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The Great Lion's Roar of Maitreya

Maitreyamahāsiṃhanāda

འཕགས་པ་བྱམས་པའི་སང་གའི་སྐྱ་ཆེན་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa byams pa'i seng ge'i sgra chen po zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Great Lion’s Roar of Maitreya”

Āryamaitreyamahāsiṃhanādanāmamahāyānasūtra

· Toh 67 ·

Degé Kangyur, vol. 43 (dkon brtsegs, ca), folios 68.a–114.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

s.1

In this sūtra, Mahākāśyapa poses a series of questions to the Buddha about proper monastic conduct and practice, which the Buddha answers at length. Mahākāśyapa then requests the Buddha to remain in the world in order to safeguard the Dharma, but when the Buddha initially predicts that Mahākāśyapa himself will do so in the future, Mahākāśyapa insists that for the Dharma to remain for long, it must be entrusted to a bodhisattva rather than a śrāvaka. The Buddha then anoints Maitreya and entrusts him with the responsibility of protecting the Dharma in the future. There follows a teaching from the Buddha about those in the future who will falsely claim to be bodhisattvas and about the proper conduct and practice of bodhisattvas, as well as a description from Maitreya of his own practice of the bodhisattva path. When Mahākāśyapa asks the Buddha about those in the future who will be “sham bodhisattvas,” the Buddha offers a series of teachings on the mistaken and blameworthy practice of commercializing the worship of relics, stūpas, and images and seeking to make a living thereby, contrasting this with a monastic’s proper practice of ascetic conduct and meditative inquiry. In addition to the Buddha’s criticism, this sūtra is notable for its memorable analogies, past life narratives, and emphasis on the ascetic practice of the forest-dwelling monastic.

ac.

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i.

INTRODUCTION

i.1

The Great Lion's Roar of Maitreya opens amid an assembly of śrāvaka and bodhisattva disciples, where Venerable Mahākāśyapa poses a series of questions to the Buddha about how men and women who have gone forth into monastic life should train, act, and engage in spiritual practice. In response, the Buddha describes at length the proper conduct and practice of those who have gone forth, contrasting it with various forms of potential misconduct and faulty practice and utilizing a series of memorable analogies as illustrations.

i.2

Mahākāśyapa then requests that the Buddha remain in the world “for an eon or longer” in order to safeguard the Dharma. The Buddha predicts that in the future Mahākāśyapa himself will safeguard the Dharma, at which point Mahākāśyapa objects that the Dharma cannot remain for long if it is entrusted to a śrāvaka rather than a bodhisattva, and he supplicates the Buddha to anoint Maitreya in his stead. The Buddha then commands Maitreya to take responsibility for protecting the Dharma in the future, which he accepts.

i.3

In response to Maitreya’s query, the Buddha describes at length the blameworthy qualities of those in the future who will “falsely claim to be bodhisattvas” and the proper conduct and practice of bodhisattvas, again utilizing a series of analogies as well as a narrative of one of his past lives. Maitreya roars his lion’s roar in response, describing his own diligent and ascetic practice of the bodhisattva path. When a group of monks rises to leave the assembly, thinking Maitreya’s description of ascetic practice unrealistic, Maitreya reassures them and offers a teaching on how they should practice.

i.4

Finally, Mahākāśyapa asks the Buddha how many “sham bodhisattvas” there will be in the future, and the Buddha answers by predicting that sham bodhisattvas will involve themselves in the worship of his relics rather than in proper practice. He elaborates by narrating another of his past lives, in

which Maitreya in a former life also features, providing an extended critique of those who involve themselves in devotional practices focused on relics, stūpas, and images to the exclusion of ascetic practice and meditation. In particular, the Buddha criticizes those who would commercialize such devotional activities and seek to make a living thereby, narrating another of his past lives by way of illustration. In this way, the Buddha contrasts proper practice, focused on renunciation, moral discipline, and meditative inquiry, with the improper practice of commercializing devotional practices for mundane ends.

i.5 *The Great Lion's Roar of Maitreya* is one of the forty-nine sūtras that make up the Heap of Jewels (*Ratnakūṭa*; *dkon brtsegs*) section of the Kangyur, an important compilation of Mahāyāna scriptures that exists in both Chinese and Tibetan translation. No Sanskrit original has survived. The Chinese translation of the sūtra, *Mohe jīaye hui* 摩訶迦葉會 (Taishō 310 [23]), was produced in 541 by *Upasūnya (月婆首那) and later included as part of the Chinese *Ratnakūṭa* compiled in the eighth century CE by Bodhiruci. The Tibetan translation is attributed in the colophon to the Indian pandits Jinamitra, Surendrabodhi, and Prajñāvarman and the Tibetan Yeshé Dé and others, which dates it to the early ninth century at the latest. This is confirmed by the text's inclusion in both imperial-era translation catalogs, the Denkarma (ca. 812) and the Phangthangma.¹ The text was also found at Dunhuang (*Pelliot tibétain 93*), which suggests that it was widely disseminated across the Tibetan-speaking world from the ninth to the early eleventh centuries CE.

i.6 Indications of the text's place in the Indian Buddhist landscape can be found in the fact that it is quoted by name in *A Compendium of Sūtras* (*Sūtrasamuccaya*, Toh 3934), attributed to Nāgārjuna, as well as in *An Explanation of The Compendium of Sūtras: An Ornament Illuminating the Jewels* (*Sūtrasamuccayabhāṣyaratnālokālaṅkāranāma*, Toh 3935) attributed to Ratnākaraśānti (ca. 970–1045). The text is also extensively quoted by the renowned Atiśa (982–1054) in *The Great Compendium of Sūtras* (*Mahāsūtrasamuccaya*, Toh 3961). At least one citation by name appears also in *A Compendium of Sūtras on the Stages of Meditation* (Toh 3933). At the very least, these citations demonstrate that the sūtra was recopied and readily available to scholars in India over the course of the first millennium CE.

i.7 As for the perspective of modern academic scholarship, Gregory Schopen has shown that there are multiple instances in the sūtra of vocabulary shared with the Mūlasarvāstivāda Vinaya, and Schopen's analysis of the sūtra's polemics against the commercialization of relic and image cults demonstrates either the direct influence of the Mūlasarvāstivāda Vinaya or the fact that the present sūtra shared its milieu with the Mūlasarvāstivāda

Vinaya and the communities in which it was transmitted.² In that regard, it is perhaps of interest that some of the sūtra's criticism and instruction is aimed at śrāvaka as well as bodhisattva monastics, not to mention the sūtra's promotion of the ideal of the forest-dwelling monastic and, in general, its view of the merits of monastic life in comparison to the life of lay householders. For example, the sūtra refers with approval to a supposed previous age in which literally everyone left their homes to take up the religious life, so that not even one householder remained.

i.8 The sūtra's polemics against the commercialization of relic, stūpa, and image cults might be usefully contrasted with other sūtras in which such devotional practices are endorsed and promoted. In the case of devotional practices focused on stūpas (and by implication relics), the present sūtra might be contrasted with *The Avalokinī Sūtra* (Toh 195)³ as well as *The Verses on Circumambulating Shrines (Caityapradakṣiṇagāthā, Toh 321)*.⁴ In the case of devotional practices focused on images, it might be contrasted with *Describing the Benefits of Producing Representations of the Thus-Gone One (Tathāgatapratibimbapratīṣṭhānuśaṃsasamvārṇana, Toh 320)*.⁵

i.9 The central place accorded to Maitreya in this sūtra means that it is fruitfully read together with the other sūtras in the Kangyur that feature or focus on the figure of Maitreya: *The Question of Maitreya (Maitreyapariṣṭchā, Toh 85)*⁶ and *The Question of Maitreya on the Eight Qualities (Maitreyapariṣṭchādharmaṣṭa, Toh 86)*,⁷ which are also found in the Heap of Jewels section, and *The Question of Maitreya (Maitreyapariṣṭchā, Toh 149)*,⁸ *Maitreya's Setting Out (Maitreyaprasthāna, Toh 198)*,⁹ and *The Sūtra on Maitreya's Birth in the Heaven of Joy (Toh 199)*.¹⁰ As the present sūtra describes the Buddha commanding Maitreya to take responsibility for safeguarding the Dharma in the future, of particular comparative interest are *Maitreya's Setting Out*, in which the Buddha describes the past life in which Maitreya first gave rise to bodhicitta, and *The Sūtra on Maitreya's Birth in the Heaven of Joy*, in which the Buddha describes Maitreya's birth in the Heaven of Joy, from which he will eventually descend into this world to be fully awakened.

i.10 Though not alluded to in the present sūtra, the presence of both Mahākāśyapa and Maitreya, as well as the reference to who will assume responsibility for propagating the Dharma in a distant future, evokes the ancient Mūlasarvāstivāda tradition that links the two figures in terms of Maitreya's eventual succession of the Buddha Śākyamuni. According to that tradition, the Buddha Śākyamuni bestowed his own robe on Mahākāśyapa, who succeeded the Buddha at the head of the monastic saṅgha. At the end of his own lifespan, Mahākāśyapa, wearing the Buddha's robe, entered into Mount Kukkuṭapāda, where both the robe and his body will remain

uncorrupted until the advent of Maitreya, who will proceed to the mountain and, depending on the source, remove Mahākāśyapa's body in the presence of his own disciples or receive the Buddha Śākyamuni's robe from him.¹¹

i.11 This is the first publication of a complete English translation of *The Great Lion's Roar of Maitreya*. Selected passages from the second half of the sūtra were translated into French by Paul Demiéville in the 1930s, and several more were more recently translated into English by Erik Zürcher. The several passages translated by Schopen have also been a useful reference for us.¹²

i.12 Our translation is based on the version found in the Degé Kangyur. We have compared its readings with those of the versions found in the other Kangyurs included in the Comparative Edition (*dpe bsdur ma*), as well as that found in the Stok Palace Kangyur.

**The Noble Mahāyāna Sūtra
The Great Lion's Roar of Maitreya**

1.

The Translation

[F.68.a] [B1]

1.1 Homage to all the buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, together with a great saṅgha of about five thousand monks and eight thousand bodhisattva great beings, including Mañjuśrīkumārabhūta, Avalokiteśvara, Mahāsthāmaprāpta, Śrīgarbha, and Maitreya.

Then the Blessed One, surrounded and revered by a retinue of many hundreds of thousands, taught the Dharma.

1.3 At that time, Venerable Mahākāśyapa was seated among the retinue. Venerable Mahākāśyapa rose from his seat, draped his upper shawl over one shoulder, set his right knee on the ground, and with palms joined paid homage to the Blessed One.

1.4 Then he asked the Blessed One, "If the Blessed One will allow me the opportunity, may I ask the Blessed One, the Tathāgata, to answer certain questions that I would like to pose?"

The Blessed One replied to Venerable Mahākāśyapa, "Kāśyapa, ask the Blessed One whatever you wish, and my answers to your questions will delight you."

1.5 Venerable Mahākāśyapa [F.68.b] asked the Blessed One, "Blessed One, how does a son or daughter of noble family who wishes for parinirvāṇa train once they have gone forth in the well-spoken Dharma and Vinaya? How do they act? How do they engage in spiritual practice?"¹³

The Blessed One replied to Venerable Mahākāśyapa, "Excellent, Kāśyapa! You have asked such a question for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare,

benefit, and happiness of the great mass of beings, gods and humans. Your intention to ask the Tathāgata a question on such a subject is excellent. So, Kāśyapa, listen well and remember what I shall explain to you.”

