields even though they do not really observe purified buddha fields,<sup>49</sup> who always are mindful of the buddhas even when not observing their external manifestation, who wander in buddha fields even though they are not separated from the dharmadhātu, this is called *the effortless wisdom of the bodhisattva*. Bodhisattvas, because they possess this sort of wisdom, fulfill the desires of all sentient beings, but they have no attachment to what they have done."

- 1.125 At that time, when the Bhagavān explained effortless wisdom, this three-thousandfold universe shook in six ways. Indra, lord of the gods, together with the gods of the Heaven of the Thirty-Three, released a rain of coral tree flowers, blue lotus flowers, red lotus flowers, padma lotus flowers, white lotus flowers, and sandalwood powder and scattered it over the Bhagavān. Heavenly drums also sounded. Amazing and wondrous lights illuminated everything, and the body of any sentient being who encountered this was completely soothed.
- 1.126 The Bhagavān then said to the bodhisattva Vidyutprāpta, “Vidyutprāpta, the tathāgatas, arhats, perfectly enlightened ones of the past also spoke this kind of Dharma discourse in this place. Future tathāgatas, when they arise, will also speak this kind of Dharma discourse in this place. The tathāgatas now living in unlimited, innumerable world systems, in order to perform this Dharma discourse without interruption, give off a great light.”
- 1.127 Then the venerable Ānanda rose from his seat, removed his robe from one shoulder, and knelt on his right knee. [F.17.b] He joined his palms in the direction of the Bhagavān and asked the Bhagavān, “What is the title of this Dharma discourse? How should I remember it?”
- 1.128 The Bhagavān said, “Ānanda, this Dharma discourse is called *The Teaching of Inexhaustible Treasures*. It is also called *The Teaching of the Undifferentiated Nature of All Dharmas*. You should remember it with these titles.”
- 1.129 After the Bhagavān said this, the bodhisattva Vidyutprāpta, the venerable Ānanda, the four assemblies, and all the worlds, including the gods, humans, asuras, and gandharvas, were delighted by what the Bhagavān had said and praised it greatly.
- 1.130 *The twentieth chapter, the chapter of the teaching of inexhaustible treasures, from the hundred-thousand-chapter Dharma discourse “Ārya Mahāratnakūṭa,” is completed.*

ab.

## ABBREVIATIONS

- C* Choné Kangyur
- D* Degé Kangyur
- F* Phukdrak MS
- J* Lithang
- K* Kangxi (Peking late 17th c.)
- L* London Kangyur
- N* Narthang Kangyur
- Q* Peking 1737 (Qianlong)
- S* Stok Palace MS
- Y* Yongle

## NOTES

n.

- n.1 Chinese *hui* 會, Tibetan *'dus pa*.
- n.2 *The Heap of Jewels Sūtra*, Chinese *Da baoji jing* 大寶積經; Tibetan *dkon mchog brtsegs pa chen po*.
- n.3 Different titles are given in two catalogs: *glog* (or *klog*) *sbyin gyis zhus pa* in the Denkarma and *klog gi dbyig gis zhus pa'i mdo* in the Phangthangma (Silk 2019, p. 233).
- n.4 Chinese *Wu jin fu zang hui* 無盡伏藏會.
- n.5 Silk 2019, pp. 232–33. However, Li points out that one Tibetan catalog, the Phangthangma, says that it was translated from Sanskrit (2021, p. 208).
- n.6 Herrmann-Pfandt 2008, p. 27.
- n.7 Halkias 2004, p. 76; Herrmann-Pfandt 2008, p. 27.
- n.8 *Yiqie jing yinyi* 一切經音義, Taishō 2128.394b4; *Kaiyuan shijiao lu* 開元釋教錄, Taishō 2154.570b20, 585a14; *Zhenyuan xinding shijiao mulu* 貞元新定釋教目錄, Taishō 2157.873b13, 913b25.
- n.9 *Kaiyuan shijiao lu* 開元釋教錄, Taishō 2154.666a8; *Zhenyuan xinding shijiao mulu* 貞元新定釋教目錄, Taishō 2157.1004b5.
- n.10 *The Teaching of Vimalakīrti*, 6.29; Taishō 476.574b4–8; Lamotte 1987, pp. 278–79.
- n.11 *The Teaching of Vimalakīrti*, 7.50; Taishō 476.576c22–23; Lamotte 1987, pp. 298–99.
- n.12 Lamotte 1987, pp. 298–99, note 42; for inexhaustible treasures in Chinese Buddhism, see Hubbard 2001.