1.6 Venerable Mahākāśyapa gave his assent to the Blessed One and listened attentively to the Blessed One as he said, “Kāśyapa, a son or daughter of noble family who wishes for parinirvāṇa, once they have gone forth in the well-spoken Dharma and Vinaya, should train themselves in moral discipline, in restraint by the prātimokṣa vows, and in excellence in their conduct and associations. They should see danger in even the slightest misdeed and properly keep the fundamental precepts. They should be without craving and free from hypocrisy, flattery, solicitation, extortion, and greed for profit. They should be conscientious, modest, and restrained. They should be fearful of saṃsāra and adept and assiduous in its renunciation. [F.69.a] They should always be sorrowful about saṃsāra and see the advantages of nirvāṇa.

1.7 “Whether they live under trees, on a mountain, in a hut, or in a cave, they should reflect on the features of the Tathāgata: ‘Thus, the Blessed One is a tathāgata, an arhat, a fully awakened buddha, endowed with perfect knowledge and conduct, a sugata, a knower of the world, a guide of beings to be tamed, unsurpassable, a teacher of gods and humans, a buddha, a blessed one. His lineage is excellent, his family is excellent, and his virtuous roots are excellent. He is immeasurable by virtue of his moral discipline and immeasurable by virtue of his samādhi, wisdom, liberation, and knowledge and vision of liberation. He is immeasurable by virtue of all his buddha qualities. He is endowed with unimaginable, immeasurable, and boundless positive attributes. His speech is truthful and accurate, and he acts in accordance with his words. His actions are unfailing. He is sublime, the great healer who removes the arrows of suffering, acting as a spiritual friend without even being asked. He is compassionate, the great guide.

1.8 “ ‘He perfectly teaches the Dharma that is nirvāṇa, which profoundly manifests its profundity and peacefully shows its peace; which is empty, without living beings, without confusion, and without characteristics; and which is the eradication of characteristics. It is wishless and free of wishes. It is without complexity and free from complexity. It is difficult to see and difficult to realize. It leads onward to the goal. It is free of substantiality. It is isolated and free from isolation. It is without substantiality and unsullied by substantiality. It is motionless and the eradication of motion. It is free of movement. It is inexpressible and free of expression. It is without arrogance. It reveals itself.¹⁴ It is unsullied and free from being sullied. [F.69.b] It is without acceptance or rejection. It is the pacification of suffering and the eradication of craving.’ These are the features on which they should reflect.

- 1.9 “In this regard, Kāśyapa, a monk should go alone to a solitary place, and then, settling inward, he should reflect on the features of the Tathāgata in this way. He should think, ‘I have obtained a human birth, and I have gone forth, obtaining ordination into monkhood. Although I have pleased the Tathāgata, I am lazy and spoiled by the distractions of various kinds of activity, such that I do not know stability. Why is that? It is because I remain in a state in which I will die without ever attaining fruition,¹⁵ and although the blessed buddhas appear in the world as rarely as an udumbara flower, I will not have pleased the blessed buddhas of the present and future.’ That is how a monk should reflect on the features of the Tathāgata.
- 1.10 “In this regard, Kāśyapa, monks should emulate you and the elder Subhūti. That is because of the way that, without seeing or hearing of me, you went forth in emulation of the arhats, the perfectly awakened buddhas, who dwell in this world, Kāśyapa, and became an adornment to this Dharma and Vinaya. The going forth of those who actually see the Tathāgata and, having seen him, approach him to request the going forth and ordination into monkhood is, subsequently, authorized by the Tathāgata.¹⁶
- 1.11 “A son or daughter of noble family should commit to go forth in this well-proclaimed Dharma and Vinaya by seeing its two objectives. What are the two? They are to attain fruition in this very life [F.70.a] and to become in future lives the cause of others seeing the Buddhadharma.¹⁷
- 1.12 “In this regard, Kāśyapa, some foolish individuals put on saffron robes in the presence of the Tathāgata and commit to go forth and be ordained into monkhood. Undertaking the trainings, they enter a hut or a cave, close the door, and then engage in thoughts of desire, thoughts of malice or harm, thoughts of their begging bowl and their monastic robes, and thoughts of the households of friends and of alms-giving households. They think to themselves, ‘The Tathāgata does not know us. He is not aware of us and does not think of us.’
- 1.13 “Kāśyapa, whether a monk is in a hut, in a cave, or on a walking path, whenever he engages in thoughts of desire, thoughts of malice, thoughts of harm, or different kinds of nonvirtuous thoughts, the deities who dwell in that hut, in that cave, or on that walking path know the monk’s mind, and they think, ‘Why is this monk, who has gone forth in the well-proclaimed Dharma and Vinaya, engaging in thoughts of nonvirtuous and sinful actions? It is inappropriate.’ They will then be displeased, anguished, and unhappy.
- 1.14 “Kāśyapa, some of those deities will encourage him, but others, aware that the monk is not worth teaching, will settle into an attitude of contempt. Look, Kāśyapa, if those deities who possess just a modicum of virtuous roots and knowledge know the minds of others, [F.70.b] I need hardly mention that the

Tathāgata, who has engaged in good actions for countless quintillion eons, also does so! Kāśyapa, there is nothing whatsoever that is not known, seen, comprehended, or realized by the Tathāgata. Kāśyapa, the Tathāgata possesses unobstructed wisdom with regard to the five types of objects of knowledge—those that are past, present, future, freed from time, and inexpressible. He is free of uncertainty.

1.15 “Therefore, Kāśyapa, a son or daughter of noble family, knowing that because they have gone forth in the well-proclaimed Dharma and Vinaya they are self-reliant, should train with the thought, ‘The Tathāgata knows my mind, and because all the blessed buddhas who dwell and flourish in the limitless, infinite worlds in the ten directions also know my mind, I should not, after I have gone forth in the teaching of the Tathāgata, be a swindler-ascetic.’

1.16 “Now, Kāśyapa, what is a swindler-ascetic? There are four types of swindler-ascetics. What are the four? Kāśyapa, a monk who has the appearance, distinguishing marks, and figure of an ascetic but whose moral discipline is deficient and who is an evildoer is the first type of swindler-ascetic. One who goes to a secluded spot and engages in nonvirtuous thoughts while dwelling there is the second type of swindler-ascetic. One who knows himself to be an ordinary person who has not attained fruition but, overcome by desire for gain, reverence, and praise, falsely claims in the presence of others to be an arhat is the third type of swindler-ascetic. One who praises himself and denigrates others is the fourth type of swindler-ascetic. [F.71.a] Those, Kāśyapa, are the four types of swindler-ascetics.

1.17 “Kāśyapa, imagine there came along a fierce, coarse, ferocious man who was physically powerful and endowed with great strength. That man bludgeoned every person in Jambudvīpa, or stabbed them or punched them, and after subduing them robbed them and made off with all their useful goods: cowry shells, gold, precious stones, pearls, beryl, conches, crystals, coral, gold dust, silver, and different kinds of jewels, as well as their house, vehicle, clothes, food, drink, bedding, and furniture to be used or enjoyed, and every possession that could provide pleasure or leisure. What do you think, Kāśyapa? Would that man create a great deal of nonmerit on that basis?”

Kāśyapa replied, “Yes, Blessed One, he would create a great deal. Sugata, he would create a great deal.”

1.18 The Blessed One said, “Kāśyapa, believe this and take it to heart: when someone who knows themselves to be an ordinary person who has not attained fruition, overcome by desire for gain, reverence, and praise, falsely

claims in the presence of others to be a stream enterer and then enjoys so much as a single meal of alms food, that creates an even greater amount of nonmerit. That creates an inexhaustibly greater amount of nonmerit.”

1.19 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, how wonderful is the response of the Tathāgata, the precepts¹⁸ taught through analogies. [F.71.b] Hearing such a precious analogy taught by the Tathāgata, what person who has not attained fruition would accept so much as a drink of water given by the faithful?”

The Blessed One replied, “That is right, Kāśyapa. What you say is right. One should live as if one’s head and clothes were ablaze, and until one has attained fruition, one should not accept so much as a drink of water given by the faithful.

1.20 “Kāśyapa, imagine there came along a second man, fiercer, coarser, and more ferocious, who was physically more powerful and endowed with greater strength. That man bludgeoned every person in a four-continent universe, or stabbed them or punched them, and after subduing them robbed them and made off with all their useful goods: cowry shells, gold, precious stones, pearls, beryl, conches, crystals, coral, gold dust, silver, and different kinds of jewels, as well as their house, vehicle, clothes, food, drink, bedding, and furniture to be used or enjoyed, and every possession that could provide pleasure or leisure. What do you think, Kāśyapa? Would that man create a great deal of nonmerit on that basis?”

Kāśyapa replied, “Yes, Blessed One, he would create a great deal. Sugata, he would create a great deal.”

1.21 The Blessed One said, “Kāśyapa, believe this and take it to heart: when someone who knows themselves to be an ordinary person who has not attained fruition, overcome by desire for gain, reverence, and praise, falsely claims in the presence of others to be a once-returner [F.72.a] and then enjoys so much as a single meal of alms food, that creates an even greater amount of nonmerit. That creates an inexhaustibly greater amount of nonmerit.

1.22 “But, Kāśyapa, never mind the useful goods of all the people in a four-continent universe. Imagine there came along a third man, much fiercer, much coarser, and even more ferocious, who was physically much more powerful and endowed with much greater strength, and that man bludgeoned every person born in a small thousandfold universe, or stabbed them or punched them, and after subduing them robbed them and made off with all of their useful goods: cowry shells, gold, precious stones, pearls, beryl, conches, crystals, coral, gold dust, silver, and different kinds of jewels, as well as their house, vehicle, clothes, food, drink, bedding, and furniture to

be used or enjoyed, and every possession that could provide pleasure or leisure. What do you think, Kāśyapa? Would that man create a great deal of nonmerit on that basis?"

Kāśyapa replied, "Yes, Blessed One, he would create a great deal. Sugata, he would create a great deal."

1.23 The Blessed One said, "Kāśyapa, believe this and take it to heart: when someone who knows themselves to be an ordinary person who has not attained fruition, overcome by desire for gain, reverence, and praise, falsely claims in the presence of others to be a non-returner and then enjoys so much as a single meal of alms food, [F.72.b] that creates an even greater amount of nonmerit. That creates an inexhaustibly greater amount of nonmerit.

1.24 "Kāśyapa, never mind the useful goods of all the people in a small thousandfold universe. Imagine there came along a fourth man, supremely fierce, supremely coarse, and supremely ferocious, who was physically supremely powerful and endowed with supreme strength, and that man bludgeoned every god, nāga, yakṣa, gandharva, asura, garuḍa, kinnara, mahoraga, human, and nonhuman in a thousandfold universe, or stabbed them or punched them, and after subduing them robbed them and made off with all of their useful goods: cowry shells, gold, precious stones, pearls, beryl, conches, crystals, coral, gold dust, silver, and different kinds of jewels, as well as their house, vehicle, clothes, food, drink, bedding, and furniture to be used or enjoyed, and every possession that could provide pleasure or leisure. What do you think, Kāśyapa? Would that man create a great deal of nonmerit on that basis?"

Kāśyapa replied, "Yes, Blessed One, he would create a great deal. Sugata, he would create a great deal."

1.25 The Blessed One said, "Kāśyapa, believe this and take it to heart: when someone who knows themselves to be an ordinary person who has not attained fruition, overcome by desire for gain, reverence, and praise, [F.73.a] falsely claims in the presence of others to be an arhat while thinking that others should recognize them as an arhat, exalts themselves in the way that an arhat is exalted, exhibits signs¹⁹ like those an arhat exhibits, and, possessing such sinful desires, enjoys so much as a single meal of alms food given by the faithful, that creates an even greater amount of nonmerit. That creates an inexhaustibly greater amount of nonmerit.