- n.13 *The Teaching on the Ten Inexhaustible Treasures*, Toh 44-27 (phal chen, ka), folios 333.b–347.b; Taishō 279.111a27–115a6; Cleary 1993, pp. 485–96; Dharmamitra 2022, pp. 521–540.
- n.14 This is according to Cleary’s translation from the Chinese of Taishō 279 (1993, p. 485). The Tibetan list differs somewhat.
- n.15 *Bussho kaisetsu dai jiten* 1933–36, v. 10, p. 413.
- n.16 Taishō 120.534a8.
- n.17 Taishō 441.258b18–19.
- n.18 Taishō 1775.331a6; also in *Jingming jing ji jie Guanzhong shu* 淨名經集解關中疏, Taishō 2777.444b12, which is based on Sengzhao’s commentary.
- n.19 *Weimojie jing* 維摩詰經, Taishō 474.
- n.20 *Shuo wugoucheng jing* 說無垢稱經, Taishō 476.
- n.21 *Weimojie suoshuo jing* 維摩詰所說經, Taishō 475.
- n.22 Paul and McRae 2017, p. 71.
- n.23 Harrison 1990, p. 122, n. 2.
- n.24 Haudricourt 2017, p. 26.
- n.25 *Kokuyaku issaikyō*. Hōshaku-bu 5. (Japanese translation of the *Mahāratnakūṭa-sūtra* [Taishō 310]).
- n.26 *seng ge’i sgra*. A term for the teachings of the Buddha.
- n.27 *spyod pa bsgyur ba la mkhas pa*. The meaning is unclear. Chang translates the Chinese 巧轉行 as “deeds of skillful conversion” (1983, p. 149).
- n.28 The Chinese reads differently: “Never separated from the Buddha, but not seeing his form body” (常不離佛不見色身). This fits the surrounding context, and the Tibetan seems to be a mistranslation.
- n.29 The Chinese is quite different here: “You are established in shared dharmas” (安住於共法).
- n.30 The Chinese says “bodhisattva path” (菩薩道).
- n.31 The Chinese specifies “material body” (色身 = *rūpakāya*).

- n.32 The Tibetan literally reads “those sentient beings” (*sems can de dag gis*), but it is not clear why the plural is used.
- n.33 *bud med kyi gzugs su bsgyur nas*. “Previously” is inserted since this sentence is clearly about the bodhisattva’s changing back to his original form. The Chinese says “change back the woman’s body” (還變女身), i.e., change it back into a male body.
- n.34 Presumably “those other actions” are the actions of people with angry, deluded, and equally proportioned temperaments.
- n.35 *’di ni rtag par chos kyi dbyings la zhugs pas mtshan nyid gcig tu gyur pa zhes bya’o*. The Tibetan seems to be a mixed-up translation of the Chinese: “This is constant understanding of the unitary nature of the dharmadhātu” (是為常入法界一相).
- n.36 *bdag dang bdag gi mtshan ma la gnas pa*. The Chinese is different: “They dwell in the characteristics of self and others” (住自他相).
- n.37 The Tibetan here says “completely detached and quiescent” (*rab tu dben zhing zhi ba*) and repeats the phrase “completely detached” at the end of the string of characterizations of dharmas. The Chinese, however, which has been followed here, does not include the phrase at this point.
- n.38 *’di ni byang chub sems dpa’ chos kyi dbyings dbyer med pa’i mtshan nyid legs par bshad pas thob pa’i zhe sdang spyod pa’i gter zhes bya’o*. This seems to be rather confused, as is the Chinese from which it is translated: “This is described as follows: The bodhisattva explains well the undifferentiated nature of the dharmadhātu. He obtains thus the treasure for those whose temperament is angry” (是名菩薩善說法界無差別相。獲得如是瞋行伏藏). Chang’s translation of the Chinese makes better sense, but it does not seem to be an accurate rendition: “This is how a Bodhisattva who has acquired the store of wisdom for the angry expounds the undifferentiated nature of the dharmadhatu skillfully” (1983, p. 155). Similar phrases appear in the corresponding passages (in the Tibetan, Chinese, and Chang’s English) for the other treasures, below.
- n.39 The Tibetan translation, *ma rig pa’i mngal gyi sgo ngas kun tu dkris pa*, literally says “wrapped in the egg(shell) of the womb of ignorance.” This reflects the Chinese from which it is translated (無明胎殼所纏裹), which seems to be based on a mistranslation of the Sanskrit *avidyāṇḍakośa* (Pali *avijjaṇḍakosa*), “the shell of eggs.” Thus, Chang translates the phrase simply as “wrapped up in the shell of ignorance” (1983, p. 155). For the term *avijjaṇḍakosa*, see *The Aṅguttara-Nikāya* (Hardy 1899, p. 176, line 15).