1.26 "Therefore, Kāśyapa, compared to someone inclined to steal every pleasing possession of all the beings in a thousandfold universe, I do not see any more despicable behavior of one gone forth than to enjoy what is given by the faithful with such sinful desires.²⁰

- 1.27 “Kāśyapa, these are the four sinful desires of one who has gone forth in the Śrāvaka Vehicle. What are the four? They are the desire to see the buddhas of the future, the desire for the sovereignty of a universal monarch, the desire for royal lineage, and the desire for a brahmanical lineage. Those are the four sinful desires of one who has gone forth in the Śrāvaka Vehicle.
- 1.28 “When they aspire to something, even when they aspire to nirvāṇa, that is itself a sinful desire of theirs. With that in mind, the Tathāgata taught, ‘Monks, I do not in fact commend nirvāṇa with a remainder of the aggregates, nor do I commend birth even for so much as an instant.’²¹
- 1.29 “Kāśyapa, these are the four stains of ascetics; one who has gone forth should never give rise to any of them. What are the four? They are clinging to the transitory collection, conceiving of it as a person, transgressing the training, [F.73.b] and desiring to see the buddhas of the future. Those are the four stains of ascetics; one who has gone forth should never give rise to any of them.
- 1.30 “Kāśyapa, it was for the sake of ascetics and brahmins whose livelihoods are pure, who are free of sinful desires, who are morally disciplined, upright by nature, honest, and free of hypocrisy and arrogance, and who desire parinirvāṇa that I attained unsurpassed, perfect awakening and became a buddha. Therefore, Kāśyapa, you should speak words of encouragement to them so that, on hearing them, those yogis who engage in spiritual practice²² will be pleased and happy.
- 1.31 “Kāśyapa, suppose some son or daughter of noble family has paid homage to all the beings in a four-continent universe for an eon or more with every pleasing possession and revered them, honored them, and made offerings to them. In comparison, when someone who has practiced properly, whose moral discipline is pure, and whose livelihood is pure accepts so much as a drink of water given in faith by a donor, that will create for them an enormous amount of merit. But that is not the case for the one who has paid homage to all the beings in the four-continent universe for an eon or more with every pleasing possession and revered them, honored them, and made offerings to them.
- 1.32 “Kāśyapa, a fool with sinful desires harms the welfare of the person from whom he receives monastic robes or alms in a way that even a foe, a murderer, an opponent, or an enemy could not.
- 1.33 “Kāśyapa, these are the four subtle defilements of one who has gone forth, and if one who has gone forth has these subtle defilements, [F.74.a] it should be declared that they will go to the hell realms just like an arrow that has been shot. What are the four? They are to be envious of another’s gain, to commit offenses against moral discipline after studying the sūtras connected

with the precepts, to violate the Tathagata’s teachings or the training and then arrogantly conceal it while neither discerning nor confessing it, and to then knowingly enjoy gifts from the faithful.

1.34 “Kāśyapa, those are the four subtle defilements of one who has gone forth, and if one who has gone forth has these subtle defilements, it should be declared that they will go to the hell realms just like an arrow that has been shot.

1.35 “Kāśyapa, these are the four types of bogus ascetic. What are the four? They are one whose moral discipline is corrupted, one who believes in a self, one who abandons the authentic Dharma, and one who is a Lokāyata. Those are the four types of bogus ascetic.

1.36 “Kāśyapa, these are the four ways in which one who has gone forth is puffed-up and careless, and if one who has gone forth is puffed-up and careless in these ways, it should be declared that they will go to the hell realms. What are the four? They are to be puffed-up with great learning, becoming careless because of it, to be puffed-up and overcome by gain, reverence, and praise, becoming careless because of it, to be puffed-up by the households of friends and those who give alms, becoming careless because of the food given by the households of friends and those who give alms, and to be puffed-up with ascetic practices and having few possessions, praising themselves and denigrating others because of being puffed-up with ascetic practices and having few possessions. That is what is known as carelessness. [F.74.b]

1.37 “Kāśyapa, those are the four ways in which one who has gone forth is puffed-up and careless, and if one who has gone forth is puffed-up and careless in those ways, it should be declared that they will go to the hell realms.”

1.38 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, in the future, in the final five-hundred-year period, the bogus ascetics who want saffron robes and who will cause the disappearance of the unsurpassed, perfect awakening that the tathāgatas have accomplished for countless millions of eons—what will they be like?”

The Blessed One replied to Venerable Mahākāśyapa, “Kāśyapa, what is the point of you asking the Tathāgata for an account of this? Let it go, Kāśyapa, because if the Tathāgata actually described and explained all the faults of those foolish peoples’ sinful desires, false conceptions, deceits, frauds, errors, malign flaws, and malign forces, after you heard of the sinful behavior of those unholy individuals, even though it is incorrect, it would not appear so to you.”

1.39 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, I beg the Blessed One, the Tathāgata, to give his blessing so that this Dharma and Vinaya may remain for a long time, come what may.”

Then the Blessed One replied to Venerable Mahākāśyapa, “Kāśyapa, before long the Tathāgata will pass into parinirvāṇa.”

1.40 Kāśyapa said, “Blessed One, in order to protect the authentic Dharma, [F.75.a] I beg the Blessed One, the Tathāgata, to remain for an eon or longer.”²³

The Blessed One replied to Venerable Mahākāśyapa, “Kāśyapa, even if, say, a thousand buddhas had taught the Dharma, with miracles, to those foolish people, those unholy individuals would not let go of or turn away from their sinful desires and sinful conceptions. Besides, Kāśyapa, in the future, in the final five-hundred-year period, you will be inspired to preserve the authentic Dharma, and beings with virtuous minds who will listen respectfully to your explanations will be born.”

1.41 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, I, along with the four-continent universe with its hamlets, towns, and villages, its crags and mountain peaks, and its oceans, rivers, and woods, would gladly plead for this on my knees²⁴ for an eon or longer. But, Blessed One, I would not be glad to hear about the acts of propounding falsehood of those unholy individuals.²⁵ Blessed One, I would be happy to live on a single juniper berry or sesame seed or grain of rice for an eon or longer. But, Blessed One, I would not be glad to hear about the acts of propounding falsehood of those unholy individuals. Blessed One, I would be glad to live for as long as ten million years in the four postures in a great billionfold universe burning, blazing, and raging throughout with an eon-ending fire. But, Blessed One, I would not be glad to hear about the acts of propounding falsehood of those unholy individuals. [F.75.b] Blessed One, I would be glad to patiently accept anger, insults, denigration, degradation, intimidation, and beatings from all beings. But, Blessed One, I would not be glad to hear about the acts of propounding falsehood of those thieves and swindlers of the Dharma, those who speak nonsense about the Dharma, and teachers of counterfeit Dharma. Because my practice and knowledge are limited, I am not capable of bearing such a responsibility. But, Blessed One, a bodhisattva is capable of bearing such a responsibility.

1.42 “Furthermore, Blessed One, I venture to draw this analogy: I would compare it, Blessed One, to a certain man, old and infirm, about one hundred and twenty years of age. Afflicted with an illness, the man takes to his bed to lie down after experiencing chest pain. At that point, a certain confused man who is rich, with ample wealth and possessions, arrives and says to the bed-ridden man, ‘Fellow, I entrust you with this treasure of mine, but when I

return in ten or twenty years' time from another region, return this treasure to me.' He hands over the treasure, and after entrusting it in this way, he goes off to another region.

1.43 "The bed-ridden man has neither sons nor daughters nor attendants, and before long, after the man has gone off to another region, the bed-ridden man dies. After that whole mass of wealth has been lost, when the man returns, no matter what the man says to anyone, there is nothing to be done.

1.44 "In the same way, Blessed One, if the treasure of the authentic Dharma is entrusted to a śrāvaka, whose practice and knowledge are limited, [F.76.a] who is without a companion, and who will not remain for long, it will also not remain for long."

The Blessed One replied, "Yes, indeed, Kāśyapa. I, too, am aware of this. However, I knowingly asked this of you because if they hear your eloquent analogy, those unholly individuals will develop remorse."

1.45 Then the elder Mahākāśyapa said to the Blessed One, "Blessed One, I venture to draw a second analogy here. I would compare it, Blessed One, to this: there is a certain person whose constitution is healthy and free of illness, who will live for many hundreds of thousands of years, and who is youthful, a young man. He has plenty of attendants and plenty of resources, an excellent lineage and family, and a virtuous disposition. He is loving and greatly compassionate, cheerful, and equanimous towards the faults of beings and the faults of the defilements. He acts for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of the great mass of beings, gods and humans. He is steadfast in his endeavors. A certain man comes into the presence of that holy individual and says, 'Fellow, I entrust you with this treasure of mine, so hide and protect it well. When I return in ten- or twenty-years' time from another region, return this treasure to me.' When he hands the treasure over, the man accepts it and hides and protects it well, and when the other man returns, he gives it back to him.

1.46 "In the same way, [F.76.b] Blessed One, if someone entrusts the treasure of the authentic Dharma to a bodhisattva, it will not be lost for many billions of eons but will be beneficial to many beings, and the lineage of the Buddha, of the Dharma, and of the Saṅgha will remain unbroken.

1.47 "Blessed One, I am not capable of the actions that a bodhisattva accomplishes or of the goals that they accomplish. But, since the bodhisattva great being Maitreya is present in this very retinue, Blessed One, please command him. In the future, in the final five-hundred-year period when the authentic Dharma disappears, he will uphold and spread widely the unsurpassed, perfect awakening that the tathāgatas have accomplished for countless millions of eons.

1.48 “The reason, Blessed One, is that the bodhisattva great being Maitreya will fully awaken to unsurpassed, perfect buddhahood after the Tathāgata. Blessed One, I would compare it to the son and heir who receives the royal anointment of a king. Because he will be bestowed with sovereignty after the king, even while he receives the royal anointment, he takes delight in it and also becomes righteous. He thinks to himself, ‘After I have received this royal anointment, I shall act as king.’ He is encouraged by this thought and so becomes deeply involved in all royal activities. In the same way, when the Blessed One, the Tathāgata, passes away, this bodhisattva great being [F.77.a] Maitreya will be bestowed with the great sovereignty of the kingdom of the authentic Dharma; therefore I beg him to deeply involve himself in protecting the authentic Dharma.”

 The Blessed One replied to the elder Mahākāśyapa, “Good, good, Kāśyapa! What you say is right.”

1.49 Then the Blessed One extended his golden-colored right hand, his gentle, supremely supple hand acquired through virtuous roots over countless millions of eons, its touch pleasing like the finest silk, and poured liquid the color of red lac dye onto the head of the bodhisattva great being Maitreya, anointing him.

1.50 He then said, “Maitreya, in the future, in the final five-hundred-year period, when the time has arrived for the authentic Dharma to disappear, take delight in protecting the authentic Dharma, causing it to last for a long while, upholding it, and causing the lineage of the Buddha, the Dharma, and the Saṅgha to remain unbroken.”

1.51 As soon as the Blessed One laid his gold-colored right hand on the crown of the bodhisattva great being Maitreya’s head, at that very moment this whole great billionfold universe shook violently three times. It shook, shook violently, and shook all over; it trembled, trembled violently, and trembled all over; it quaked, quaked violently, and quaked all over. A great radiance appeared in the world.

1.52 The gods of the earth and those who live in space, up to those of Akaniṣṭha, joined their palms together and said to the bodhisattva great being Maitreya, “Noble Maitreya, please take delight in protecting the authentic Dharma, causing it to last for a long while and upholding it for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, [F.77.b] and happiness of the great mass of beings, gods and humans.”

1.53 Then the bodhisattva great being Maitreya rose from his seat, draped his upper shawl over one shoulder, set his right knee on the ground, and with palms joined paid homage to the Blessed One. Then he said to the Blessed One, “Blessed One, if I am happy to remain in saṃsāra until the end of time

for the sake of even a single being, there is no need to say that I shall do so in order to uphold the authentic Dharma. Blessed One, I shall protect and spread widely the unsurpassed, perfect awakening that the tathāgatas have accomplished for countless millions of eons.”