- n.40 For a discussion of different versions of the list of epithets, see Nattier 2003.
- n.41 Tibetan *rin po che'i phung po yon tan gyi sgra*; Chinese 寶聚功德聲.
- n.42 Tibetan *rgya cher byin pa*; Chinese 廣授.
- n.43 Tibetan *dri ma med pa*; Chinese 無垢.
- n.44 The Tibetan *bstun mo* is singular here, but in context, it must refer to the entire group of consorts.
- n.45 This verse (百俱胝眷屬 惡心向法師 由此命終後 墮於無間獄 [Taishō 310 {20}.484b24–25]) is not included in any of the Tibetan editions that have been examined.
- n.46 In the following passages, the word *rab tu mkhyen pa* appears frequently. We have translated it as “know” or “understand,” depending on which English word best suits the context.
- n.47 According to C, D, J, Q, and S: “The Tathāgata always says that no sentient being, if they hear even a little of the virtuous, totally pure teaching, is deemed as one who will never enter nirvāṇa.” According to N and V, “The Tathāgata always says that no sentient being, if they harm even a little of the virtuous, totally pure teaching, is deemed as one who will never enter nirvāṇa.” According to F, “The Tathāgata always says that any sentient being, if they hear even a little of the virtuous, totally pure teaching, will be deemed as one who enters nirvāṇa.” According to Z, “The Tathāgata always says that any sentient being, if they hear even a little of the virtuous, totally pure teaching, is deemed as one who will never enter nirvāṇa.” Yamabe Nobuyoshi suggests that in the process of transmission, a word meaning “hear” was substituted for a word meaning “harm” in most editions, and an extra negative was also added (email, 5 April 2022). Our translation reflects the Chinese (如來常說。若諸眾生於白淨法有少缺減。終不能得入於涅槃 [Taishō 310 {20}.485a18–19]).
- n.48 Here and below, the Tibetan literally says “killed” (*gsod / bsad par byas pa*), but we have followed the Chinese, which is clearly correct: “wanted to kill” (欲殺).
- n.49 There is something strange here. The Chinese says that the bodhisattva does not see any impure buddha fields. In this case, it is hard to say which translation accurately represents the original meaning.

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 Absolute Peace

*rab tu bde ba*

རབ་ཏུ་བདེ་བ།

—

安隱

A royal city in a past world system.

g.2 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

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

g.3 apsaras

*lha'i bu mo*

ལྷ་འི་བུ་མོ།

*apsaras* <sup>AD</sup>

天女

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

g.4 Arousing

*sad byed*

སད་བྱེད།

—

能警覺

A bodhisattva.

g.5 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

Definition from the 84000 Glossary of Terms:

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

g.6 Avīci

*mnar med pa*

མནལམེད་པ།

*avīci*

One of the eight hot hells.

g.7 Born Supreme

*mchog tu skyes pa*

མཚོག་ཏུ་སྐྱེས་པ།

—

勝生

A past buddha.

g.8 Brahmā

*tshangs pa*

ཚངས་པ།

*brahman*

Definition from the 84000 Glossary of Terms:

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

universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.9 cakravartin

*'khor los sgyur ba'i rgyal po*

འཕོང་འཕོས་སྐྱུར་བའི་རྒྱལ་པོ།

*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 (*varate*) 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 (*svarṇacakravartin*) 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.10 Candradhvaja