1.54 As soon as the bodhisattva great being Maitreya set his right knee on the ground, this whole great billionfold universe shook violently in six ways.

1.55 Then the bodhisattva great being Maitreya said to the Blessed One, “Blessed One, I am no one’s rival, and I am arrogant toward no one. Why is that? Blessed One, it is because these upholders of the authentic Dharma do the work of holy individuals. The burden that bodhisattvas carry, Blessed One, is a burden the likes of which śrāvakas and pratyekabuddhas are incapable of carrying.”

1.56 Then the Blessed One commended the bodhisattva great being Maitreya, “Good, good, Maitreya! Just as you have uttered such a lion’s roar in my presence in order to uphold the authentic Dharma, in the same way, bodhisattvas also utter lions’ roars in the presence of all the blessed buddhas of the ten directions, as many as the grains of sand in the Ganges, [F.78.a] and act to uphold the authentic Dharma.”

1.57 The bodhisattva great being Maitreya said to the Blessed One, “Blessed One, may the Blessed One, the Tathāgata, please instruct me on the subject of the flaws of those unholy individuals who profess to be bodhisattvas, who profess to be ascetics, who are idiots and fools, who seek gain and reverence and are attached to gain and reverence, and who are attached to the households of friends and those who give alms, exerting themselves for alms food. This is so that once I have learned of those causes in this way, Blessed One, I will understand them and so will abandon them all the faster and protect myself from those flaws. In addition, it is so that some of those unholy individuals will say, ‘The Tathāgata knows me, and the Tathāgata understands me; he understands me perfectly,’ and will develop faith in the Tathāgata.”

The Blessed One replied to the bodhisattva great being Maitreya, “Listen well and remember, then, Maitreya, and I shall teach you just a little about the flaws of those unholy individuals. So, Maitreya, in the future, in the final five-hundred-year period, there will be many who falsely claim to be bodhisattvas. I shall explain what their sinful desires will be.

1.58 “Maitreya, if bodhisattvas possess four qualities, one should recognize that they falsely claim to be bodhisattvas. What are the four? They are desire for gain, desire for reverence, dishonesty, and sustaining themselves through an unsuitable livelihood.

1.59 “Maitreya, if bodhisattvas possess those four qualities, one should recognize that they falsely claim to be bodhisattvas.” [F.78.b]

- 1.60 “Maitreya, in the future, in the final five-hundred-year period, there will be many falsely claiming to be bodhisattvas who behave like dogs. By way of analogy, Maitreya, if a dog sees another dog coming from a distance toward someone’s house that it has visited several times before, it thinks ‘This is my house!’ and barks and howls possessively, with angry looks. Hostility leads to wrongdoing, and it gets the idea of claiming the other’s house and that it belongs to it.
- 1.61 “In the same way, Maitreya, in the future, in the final five-hundred-year period, the many falsely claiming to be bodhisattvas who behave like dogs will get the idea that other peoples’ houses and hamlets belong to them. Once they have the idea that they belong to them, they will appropriate them. If one monastic sees another monastic coming toward a house that they have visited before, they will think ‘This is my house!’ They will then give the other angry looks and become hostile, fighting, quarreling, arguing, and contending over it. The monastics will engage each other in verbal disputes and speak harshly to each other. One will say of the other, ‘The monk so-and-so possesses such-and-such flaws’ and ‘The nun so-and-so possesses such-and-such flaws.’
- 1.62 “Speaking unpleasantly, they will also say to householders, ‘If you want to follow me, you must not follow the monk so-and-so, and do not follow the nun so-and-so.’²⁶
- 1.63 “Merely for the sake of disgusting, perishable, execrable food, they will create a great deal of nonmerit. Behaving like hungry ghosts, poverty stricken, mean and avaricious, they will feed themselves. They will call themselves bodhisattvas and falsely claim to be bodhisattvas. While they break their vows of moral discipline, harbor sinful desires, [F.79.a] and behave in sinful ways, they will utter praise of the buddhas, praise of the buddhas’ wisdom, and praise of the perfect attitudes of other bodhisattvas. Their accomplishments will be food and clothing!
- 1.64 “Maitreya, this is how the type of persons who should roar and act like a lion will cry out and act like a fox. While they utter praise of renouncing everything they own, they will not renounce fleeting worldly trifles; avarice will overcome them, the stain of possessions will soil them, and they will have alienated themselves from renunciation. While they utter praise of what is beneficial, they will engage in much malicious, unyielding, and angry wrongdoing. While they utter praise of patience, they will harbor nothing but malice. While they utter praise of the four means of gathering disciples, they will not give anything to anyone, will not speak pleasantly, will not help, and will be inconsistent in their words and deeds, gathering no one—look at how intolerable they will be!

- 1.65 “They will not train themselves in emulation of the bodhisattvas’ diligence through conduct steeped in the good qualities to which they have pledged themselves—they will only pay lip service.
- 1.66 “Maitreya, countless eons ago in the past—exceedingly countless, totally countless, numerous, immeasurable, unimaginable, incalculable eons ago—there arose in the world a tathāgata, an arhat, a perfectly awakened buddha called Highest Wisdom, endowed with perfect knowledge and conduct, a sugata, a knower of the world, an unsurpassed guide of beings to be tamed, a teacher of gods and humans, a buddha, a blessed one. That tathāgata, Maitreya, came into the world when it possessed the five degenerations, as it does now.
- 1.67 “At that time, Maitreya, [F.79.b] there was a monk named Diligent Aspiration who was mindful, realized, and intelligent. He had little desire; he was content with what he had. He practiced the teachings of the tathāgatas. He visited hamlets, towns, villages, royal palaces, and the surrounding regions. When, on his arrival there, he taught the Dharma, the kings, important ministers, and most of the rest of the population would honor him, make offerings to him, pay homage to him, and show him reverence. They recognized him and knew him well.
- 1.68 “He never thought to go a second time to any house where he had stayed and been spoken to pleasantly, where he was listened to respectfully, and where he obtained food and drink. It was other houses that he went to—those of misers, people without faith, and those with wrong views—and when he arrived there, they gave him no welcome. Not only did they not speak pleasantly to him, they got angry and abused him. But he, by donning the armor of patience and remaining greatly compassionate, was not distressed on going to those houses, and he felt no unhappiness.
- 1.69 “Maitreya, the houses where the bodhisattva Diligent Aspiration had aroused faith supported other monks with monastic robes, alms food, bedding, seats, medicines to cure illness, and implements. What do you think, Maitreya? Do you think that he neither went to those houses nor even thought to go to them but, even so, gave rise to thoughts of jealousy and avarice toward those other monks?”
- Maitreya replied, “No, Blessed One. No, Sugata.”
- 1.70 The Blessed One said, “See, Maitreya, that is how the bodhisattva Diligent Aspiration aroused faith in the houses where he was spoken to pleasantly, where he was listened to respectfully, and where he found food and drink, [F.80.a] and where other monks were supported. After that he did not enter them a second time. He aroused faith in the houses of misers, people without faith, and those with wrong views, and even when they got angry and

abused him, he was not distressed and felt no unhappiness. Rather, he was really a benefit, with a noble intention, with little desire, content with what he had, gentle, and compassionate.

1.71 “Maitreya, that is how previous bodhisattvas aroused faith in householders and supported others, but they did not do this for the sake of monastic robes or alms food for themselves. Maitreya, if you are of two minds or doubtful as to whether, at that particular time, the bodhisattva named Diligent Aspiration was someone else, do not view it that way. For I myself was, at that particular time, the bodhisattva named Diligent Aspiration.

1.72 “Therefore, Maitreya, bodhisattvas who wish to visit houses should emulate the bodhisattva Diligent Aspiration. Apart from him, they should emulate other bodhisattvas’ perfect noble intention and behave just as those bodhisattvas do. [B2]

1.73 “Furthermore, Maitreya, in the future, in the final five-hundred-year period, there will be some monks falsely claiming to be bodhisattvas who act as follows: they will visit houses for the sake of gain, monastic robes, and alms food, but not in order to establish householders in faith. They will express criticism of one another and be divisive and quarrelsome. They will be glad because others lose, not because they themselves gain; and they will be unhappy because others gain, not because they themselves lose. [F.80.b]

1.74 “Maitreya, if a bodhisattva should, without any regard, give all their own pleasing possessions to others, consider how far these monks will go astray! Because, Maitreya, a bodhisattva first develops an attitude of great compassion, thinking, ‘I must make all beings happy!’

1.75 “Maitreya, as an analogy, if a merchant or householder had an only son who was dear, beloved, and handsome, and whom a king imprisoned because of certain transgressions,²⁷ what do you think, Maitreya—with what intention would the merchant or householder enter the king’s prison?”

The bodhisattva great being Maitreya replied to the Blessed One, “Blessed One, resolved to free their only son, they would think, ‘I shall quickly free my only son from this prison!’ They would enter the prison focused solely on their only son. They would enter the prison and, focused on freeing him, bring about his release.”

The Blessed One replied, “Maitreya, I have used this analogy so that the meaning²⁸ will be understood. What is that meaning? It is as follows. You should consider the king’s prison to be just like the prison of saṃsāra. By analogy, Maitreya, you should consider the merchant or householder to be just like a bodhisattva. Maitreya, as for the analogy of the only son, consider that a bodhisattva should think of every being as like their only son.

- 1.76 “It is like this, Maitreya—just as the merchant or householder would not enter the prison for any other reason or purpose than to benefit their only son, in the same way, Maitreya, a bodhisattva [F.81.a] should not go into houses in order to get monastic robes or alms food. Thus, they should view it as their duty to go into houses in order to free from saṃsāra those who live in them.
- 1.77 “Furthermore, Maitreya, in the future, in the final five-hundred-year period, there will be some monks who have not cultivated their bodies or their minds, who have not cultivated moral discipline or wisdom. In order to get monastic robes and alms food, these monks will go to houses taking presents of flowers, fruit, foliage, and implements and presents of recompense for favors done. Maitreya, monks should not behave like garlands of flowers²⁹ or like servants and laborers. Maitreya, a monk who wishes to go to houses should go with no present apart from the Dharma, not bringing any other present; he should be learned, versed in the scriptures, fearless, free from craving, free from hypocrisy, not a flatterer, and not possessive. He should go to houses out of love for the Dharma. Having arrived at the house, he should utter praise of the Buddha, Dharma, and Saṅgha, and he should utter praise of generosity, moral discipline, patience, diligence, concentration, and wisdom. Apart from the gift of a Dharma discourse, he should offer no talk about the household, farming, business, matters of pleasure, the king, bandits, hamlets, towns, the countryside, sons, or daughters or any other talk.
- 1.78 “Maitreya, suppose someone filled this great billionfold universe with the seven kinds of precious substances and then offered them to a son or daughter of noble family. [F.81.b] If they gathered all the pleasing possessions of the beings contained within the great billionfold universe and then gave them to that son or daughter of noble family, that mass of wealth and those many pleasing possessions would not be a kindness or bring benefit to the son or daughter of noble family.
- 1.79 “But if they caused them to listen to merely a single four-line verse of Dharma, just causing them to hear it resound, even if they do not acquire faith at that point, would be extremely enriching and beneficial for, and kind to, the son or daughter of noble family.
- 1.80 “Maitreya, when those monks have entered a house, they set aside the teachings of the Buddha and conduct worldly conversations—what an enormously pointless domestic endeavor! Why is that? Because, Maitreya, gold, silver, precious stones, jewels, pearls, beryl, conches, crystals, coral, and other pleasing possessions do not liberate from birth beings whose nature it is to be born. They do not liberate from sickness beings whose

nature it is to become ill. They do not liberate from old age, death, anguish, weeping, suffering, unhappiness, and being upset beings whose nature it is to grow old, die, feel anguish, weep, suffer, become unhappy, and be upset.

1.81 “But hearing the Dharma liberates beings whose nature it is to be born from birth. It liberates beings whose nature it is to become ill from sickness, and it liberates beings whose nature it is to grow old, die, feel anguish, weep, suffer, become unhappy, and be upset by what afflicts them. [F.82.a]

“With this in mind, the Tathāgata teaches that:

1.82 “To give someone this great billionfold universe
Filled with gold would benefit them less
Than uttering a single four-line verse of Dharma.
If they recite a single four-line verse of the Buddha’s way,³⁰
Someone who wants to be of benefit

1.83 Will be of supremely great benefit—
More than giving a single being all the pleasures
Of every being in the three realms of existence—
For it will free them from suffering.”

1.84 “Maitreya, if, out of great compassion, a bodhisattva recites a single four-line verse of Dharma to a single being, that creates much more merit than if they fill the limitless, infinite universes with the seven kinds of precious substances and then present them as an offering to the blessed buddhas.

“In this respect, it is said:

1.85 “Someone fills with supremely precious gems
As many universes as the Ganges’ sands
And offers them with supreme joy to the victorious ones,
And someone offers a single verse of Dharma to one being—
That enormous gift of precious gems
Cannot compare to the compassionate act
Of the gift of one verse of Dharma;
It is incalculable. And if that is so,
How can one conceive of the value of two or three verses?”

1.86 Then the Blessed One said to the bodhisattva great being Maitreya, “Maitreya, in the center of the Tathāgata’s right hand are manifest the rays of light known as *adorned with the natural result of the accomplishment of every merit*. If the Tathāgata so wished, he might cover this whole great billionfold universe with his right hand and then bring to every being every pleasing possession: [F.82.b] food for those who desire food, drink for those who desire drink, clothes for those who desire clothes, and jewels for those who

desire jewels, giving everyone whatever they desire. However, just that would not liberate those beings from their great, monstrous³¹ suffering in the beginningless and endless ocean of saṃsāra. Therefore, Maitreya, I have put aside such worldly pleasing possessions in order to teach the precious Dharma of happiness that transcends the world, which always pacifies the suffering of the beings who hear it.

1.87 “Therefore, Maitreya, you should follow my example—do not involve yourself with trifles; involve yourself with the Dharma.

1.88 “Furthermore, Maitreya, in the future, in the final five-hundred-year period, when the time has arrived for the authentic Dharma to disappear, there will be some falsely claiming to be bodhisattvas who will wholly transgress their vows. When they have committed sinful acts by not restraining their body, speech, or mind, they will think that faults are purified merely by confession, but they will not exercise restraint thereafter and will make no vow to exercise restraint thereafter. Since I have taught the Dharma discourse of the Three Sections³² in order to exhaust previously committed sinful acts, those foolish people will think that once they have engaged in wholly transgressing their vows, faults will be purified merely by confession and cleansing, and they will not control themselves thereafter.

1.89 “Furthermore, Maitreya, because I have dispelled the karma of sons and daughters of noble family who are followers of the Bodhisattva Vehicle, a bodhisattva cannot fall into the hells, the animal realms, the world of the Lord of Death, or any other kind of rebirth into poverty due to a minor act of nonvirtue. Even so, a bodhisattva should quickly eliminate it,³³ feel ashamed of it, wish to train, and see danger in their next life, [F.83.a] continually worried and afraid of all the realms of rebirth within cyclic existence.

1.90 “The reason for that, Maitreya, is that a bodhisattva, in order to take care of all beings, makes the vow, ‘After I have crossed over I shall deliver all of you; after I am free I shall liberate you; after I am comforted I shall comfort you; after I attain parinirvāṇa I shall cause you to attain parinirvāṇa.’

1.91 “Therefore, Maitreya, on the face of the earth with its gods, Māra, Brahmā, ascetics, and brahmins, there is no being whatsoever who has seen all the actions of the bodhisattvas or all their burdens, obligations, aims, or duties.

1.92 “Maitreya, by way of analogy, imagine someone placed this great billionfold universe with its crags, mountains, oceans, rivers, and forests on top of someone’s head or shoulders and then commanded him, ‘Hey fellow, you must carry this great billionfold universe along with its crags, mountains, oceans, rivers, and forests for an eon or longer, or for a hundred, a thousand, or a hundred thousand eons, without setting it down or taking a rest.’ What do you think, Maitreya? Would that man’s burden be great, and would his perseverance, strength, and diligence be powerful?”

- Maitreya replied, “Yes, Blessed One, they would be powerful. Indeed, Sugata, they would be powerful.”
- 1.93 The Blessed One said, “Maitreya, believe this and take it to heart. Consider that even more powerful than that is the burden, perseverance, strength, and diligence of a bodhisattva who takes care of all beings, vowing, ‘O beings, I shall establish you in the happiness of nirvāṇa.’ [F.83.b]
- 1.94 “By way of analogy, Maitreya, suppose a certain person transformed the extent of their actions into the extent of the actions of all the beings contained in the great billionfold universe, accomplishing all those actions of all those beings in the time it took to snap his fingers just once, without at all impairing the efficacy of those actions. What do you think, Maitreya? Would the actions of that person be powerful?”
- Maitreya replied, “Yes, Blessed One. Indeed so, Sugata. They would be powerful, Blessed One. Sugata, they would be powerful.”
- 1.95 The Blessed One said, “Maitreya, believe this and take it to heart: the actions of a bodhisattva who has declared ‘I shall liberate all beings from the suffering of saṃsāra’ are more powerful than that.
- 1.96 “By way of analogy, Maitreya, suppose a certain householder has an only son who is dear, beloved, handsome, and agreeable in appearance. Because of certain transgressions, the householder is summoned to the king’s palace along with his only son, his wife, his servants and laborers, and all his wealth, riches, and possessions.
- 1.97 “Then the king orders the householder, ‘Householder, go on this errand to the town called such-and-such situated a hundred thousand leagues from here, arriving within seven days. Return to my presence within seven days, carrying a receipt.³⁴ Then I will return to you this only son of yours, this wife of yours, and all your attendants, wealth, riches, and possessions. Furthermore, I will even give you the gift of half my kingdom. [F.84.a] If you go and do not return within seven days, having gotten a receipt from the town, not only will I not give you the slightest thing, I will sentence you to death and execute you together with your only son, your wife, and your attendants.’
- 1.98 “Maitreya, do you think the householder, as soon as he is given that order, will think, ‘Since I love myself, my son and wife, and my attendants and wealth, I will go to that town with strong determination³⁵ and speed?’”
- Maitreya replied, “Yes, Blessed One. Indeed so, Sugata. As I understand the meaning of what the Tathāgata has said, until he has accomplished that objective, he will not be distracted from it; he will have no thought of food or inclination toward sloth or sleep. Blessed One, that is because, setting aside other external things, it would be for the sake of what is dear to him.”

- 1.99 The Blessed One said, “Maitreya, even if all beings were endowed with such great diligence, the great diligence of those beings would not come close to even a hundredth part of the great diligence of a bodhisattva, or a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or a hundred billion trillionth part of it. It would not come close to any analogy or comparison at all. Why is that? Because this is how a bodhisattva causes beings swept up in the current of saṃsāra to stand against the current, unwavering, in the sphere of nirvāṇa.
- 1.100 “Maitreya, by way of analogy, suppose someone was born who was so powerful, mighty, [F.84.b] strong, and diligent that he reversed the currents of water that flow into the great oceans from the great rivers, the entire mass of water in the four great oceans. Having done so, with the same means by which he reversed the currents, he caused them to pour into Lake Anavatapta.
- 1.101 “Maitreya, do you think that man is one who accomplishes difficulties, is a great marvel, and is very diligent?”
Maitreya replied, “Yes, Blessed One. Indeed so, Sugata.”
- 1.102 The Blessed One said, “Maitreya, believe this and take it to heart: those who, with a noble intention and for the benefit of all beings, develop great compassion and then beautify with persistence the development of the intention to attain unsurpassable, perfect awakening accomplish far greater difficulties and are an even greater marvel than that.
- “Those who affirm the Buddha, the Dharma, the Saṅgha, and the maturation of the results of positive and negative actions accomplish far greater difficulties and are an even greater marvel than that.
- “Those who dispel thoughts of desire, anger, and ignorance that have arisen accomplish far greater difficulties and are an even greater marvel than that.
- “Those who, without regard, relinquish their friends, family, relatives, and elders, renounce their collections of possessions, small or large, and then with faith³⁶ and the intention to go forth in the well-spoken Dharma and Vinaya abandon their home and take seven steps away from it [F.85.a] accomplish far greater difficulties and are an even greater marvel than that.
- “Those who put on saffron robes and, out of faith in the well-spoken Dharma and Vinaya, properly go forth from their homes into homelessness accomplish far greater difficulties and are an even greater marvel than that.
- “Those who, after going forth in that way, beautify the instructions with persistence and train themselves in the fundamental precepts accomplish far greater difficulties and are an even greater marvel than that.

“Those who see danger in busy chatter and, out of a desire for seclusion, take seven steps in the direction of the forest accomplish far greater difficulties and are an even greater marvel than that.

“Those who are intent upon the fact that all dharmas are empty accomplish far greater difficulties and are an even greater marvel than that.

“Those who attain acceptance in accord with the profound Dharma teachings accomplish far greater difficulties and are an even greater marvel than that.

“Those who have realized the three gates to liberation and attained the fruitions from stream entry up to the attainment of arhatship accomplish far greater difficulties and are an even greater marvel than that.

1.103 “Why is this? The reason, Maitreya, is that it is extremely difficult to go forth with faith and confidence in the noble Dharma and Vinaya, obtain ordination into monkhood, and attain fruition.

“In that regard, Maitreya, in the future, in the final five-hundred-year period, when the time has arrived for the authentic Dharma to disappear, there will be some followers of the Bodhisattva Vehicle who go forth in this well-spoken Dharma and Vinaya and then abandon bodhisattva actions and devote themselves to foolish actions.

1.104 “What, Maitreya, are bodhisattva actions? These are the twenty actions of bodhisattvas, and unless they are perfected, a bodhisattva cannot reach the seat of awakening. [F.85.b] The twenty are as follows: to put an end to thoughts of avarice, to develop great generosity, to renounce lax moral discipline, to perfect the components of moral discipline, to renounce the faults of malice and rigidity, to exercise the power of patience, to suppress laziness, to apply great diligence, to renounce forgetfulness, to use mindfulness and intelligence to practice meditative concentration without settling in states of meditative concentration, to cultivate acceptance of the profound, to realize the perfection of wisdom, to renounce all conceptual thoughts, to remain in a state of signlessness, to be free of wishes, to perfect the domain of wishlessness, to never abandon any being, to remain greatly compassionate, to not delight in the vehicles of the śrāvakas and pratyekabuddhas, and to aspire, with unhesitating conviction, toward the wisdom of the Buddha.

“These, Maitreya, are the twenty actions of bodhisattvas. Unless these actions are perfected, a bodhisattva cannot reach the seat of awakening.

1.105 “Maitreya, these are the four proper promises of bodhisattvas. What are the four? They are the proper promises to renounce their own happiness, to be insatiable for the Dharma, and, by seeking the Dharma, to become

buddhas themselves; to turn the wheel of the Dharma; to liberate beings from saṃsāra, which is without beginning or end; and to establish the limitless worlds of beings in unsurpassed, perfect awakening.

“Those, Maitreya, are the four proper promises of bodhisattvas. [F.86.a]

1.106 “By way of analogy, suppose there are two physicians who are both skilled in mantras and skilled in poisons and medicinal herbs. One of the two men takes poison in order to amaze a crowd of people, and after swallowing it he suffers pain from the shaking of his body from head to foot. But, he takes medicine accompanied by mantras, and due to the appropriate mantras and the medicine he is freed from the ill effects of the poison. Then the man, at another time, does not obtain the medicine; not obtaining the antidote, the poison kills him. The other man then says, ‘Although I can neutralize poison with medicine, there is no need for me to be considered amazing or for my body to shake from head to foot, so I neither drink poison nor take medicine.’