*zla ba'i rgyal mtshan*

སྐྱུར་བའི་རྒྱལ་མཚན།

*candradhvaja*<sup>AD</sup>

月幢

A bodhisattva.



g.11 devaputra

*lha*

ལྷ།

*devaputra*

Definition from the 84000 Glossary of Terms:

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

g.12 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī* <sup>AD</sup>

陀羅尼

Definition from the 84000 Glossary of Terms:

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

g.13 dharmadhātu

*chos kyi dbyings*

ཚོས་ཀྱི་དབྱིངས།

*dharmadhātu* <sup>AD</sup>

法界

The “sphere of dharmas,” a synonym for the nature of things.

g.14 Dīpaṅkara

*mar me mdzad*

མར་མེ་མཛད།

*dīpaṅkara*

g.15 Dreadful

*'jigs su rung ba*

འཇིགས་སུ་རུང་བ།

—

可畏

An evil butcher.

g.16 Even-Minded

*mnyam pa'i sems*

མཉམ་པའི་སེམས།

—

等心

A bodhisattva.

g.17 Excellent Vows and Conduct

*smon lam dang spyod pa phun sum tshogs pa*

སློན་ལམ་དང་སྟོད་པ་ཕུན་སུམ་ཚོགས་པ།

—

成就願行

A bodhisattva.

g.18 Extensively Giving

*rgya cher byin pa*

རྒྱ་ཆེར་བྱིན་པ།

—

廣授

A king.

g.19 Fond of the Multitudes

*'khor lo mos pa*

འཁོར་ལོ་མོས་པ།

—

樂眾

A bodhisattva.

g.20 form body

*gzugs kyi sku*

གཟུགས་ཀྱི་སྐུ།

*rūpakāya*

The visible form of a buddha that is perceived by other beings.

g.21 Four Great Kings

*rgyal po chen po bzhi*

རྒྱལ་པོ་ཚེན་པོ་བཞི།

*caturmahārāja*

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, *'jig rten skyong ba*).

g.22 four truths of the noble ones

*'phags pa'i bden pa bzhi*

འཕགས་པའི་བདེན་པ་བཞི།

*caturāryasatya*<sup>AD</sup>

四聖諦

The first teaching of the Buddha, covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering. They are named “truths of the noble ones” since the “noble ones” (*ārya*) are the ones who have perceived them perfectly and without error. Also rendered here simply as “four noble truths.”

g.23 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

Definition from the 84000 Glossary of Terms:

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

g.24 **garuḍa**

*nam mkha' lding*

ནམ་མཁའ་ལྗོངས།

*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.25 **god**

*lha*

ལྷ།

*deva*

Definition from the 84000 Glossary of Terms:

In the most general sense the *devas*—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the *devas* occupy the highest of the five or six “destinies” (*gati*) of *saṃsāra* among which beings take rebirth. The *devas* reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire

realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.26 **Ḡṛdhrakūṭa Mountain**

*bya rgod kyi phung po*

བྱ་རྗེ་གྱི་ཕུང་པོ།

*ḡṛdhrakūṭa*

Definition from the 84000 Glossary of Terms:

The Ḡṛdhrakūṭa, 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.27 **Illuminating Heights**

*shin tu mtho gsal*

ཤིན་ཏུ་མཐོ་གསལ།

—

照高峯

A bodhisattva.

g.28 **Indra**

*dbang po*

དབང་པོ།

*indra*

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.29 **Jambudvīpa**

*'dzam bu'i gling*

འཛམ་གྲུབ་རྒྱུད།

*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.30 Jewel Heap Merit Voice

*rin po che'i phung po yon tan gyi sgra*

རིན་པོ་ཆེའི་ཕུང་པོ་ཡོན་ཏན་གྱི་སྒྲ།

—

寶聚功德聲

A buddha.

g.31 Joyous Yearning

*dga' sred*

དགའ་སྤོང།

—

喜愛

A bodhisattva.

g.32 kalpa

*bskal pa*

བསྐྱལ་པ།

*kalpa*<sup>AD</sup>

劫

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.33 kinnara

*mi'am ci*

མིའམ་ཅི།

*kinnara*

Definition from the 84000 Glossary of Terms:

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

g.34 koṭi

*rin chen mtha'*

རིན་ཆེན་མཐའ།

—

g.35 Lake Anavapta

*mtsho ma dros pa*

མཚོ་མ་རྫོས་པ།

*anavapta*

Definition from the 84000 Glossary of Terms:

A vast legendary lake on the other side of the Himalayas. Only those with miraculous powers can go there. It is said to be the source of the world's four great rivers. (*Provisional 84000 definition. New definition forthcoming.*)

g.36 Loud Howling

*ngu 'bod chen po*

འབྲེ་ཆེན་པོ།

—

One of the eight hot hells.

g.37 mahoraga

*lto 'phye chen po*

ལྷོ་འབྲེ་ཆེན་པོ།

*mahoraga*

Definition from the 84000 Glossary of Terms:

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

g.38 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.39 Māra

*bdud*

བདུད།



*māra*

Definition from the 84000 Glossary of Terms:

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

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.40 matter

*gzugs*

གཟུགས།

*rūpa*<sup>AD</sup>

色

First of the five aggregates. Physical forms include the subtle and coarse forms derived from the primary material elements.

g.41 Moon King

*zla ba'i rgyal po*

ལྷ་བའི་རྒྱལ་པོ།

—

月王

A bodhisattva.

g.42 Most Melodious

*rab dbyangs*

རབ་དབྱངས།

—

妙言音

A bodhisattva.

g.43 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.44 objects of consciousness

*gzugs kyi chos*

གཟུགས་ཀྱི་ཚོས།

—

色義

The objects of consciousness, namely, objects of sight up through mental objects.

g.45 Possessing Previous Conditions

*sngon gyi rkyen dang ldan pa*

སྔོན་གྱི་རྐྱེན་དང་ལྷན་པ།

—

成就宿緣

A bodhisattva.

g.46 Practice of Perfect Tranquility

*rab tu zhi ba'i spyod pa*

རབ་ཏུ་ཞི་བའི་སྤྱད་པ།

—

寂滅行

A bodhisattva.

g.47 Practice of Wisdom

*blo gros spyod pa*

སྤོ་སྤོས་སྤྱད་པ།

—

慧行

A bodhisattva.

g.48 pratyekabuddha

*rang sangs rgyas*

རང་སངས་རྒྱས།

*pratyekabuddha*

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.49 Precious Light of Virtue

*rin po che'i yon tan 'od*

རིན་པོ་ཆེའི་ཡོན་ཏན་འོད།

—

功德寶光

A bodhisattva.

g.50 Radiant

'od zer can

འོད་ཟེང་ཅན།

—

光明

A world system in the past.

g.51 Rājagṛha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

—

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.52 Sahā world

*mi mjed*

མི་མཇེད།

*sahāloka*

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation,

*mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.53 Śakra

*brgya byin*

བརྒྱའཇིག།

*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.54 samādhi

*ting nge 'dzin*

ཉིང་ངེ་འཛིན།

*samādhi* <sup>AD</sup>

三昧

Definition from the 84000 Glossary of Terms:

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

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

g.55 Samantaprabha

*kun tu 'od*

ཀུན་ཏུ་འོད།

*samantaprabha* <sup>AD</sup>

普光

A bodhisattva.

g.56 samāpatti

*snyoms par 'jug pa*

སྟོམས་པར་འཇུག་པ།

*samāpatti* <sup>AD</sup>

正位

Definition from the 84000 Glossary of Terms:

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

g.57 Sarvārthasiddha

*don thams cad grub pa*

དོན་ཐམས་ཅད་གྲུབ་པ།

*sarvārthasiddha* <sup>AD</sup>

一切義成

A bodhisattva.

g.58 Siṃhamati

*seng ge'i blo gros*

སེང་གེ་འི་བློ་གྲོས།

*siṃhamati* <sup>AD</sup>

師子慧

A bodhisattva.

g.59 Siṃhanāda

*seng ge'i nga ro*

སེང་གེ་འི་ངར།

*siṃhanāda* <sup>AD</sup>

師子吼

A bodhisattva.