1.107 “Similarly, Maitreya, in the future, in the final five-hundred-year period, some householder bodhisattvas and bodhisattvas who have gone forth will say, ‘By making a confession of faults, sinful action is entirely extinguished.’ They will root out transgressions, saying, “I will confess the performance of sinful actions,” and afterwards they will not uphold their vows. I say that they are doomed to die. How will they die? As they are like the man in the analogy who drank poison, at the time of death they will fall into the lower realms.

1.108 “Maitreya, those bodhisattvas of the present who are endowed with the perfect noble intention will declare, ‘We need neither poison nor medicine. Apart from the sinful actions performed in the past that need to be extinguished and that are not to be performed now or in the future, we will not confess negative actions that we will not perform or transgressions that will not occur.’ [F.86.b]

1.109 “Maitreya, ‘poison’ in this noble Dharma and Vinaya means straying from whatever fundamental precepts you keep; therefore, none of you should drink poison.

1.110 “Maitreya, these four things obstruct the omniscience of bodhisattvas. Not even śrāvakas should engage in these, let alone bodhisattvas! What are the four? They are ingratitude, dishonesty, lying, and straying from the training. Those four things obstruct the omniscience of bodhisattvas. Not even śrāvakas should engage in these, let alone bodhisattvas!

1.111 “Maitreya, bodhisattvas should stay far away from³⁷ these four things. What are the four? They are gain, reverence, and praise; falling into the hands of sinful friends;³⁸ and living in a busy place.³⁹ Wherever bodhisattvas live, if another person who is a follower of the Bodhisattva Vehicle lives there, and if they live together contentedly, happily, and joyfully, without

quarreling and arguing, then they should remain there. But if they should conceive even a single obstinate or angry thought toward the other, they should stay far away from there. A bodhisattva should not conceive an obstinate or angry thought toward a bodhisattva.

1.112 “Maitreya, suppose a bodhisattva insulted, ridiculed, bludgeoned, or stabbed all the beings that make up the number of beings in the great billionfold universe. What do you think, Maitreya—if that bodhisattva insulted, ridiculed, bludgeoned, or stabbed that many beings, [F.87.a] on that basis would they create much sin, injury, and corruption?”

Maitreya replied, “Blessed One, if they insulted, ridiculed, bludgeoned, or stabbed even a single being it would create a great deal of nonmerit, so, needless to say, that would apply for all the beings in the great billionfold universe. That is because, Blessed One, it is the bodhisattva’s goal not to be obstinate, angry, or malicious toward any being at all.”

1.113 The Blessed One said to the bodhisattva great being Maitreya, “Maitreya, if a bodhisattva who insulted, ridiculed, bludgeoned, or stabbed all the beings included in the great billionfold universe conceived even a single obstinate or angry thought toward another bodhisattva, they would not thereby injure or corrupt the other bodhisattva. But, Maitreya, if the bodhisattva conceived an obstinate or angry thought toward the other bodhisattva, and that bodhisattva was one who does not give up on awakening, they will have to put on the armor for the sake of awakening for as many eons as the number of thoughts they conceived.

1.114 “Maitreya, by way of analogy, iron can only be cut by iron itself, not by earth, wood, or grass. In the same way, Maitreya, the virtuous roots of the bodhisattva are only extinguished if they conceive an obstinate or angry thought toward the other bodhisattva; they are not extinguished otherwise.

1.115 “Therefore, Maitreya, you should treat one another with courtesy and respect. That is how you should train yourselves, [F.87.b] and you should conceive of a bodhisattva who has aroused the initial thought of awakening as your teacher.”

1.116 Then the bodhisattva great being Maitreya said to the Blessed One, “Blessed One, since I treat all beings with courtesy and respect, it is needless to say that I also do the same for bodhisattvas. The reason, Blessed One, is this: my valor is not in malice—I exercise the power and strength of patience in perfect abundance. Blessed One, I do not resort to dishonesty but exercise the noble intention in perfect abundance.

1.117 “Blessed One, I have no strong attachment toward another’s home; I do not apprehend it as mine or fixate on it. Blessed One, I am intent not on trifles but on the Dharma. Blessed One, I am not intent on food and clothing,

- but I seek my patrimony. Blessed One, I am not entangled in jealousy or avarice—I rejoice at others’ fortune and exercise generosity in perfect abundance.
- 1.118 “Blessed One, I am intent not on the title of an ascetic but on training in the good qualities of an ascetic. Blessed One, I am not intent on talk; I perform the essential practice. Blessed One, I do not crave gain and reverence. I have few aims and few activities; I seek the good qualities of a buddha. Blessed One, I do not enter villages and towns with a mindstream tainted by trifles; I enter villages and towns with my mind assiduously engaged with the state of omniscience. [F.88.a]
- 1.119 “Blessed One, I do not pretend to be virtuous for the sake of monastic robes or alms food; I harbor no hypocrisy but am content with the four preferences of the noble ones. Blessed One, I do not train myself in the conduct of the immature; I train myself in the conduct of the buddhas. Blessed One, I do not judge what is done or not done by others but assiduously discipline and calm myself. Blessed One, I do not speak about others’ transgressions but control my speaking. Blessed One, I do not distance myself from training but train in the Prātimokṣa.
- 1.120 “Blessed One, it is not my intent to make a living by praising the Buddha, Dharma, and Saṅgha; I utter the Buddha’s praises, and I take delight in doing so. I utter the Dharma’s praises while practicing in accord with it, and I utter the Saṅgha’s praises while relying on the Saṅgha of those who are irreversible from progress toward full awakening.
- 1.121 “Blessed One, I do not pretend to shed tears in order to be seen by others; I shed tears because of the might of the Dharma. Blessed One, I am not tainted by the distractions of various kinds of business—I assiduously seek the Dharma. Blessed One, I do not delight in worldly deeds. I delight in seeking the Dharma that transcends the world.
- 1.122 “Blessed One, I do not possess hoarded foodstuffs; I conduct myself without hypocrisy. Blessed One, I am not fixated on a single place or region [F.88.b] but wander like a wild animal. Blessed One, I exert myself not in begging for alms but in seeking the good qualities of a buddha. Blessed One, I do not lie around in sloth and sleepiness but exert myself in practice without lying down to sleep, both late at night and in the early hours. Blessed One, I do not exert myself in busyness but delight in seclusion.
- 1.123 “Blessed One, I am not satisfied with just a few good qualities but insatiably seek good qualities. Blessed One, I do not behave like a dog but roar like a lion.
- 1.124 “Blessed One, I make not just slight acquaintances but very firm friendships. Blessed One, I am not ungrateful but grateful and thankful. Blessed One, I do not make friends as repayment for gifts; I make friends

with a noble intention. Blessed One, I do not feign the noble intention, but I am steadfast in it.

1.125 “Blessed One, I have no interest in lesser goals; my interest is in the vast intent to accomplish the form of a buddha. Blessed One, I do not behave disrespectfully toward the Tathāgata or toward the training; rather, I show respect for the Tathāgata and for the training. Blessed One, I am not two faced,⁴⁰ thinking one thing but saying another; I do as I say. Blessed One, I do not pretend to be a bodhisattva, [F.89.a] but I am richly endowed with the noble intention, and I assiduously discipline and calm myself. Blessed One, I do not act arrogantly and proudly but subdue my pride like the child of an outcast. Blessed One, I enjoy alms food not with attachment but with pure moral discipline; I consider the offerings of the faithful a grave matter.

1.126 “Blessed One, I do not, as soon as the day is done, succumb to lying down, sloth, or sleepiness because of having engaged in inappropriate thoughts prior to that; rather, I constantly exert and apply myself to the accomplishment of the Buddha’s teachings.⁴¹

1.127 “Blessed One, I do not hold a view of the person but remain in the state of emptiness. Blessed One, I do not expound concepts or confusion but remain in the state of signlessness.

“Blessed One, I am not ostentatious;⁴² rather, I perform my physical, verbal, and mental actions purely.

“Blessed One, I do not teach the Dharma with a mindstream tainted by trifles; I teach the Dharma with no concern for trifles.

“Blessed One, I do not make friends with gifts of trifles but make friends with the gift of the Dharma.

“Blessed One, I do not cause anguish to myself or others but practice in order to benefit myself and others.

“Blessed One, I do not make a pretense of living as a hermit, of collecting alms, or of wearing cast-off rags. That is because [F.89.b] I adopt the twelve ascetic practices for the sake of not relying on any gain, reverence, or praise.”

1.128 Then the Blessed One commended the bodhisattva great being Maitreya, “Well said! Excellent, Maitreya! You roar this lion’s roar just as you are diligent in seeking the good qualities of a buddha; you have carried out your duties toward the victors of the past, created roots of virtue, and not relied on others for those attributes and qualities. Well done, well done!”

1.129 As soon as this lion’s roar by the bodhisattva great being Maitreya was expounded, five hundred monks from the assembly rose from their seats to depart. Then the elder Mahākāśyapa said to those five hundred monks, “Great ascetics, where are you going, getting up from your seats when you hear this talk of reducing possessions?”

- 1.130 The five hundred monks replied to the elder Mahākāśyapa, “Honorable Mahākāśyapa, such talk of the bodhisattva great being Maitreya on the theme of reducing possessions is unrealistic. So we thought that, since we ourselves do not display those qualities of reducing possessions, we will definitely return to our households. For it would be difficult for us to touch what the faithful offer, and it would be difficult to purify it. That is what we thought.”
- 1.131 Then Mañjuśrīkumārabhūta commended the monks, saying, “Sons of noble family, that is excellent! Those who do not delight in enjoying the offerings of the faithful should feel shame and [F.90.a] regret in that way. It is better to renounce one’s going forth a hundred times in a single day than for those whose moral discipline is not pure to enjoy the offerings of the faithful.”
- 1.132 Then Mañjuśrīkumārabhūta said to the Blessed One, “Blessed One, in what way do you permit offerings by the faithful?”
The Blessed One replied, “Mañjuśrī, I permit offerings by the faithful to those who are appropriate and those who are liberated.”
- 1.133 Then Mañjuśrīkumārabhūta said to the five hundred monks, “Venerable ones, practice! Exert yourselves! Strive! It is rare for a buddha to appear, so do not reject your going forth.”
Then the five hundred monks said to Mañjuśrīkumārabhūta, “Mañjuśrī, how should we practice?”
- 1.134 Mañjuśrī said, “Monks, however you practice, strive, and exert yourselves, do not practice anything at all, discern anything at all, create anything at all, or put a stop to anything at all. Do not attain anything at all or renounce anything at all; do not decrease anything at all or increase anything at all. Practice like that. Any monk who practices like that does not understand anything at all. Whoever does not understand anything at all does not go anywhere at all and does not come from anywhere at all. For whom there is no going there is also no coming at all. That is called *a monk who has no coming or going*. He is neither sustained anywhere nor not sustained anywhere.” [F.90.b]
- 1.135 As soon as this teaching was expounded, the minds of the five hundred monks were liberated from their defilements without further appropriation.
- 1.136 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, in the future, in the final five-hundred-year period, how many sham bodhisattvas will there be?”
The Blessed One replied, “Kāśyapa, there will be many sham bodhisattvas in the clutches of sinful friends, whose noble intention will be weak and who will be intent only on food and clothing.”

- 1.137 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, for the benefit of many beings and for the happiness of many beings, please explain to us the state and the conduct that will cause bodhisattvas to be of weak noble intention and a sham. Blessed One, this is so that when they learn about those states in this way, even those bodhisattvas whose noble intention is perfect will guard themselves.”
- 1.138 The Blessed One then said to the elder Mahākāśyapa, “Kāśyapa, in the future, in the final five-hundred-year period, those bodhisattvas in the clutches of sinful friends, whose noble intention is weak, will exert themselves in the act of making offerings of flowers, incense, powders, perfumes, garlands, ointments, parasols, victory banners, pennants, cymbals, and lamps to the bodily relics of the Tathāgata. Kāśyapa, since I explained the making of offerings in order for those who lack understanding to accomplish roots of virtue, [F.91.a] those foolish people exert themselves in that.
- 1.139 “Kāśyapa, in the presence of the world with its gods, I have said, ‘I tell you, monks: assiduously discipline and calm yourselves. Since there are brahmins and householders who have faith, it is they who will make offerings to my bodily relics.’
- 1.140 “But look, Kāśyapa, how those foolish people have given up yoga and renunciation, giving instructions and performing recitations, to exert themselves in the act of making offerings to the bodily relics of the Tathāgata, intending to use them to make a living for themselves!
- 1.141 “Kāśyapa, suppose a bodhisattva took this great billionfold universe out of the ocean, filled it right up to the realm of Brahmā with oil, placed in it a wick the size of Mount Meru, and then lit the lamp in order to make an offering to the Tathāgata. Another bodhisattva whose noble intention is perfect, who abides by the components of moral discipline, and who receives the transmission of a single four-line verse of Dharma from a preceptor or teacher and recites it while taking seven steps creates much greater merit.
- 1.142 “Kāśyapa, suppose a bodhisattva fills this great billionfold universe with flowers, incense, powders, and perfumes and presents it as an offering to the Tathāgata three times a day and three times a night for a hundred thousand years. Another bodhisattva is fearful and anxious of busy chatter and fearful of the whole of the three realms. To accomplish the benefit of beings, [F.91.b] they turn toward a forest and take seven steps in its direction—they create much greater merit.
- 1.143 “Kāśyapa, what do you think? If you think that maybe the Tathāgata has declared this in jest, or for the sake of discussion, Kāśyapa, do not view it like that. It is because I know it directly.

- 1.144 “Kāśyapa, countless eons ago in the past—exceedingly countless, totally countless, numerous, immeasurable, unimaginable, incalculable eons ago—there arose in the world a tathāgata, an arhat, a completely awakened buddha called Myriad Flowers. He was endowed with perfect knowledge and conduct, a sugata, a knower of the world, a guide of beings to be tamed, unsurpassable, a teacher of gods and humans, a buddha, a blessed one.
- 1.145 “Kāśyapa, around the Buddha Myriad Flowers there was a great assembly of ninety-six trillion śrāvakas. Then, at that time, Kāśyapa, there appeared a righteous Dharma king named Nimi, a universal monarch who ruled over the four continents. Kāśyapa, King Nimi had a thousand sons who were brave and heroic, who had excellent well-built bodies, and who subdued opposing armies. Kāśyapa, after the thousand sons of King Nimi, two boys named Dharma and Sudharma were miraculously born in his storehouse.
- 1.146 “Kāśyapa, King Nimi did nothing but honor the Blessed One, the Tathāgata Myriad Flowers, along with his saṅgha of monks, for eighty-four thousand years, giving up all attention to his household. [F.92.a] He served him with clothing, food, bedding, seats, medicines to cure illness, and implements. He also offered different kinds of attractive monastic robes to the saṅgha of monks every seven days. He also offered them whatever kinds of pleasing food they desired. He had pleasant monasteries built for them in whatever ways they wished. To each monk he offered walking paths, groves, a great many⁴³ tokens of respect, and foods of a hundred flavors.
- 1.147 “Kāśyapa, in this way King Nimi ordered the construction of mansions eighty leagues in circumference, with splendid adjoining chambers on all four sides, beautiful to behold, well made, excellently made, and purified with the threads of a yantra.⁴⁴ And when the Tathāgata, together with the saṅgha of monks, entered those mansions, a rain of many kinds of colored flowers fell from the tops of the mansions through the power of the threads of the yantras. The mansions were filled knee-deep with the flowers.
- 1.148 “Kāśyapa, in that way King Nimi paid homage to the Tathāgata Myriad Flowers, together with his saṅgha of monks, for eighty-four thousand years with an unimaginable array of good qualities and every pleasing possession and revered, honored, and made offerings to him.
- 1.149 “Then, Kāśyapa, the day those eighty-four thousand years had passed, after the Tathāgata had eaten his meal, the two boys Dharma and Sudharma, along with all of the four branches of the armed forces, [F.92.b] bowed before the tathāgata, the arhat, the completely awakened Buddha Myriad Flowers.
- 1.150 “They then asked the Tathāgata a question they had in their minds: ‘Blessed One, is there another gift, merit, resource, or root of virtue that surpasses or reaches the end of the many kinds of roots of virtue that King Nimi has produced for such a long time?’

- 1.151 “Kāśyapa, as soon as the two youths touched his feet, at that instant the great billionfold universe shook violently, and a great earthquake occurred here. Then, Kāśyapa, an attendant of the blessed Tathāgata Myriad Flowers named Durdharṣa, who was present, rose from his seat, draped his upper shawl over one shoulder, set his right knee on the ground, and with palms joined paid homage to the blessed Tathāgata Myriad Flowers. Then, Kāśyapa, he asked the Blessed One, ‘Blessed One, what is the cause of this great earthquake? What brought it on? Why did these two youths touch the feet of the Blessed One?’
- 1.152 “The Tathāgata Myriad Flowers replied to his attendant Durdharṣa, ‘Son of noble family, what is the point of you asking such questions? If the Tathāgata explained the subject of the noble intention, the cultivation of acceptance of the profound, and the great compassion with which the two youths touched his feet, this world with its gods would be bewildered.’ [B3] [F.93.a]
- 1.153 “Then, Kāśyapa, the Tathāgata Myriad Flowers said to a great śrāvaka named Nārāyaṇa, supreme among those who possessed miraculous powers, ‘Nārāyaṇa, take these two youths and show them the force of your miraculous power.’
- 1.154 “Then, Kāśyapa, Nārāyaṇa the monk took hold of one of the youths with his right hand and the other youth with his left hand, thinking that he would toss them up, but he was unable to lift them. Again he demonstrated great force, strength, exertion, enthusiasm, and miraculous power, thinking that he would toss them up, but in the end he was unable to move or stir them even as much as a fraction of a hair tip. Kāśyapa, if he had moved to toss the two youths very high, the great billionfold universe, with its crags, mountains, trees, vegetation, and rivers, would have shaken violently and stirred above and below, but he was unable to lift the two youths.
- 1.155 “At that point, Kāśyapa, the Tathāgata Myriad Flowers took control of the great śrāvaka’s mind and caused him to exercise the force of his miraculous power. Exercising the force of his miraculous power, Nārāyaṇa the monk stirred, shook, convulsed, and vibrated the buddha fields of the nadir, as numerous as the grains of sand in the Ganges. But in the end, he was unable to shake or stir the two youths even as much as a fraction of a hair tip.
- 1.156 “Then, Kāśyapa, Nārāyaṇa the monk touched the feet of the Tathāgata Myriad Flowers and said to him, ‘Blessed One, could it be that I am losing the strength of my miraculous power, or that I do not possess it? Because, Blessed One, [F.93.b] I am unable to lift these young boys, with their immature appearances and slight bodies, even though they are touching the ground.’⁴⁵

- 1.157 “The blessed Tathāgata Myriad Flowers replied to Nārāyaṇa the monk, ‘Nārāyaṇa, although you have not lost the strength of your miraculous power, because this resolute power of a bodhisattva is inconceivable, it is confused by all śrāvakas and pratyekabuddhas, or it is not easy for them to conceive. Nārāyaṇa, for example, if all the beings in the great billionfold universe were endowed with the strength of miraculous power like that which I just now displayed to you as the supreme of śrāvakas who possess great miraculous power, and if they all had such great miraculous power and great strength, even if they all manifested various types of miraculous displays for ten million eons, they would be unable to lift or stir these two youths.’
- 1.158 “Kāśyapa, as the Tathāgata Myriad Flowers spoke these words, four million two hundred thousand living beings in the assembly generated the thought of unsurpassed, perfect awakening, thinking, ‘It is amazing how even bodhisattvas who have not realized omniscience, who have still not attained omniscience, have vanquished these great śrāvakas with such a magical display of their miraculous powers. We, too, should attain such resolute power and the wisdom of the buddhas.’ In that manner those four million two hundred thousand discerning living beings [F.94.a] generated the thought of unsurpassed, perfect awakening.
- 1.159 “Then, Kāśyapa, a bodhisattva great being named Sumati, who was seated among the retinue, rose from his seat, draped his upper shawl over one shoulder, set his right knee on the ground, and with palms joined paid homage to the blessed Tathāgata Myriad Flowers. Then he asked the Blessed One, ‘Blessed One, will you please lift these two youths and examine the question that they asked?’
- 1.160 “Then, Kāśyapa, the Tathāgata Myriad Flowers snapped his fingers, and that finger snap resounded in the buddha fields in the ten directions, as many as the grains of sand in the Ganges. All the buddha fields in which that finger snap resounded shook in six ways, and, shaking in six ways, they were pervaded by a great light.
- 1.161 “When the two youths heard that sound, Kāśyapa, they were lifted up in the presence of the Tathāgata. Kāśyapa, as the two youths were lifted up, in the great billionfold universe every kind of human and divine musical instrument sounded without being struck or played, while a rain of flowers descended.
- 1.162 “Kāśyapa, after they were lifted, the two youths once more bowed at the feet of the Tathāgata, circumambulated him, and, with their palms joined, sat down to one side, gazing at him. Then the Tathāgata Myriad Flowers summoned the bodhisattva Sumati and said to him, [F.94.b] ‘Son of noble family, when these two youths touched my feet, they asked me this question

that they had in mind, “Blessed One, is there any gift, renunciation, or root of virtue that surpasses or reaches the end of the generosity of King Nimi in giving whatever should be given, in his roots of virtue, and in his renunciation?” After they asked me this question, the two youths touched the feet of the Tathāgata.’

1.163 “Kāśyapa, then the bodhisattva Sumati made a request to the Tathāgata Myriad Flowers, ‘Blessed One, for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of the great mass of beings, gods and humans, please expound on the question that the two youths have asked.’

1.164 “Kāśyapa, in reply to the bodhisattva great being Sumati, the Tathāgata Myriad Flowers said, ‘Well, then, son of noble family, listen and I shall expound it. Son of noble family, you should understand that, compared to the meritorious generosity of King Nimi, any bodhisattva who lives in solitude, dwelling in forests and wildernesses, who merely for the duration of a finger snap attains acceptance of the unborn nature of all phenomena, amasses far greater merit. Son of noble family, never mind the generosity of King Nimi—suppose each and every individual being, as many as all the beings in the great billionfold universe, [F.95.a] gave as much as was given by King Nimi. Take whatever merit was amassed by all those beings contained in the great billionfold universe—if a bodhisattva who lives in solitude, has the correct intention, has entered the correct path, and exerts themselves properly remains, merely for the duration of a finger snap, in the acceptance that all phenomena are empty and without coming or going, the merit amassed by all the aforementioned beings would not come close to even a hundredth part of the merit amassed by remaining in that acceptance merely for the duration of a finger snap. It would not come close to even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, or a trillionth, up to a hundred billion trillionth part of it. It would not come close to any number, fraction, quantity, analogy, or simile, up to any comparison.