g.60 Skilled in Changing Action

*spyod pa sgyur ba la mkhas pa*

སྤྱོད་པ་སྤྱུར་བ་ལ་མཁའ་སྤྱོད་པ།

—

巧轉行

A bodhisattva.

g.61 śramaṇa

*dge sbyong*

དགེ་སྤྱོད་པ།

*śramaṇa*

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a *śramaṇa* if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.62 śrāvaka

*nyan thos*

ཉན་ཐོས་པ།

*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.63 Stainless

*dri ma med pa*

འདྲི་མ་མེད་པ།

—

無垢

A monk.

g.64 Sumeru

*ri rab*

རི་རབ།

*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, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.65 Sūryadhvaja

*nyi ma'i rgyal mtshan*

ཉི་མའི་རྒྱལ་མཚན།

*sūryadhvaja* <sup>AD</sup>

日幢菩薩

A bodhisattva.

g.66 three liberations

*rnam par thar pa gsum*

རྣམ་པར་ཐར་པ་གསུམ།

*trivimokṣa*

Emptiness, being without attributes, and being without aspiration. Also known as the “three doors of liberation.”

g.67 three realms

*khams gsum*



འམས་གསུམ།

*tridhātu*

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.68 treasure for those with a deluded temperament

*gti mug spyod pa'i gter*

གཏི་མུག་སྡོད་པའི་གཏེར།

—

癡行伏藏

One of the five treasures that enable a bodhisattva to teach the Dharma without being attached to the world.

g.69 treasure for those with a lustful temperament

*'dod chags spyod pa'i gter*

འདོད་ཆགས་སྡོད་པའི་གཏེར།

—

貪行伏藏

One of the five treasures that enable a bodhisattva to teach the Dharma without being attached to the world.

g.70 treasure for those with an angry temperament

*zhe sdang spyod pa'i gter*

ཞེ་སྡང་སྡོད་པའི་གཏེར།

—

瞋行伏藏

One of the five treasures that enable a bodhisattva to teach the Dharma without being attached to the world.

g.71 treasure for those with an equally proportioned temperament

*cha mnyam pa spyod pa'i gter*

ཚམ་ཉམ་པ་སྡོད་པའི་གཏེར།

—

等分行伏藏

One of the five treasures that enable a bodhisattva to teach the Dharma without being attached to the world.

g.72 treasure of the Dharma

*chos kyī gter*

ཚོས་ཀྱི་གཏེར།

—

諸法伏藏

One of the five treasures that enable a bodhisattva to teach the Dharma without being attached to the world.

g.73 Tuṣita

*dga' ldan*

དགའ་ལྷན།

*tuṣitabhavana*

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.74 Vairocana

*rnam par snang byed*

རྣམ་པར་སྐྱང་བྱེད།

*vairocana*<sup>AD</sup>

毘盧遮那

A bodhisattva.

g.75 Victorious Eloquence

*rnam par rgyal ba'i spobs pa*

རྣམ་པར་རྒྱལ་བའི་སྐོབ་པ།

—

勝辯

A bodhisattva.

g.76 Vidyutprāpta

*glog thob*

སྒྲོག་ཐོབ།

*\*vidyutprāpta* <sup>RP</sup>

電得

A bodhisattva.

g.77 Virtuous Glory

*yon tan grags pa*

ཡོན་ཏན་གྲགས་པ།

—

The name given to each of the koṭis.

g.78 Wicked

*sdig can*

སྲིག་ཅན།

—

極惡

A name of māra or an evil entity.

g.79 Wisdom of Emptiness

*stong pa'i blo gros*

སྟོང་པའི་སྒོ་གྲོས།

—

空慧

A bodhisattva.

g.80 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled

through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

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

g.81 yoga

*rnal 'byor*

རྣམ་འབྲེས།

*yoga*

A term which is generally used to refer to a wide range of spiritual practices. It literally means to be merged with or “yoked to,” in the sense of being fully immersed in one’s respective discipline. The Tibetan specifies “union with the natural state.”

g.82 Yuddhajaya

*g.yul las rnam par rgyal ba*

གཡུལ་ལས་རྣམ་པར་རྒྱལ་བ།

*yuddhajaya*<sup>AD</sup>

戰勝

A bodhisattva.