1.165 “ ‘Son of noble family, never mind the merit amassed by all the beings contained in the great billionfold universe—suppose each and every individual being, as many as all the beings in as many universes as the grains of sand in the Ganges, for one instant, one minute, or one moment gave as much as King Nimi has given and created as much virtue as he has created, and each of those beings gave that much and created that much virtue merely for the duration of a single finger snap. Suppose all those beings then gave as much and created as much virtue as that for as many eons as the grains of sand in the Ganges.⁴⁶

1.166 “ ‘Son of noble family, what do you think? [F.95.b] Would those roots of virtue be many?’

“Kāśyapa, when the Tathāgata Myriad Flowers said this, the bodhisattva Sumati replied, ‘Blessed One, such an analogy given by the Tathāgata is amazing. Those roots of virtue are not easy to conceive, and they are therefore inconceivable.’

1.167 “Then, Kāśyapa, the Tathāgata Myriad Flowers said to the bodhisattva Sumati, ‘Son of noble family, believe this and take it to heart: the wise and learned of the future who have acceptance of the profound will believe this—the aforementioned roots of virtue of all those beings, created over such a long time and so incalculable and inconceivable, would not approach even a hundredth part of the noble intention with which these two youths prostrated to and touched the feet of the Tathāgata. They would not come close to even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, or a trillionth, up to a hundred billion trillionth part of it. It would not come close to any number, fraction, quantity, analogy, or simile, up to any comparison.’

1.168 “Then, Kāśyapa, from the saṅgha of monks of the Tathāgata Myriad Flowers, eighty-four thousand of them, after hearing this teaching, spoke these words of joyful accord: ‘Blessed One, we rejoice in the roots of virtue of those beings who develop acceptance of the profound teachings, who believe that all phenomena are empty, who delight in solitude and take seven steps in the direction of the forest, and who, in order to achieve such wisdom, [F.96.a] generate the thought of unsurpassed, perfect awakening.’ Thus they expressed their joy.

1.169 “Then, Kāśyapa, the Tathāgata Myriad Flowers commended those monks, saying, ‘Sons of noble family, well done for expressing such joy on account of such a noble intention. If your minds have not yet been liberated, by this root of virtue you will be installed as universal monarchs in as many kingdoms as the grains of sand in the Ganges, and you will then attain unsurpassed and perfect awakening.’ ”

1.170 Then the elder Mahākāśyapa and everyone in the assembly declared with one accord, “Blessed One, we rejoice in those beings whose minds are set on awakening and who trust, accept, and believe that all phenomena are empty, isolated, at peace, free from attachment, and without a self-nature.”

1.171 The Blessed One again said to the elder Mahākāśyapa, “Then, Kāśyapa, the two youths Dharma and Sudharma asked the Tathāgata Myriad Flowers, ‘Blessed One, how many qualities does a bodhisattva possess if they take no pleasure in gifts and are neither avaricious nor acquisitive, if it does not please them when they sees others bestowing worldly trifles, and if they

have, in addition, attained the state that is the unsurpassed state of a buddha,⁴⁷ gained acceptance of the profound, and perfected unsurpassed wisdom?' [F.96.b]

1.172 “Kāśyapa, the Tathāgata Myriad Flowers replied to the two youths, Dharma and Sudharma, ‘Sons of noble family, if a bodhisattva possesses four qualities, they take no pleasure in gifts and are neither avaricious nor acquisitive, it does not please them when they see others bestowing worldly trifles, and they have, in addition, attained the state that is the unsurpassed state of a buddha, gained acceptance of the profound, and perfected unsurpassed wisdom. What are the four? They are belief in emptiness, dwelling in solitude, acceptance of the profound, and proper thinking. Sons of noble family, if a bodhisattva possesses those four qualities, they take no pleasure in gifts and are neither avaricious nor acquisitive, it does not please them when they see others bestowing worldly trifles, and they have, in addition, attained the state that is the unsurpassed state of a buddha, gained acceptance of the profound, and perfected unsurpassed wisdom.

1.173 “ ‘Sons of noble family, if a bodhisattva further possesses four qualities, they take no pleasure in gifts and are neither avaricious nor acquisitive, it does not please them when they see others bestowing worldly trifles, and they have, in addition, attained the state that is the unsurpassed state of a buddha, gained acceptance of the profound, and perfected unsurpassed wisdom. What are the four? Sons of noble family, [F.97.a] (1) a bodhisattva seeks great learning, and once they are greatly learned, they go into the hamlets, towns, villages, royal palaces, and surrounding regions, where they give the gift of the Dharma. (2) Without the slightest hope of being commended by anyone, and with an untainted intention, they teach the Dharma to others. (3) With this untainted intention, they feel joy—the blessed buddhas have praised and extolled this gift of the Dharma, therefore it is supreme. (4) Seeing that they adhere to this best and foremost gift-giving, they feel joy, while not being pleased by others who exert themselves in giving worldly trifles to beings.

1.174 “ ‘Why is this? Sons of noble family, compare a bodhisattva who presents plentiful offerings for as long as they live to all the tathāgatas, surrounded by their saṅghas of monks, who presently dwell and flourish in the immeasurable, countless, incalculable universes of the ten directions, with another bodhisattva who is endowed with the perfect noble intention, with moral discipline, and with virtuous qualities and who has developed great compassion. They practice recollection of the Buddha, the Blessed One, and recite, with an untainted intention and with no desire for gain, reverence, or renown, a single four-lined verse of Dharma to a single being. They also, once the verse is explained, cause them to realize that the sameness of letters

means that just as these letters are empty by nature, so too are all phenomena empty by nature. Sons of noble family, [F.97.b] the amount of merit of the former bodhisattva would not come close to even a hundredth part of the amount of this bodhisattva's merit. It would not come close to even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or a hundred billion trillionth part of it. It would not come close to any number, fraction, quantity, analogy, or simile, up to any comparison. That is the reason.'

1.175 "Then, Kāśyapa, the Tathāgata Myriad Flowers said to the two youths, 'Sons of noble family, if a bodhisattva possesses four qualities, they will attain the state that is the vast state of a buddha. What are the four? They are to enter into the vast, to expound the vast Dharma, to give vast gifts, and to be intent on the vast. Sons of noble family, if a bodhisattva possesses those four qualities, they will attain the state that is the vast state of a buddha.'

1.176 "Kāśyapa, thus the Tathāgata Myriad Flowers taught the Dharma in that way to the two youths, and the two youths' supreme joy in the Dharma elevated them to the height of seven palm trees. When they had been placed in midair, the pair spoke these verses to the Tathāgata with one accord:

1.177 " 'O sage, you understand all conduct,
And you are skilled in all conduct.
You teach beings giving,
And also to not abide in giving.⁴⁸

1.178 " 'In this, the gift of unsurpassed acceptance
Of the nonexistence of self, being,
Life force, or person
Is a great gift indeed.

1.179 " ' "Cultivate profound acceptance
In which you engage in no thought whatsoever"—
Thus you proclaim.
Great hero, you are a marvel!

1.180 " 'Free of attachment and so on, [F.98.a]
Strive for supreme awakening.
Having trained in great wisdom,
Do not be conceited about that!

1.181 " ' "Cultivate empty liberation
In which you engage in no thought whatsoever.
Resort to forest dwellings;
Know⁴⁹ dwelling in solitude"—so you teach.

- 1.182 “ ‘Always give the gift
Of totally abandoning conceit.
Not entertaining concepts—
That is the ultimate, dust-free state.
- 1.183 “ ‘Train in the moral discipline
That never wavers from the state of calm.
Understanding the elegant mode of calm
Is the supreme moral discipline—so you teach.
- 1.184 “ ‘By always cultivating patience,
Do not engage in thoughts about beings.
To renounce all thought
Is what patience is—so you teach.
- 1.185 “ ‘Exercise firm diligence too.
Give up all compounded things.
To look toward solitude
Is the buddhas’ diligence—so you teach.
- 1.186 “ ‘Since things have no reality,
Burn everything up!
The absence of defilements
Is thought-free concentration.
- 1.187 “ ‘Rest neither on the near shore nor on the far shore,
Nor in between.
The view of the equality of the three times
Is the supreme wisdom.
- 1.188 “ ‘Cultivating a conception of the forest,
You will not view that conception.
From where does that conception arise?
Thus, “Conceptions do not exist.”
- 1.189 “ ‘You have taught the good qualities of the gift of Dharma,
And also the benefits.
Therefore, explain the Dharma as it is learned
By those without conceit.
- 1.190 “ ‘Letters are inexhaustible,
By nature incomplete.
So do not be conceited about the Dharma,
And do not render yourselves fruitless.

- 1.191 “ ‘The one in whom the conception
 “I teach the Dharma” arises
 Does not know reality—
 They are bound by Māra’s noose.
- 1.192 “ ‘The one in whom the conception
 “I see the buddhas” arises— [F.98.b]
 In that very instant
 They drink poisoned nectar.
- 1.193 “ ‘Whoever wishes to realize
 Perfect awakening, or the awakening
 Of the śrāvaka or pratyekabuddha,
 Should train in this manner:
- 1.194 “ ‘Although the wisdom of total liberation is incalculable,
 Explain it as a unity.
 Do not wish for lower aspirations,
 But strive for supreme awakening.
- 1.195 “ ‘Whoever desires the body
 Of a lord of the world,
 Adorned by the marks,
 Should resort to supreme awakening.
- 1.196 “ ‘ “All phenomena arise from causes,
 But a creator cannot be apprehended.
 Phenomena arise dependently,
 But they do not really, by nature, emerge” —
- 1.197 “ ‘Thus you proclaim.
 Great hero, you are a marvel!’
- 1.198 “Kāśyapa, when the two youths spoke those verses in that manner in midair,
 eighty-four thousand living beings from among the inhabitants of King
 Nimi’s city, his retinue of queens, his servants, and the gods in midair who
 had gathered and were present generated the thought of unsurpassed,
 perfect awakening. Immeasurably and countless many beings developed
 the causes of accomplishing various roots of virtue.
- 1.199 “Then, Kāśyapa, the youths Dharma and Sudharma both descended from
 the air, touched the feet of the blessed Tathāgata Myriad Flowers, and said,
 ‘Blessed One, we both go for refuge to the blessed Buddha, to the sublime
 Dharma, and to the Saṅgha of monks. We generate the thought of
 unsurpassed, perfect awakening, while also understanding that the nature

of the mind is the nature of awakening.⁵⁰ Blessed One, in this case, to generate the thought of awakening means that all phenomena are without arising. In this case, [F.99.a] to generate the thought of awakening means there is simply no clinging to any phenomena. Why is that? It is because wherever there is clinging there is arising, but wherever there is no clinging there is no arising. Since that is so, Blessed One, arising itself has no arising. Why “no arising”? Because there is nothing to serve as a basis for arising, there is, for that reason, “no arising.” As for the absence of arising, that verbal expression is itself inexpressible. Why is that? Because, to whatever extent verbal expression exists, to that extent arising and ceasing exist. Thus, utterly pure wisdom is without arising and without ceasing. That which has no arising and no ceasing is inexhaustible since it is permanently inexhaustible. Blessed One, since this is so, we both pray, on account of the pinnacle of sameness, for supreme and perfect awakening, without apprehending any qualities whatsoever, without attaining any qualities whatsoever, and without seeking to attain any qualities whatsoever. We have already understood just that which is sameness, but we do not understand any phenomena whatsoever. Why is that? Because all phenomena are primordially pure.’

1.200 “Kāśyapa, when the two youths had spoken thus, ten thousand bodhisattvas attained acceptance that phenomena do not arise. King Nimi, too, together with his thousand sons and five thousand kings, generated the thought of unsurpassed, perfect awakening.

1.201 “Then, Kāśyapa, [F.99.b] after the Tathāgata Myriad Flowers had eaten lunch, set down his alms bowl, and covered his hands, he delivered a Dharma discourse to King Nimi and those many people, causing them to comprehend it, be inspired by it, and delight in it. When he had done that, he rose from his seat and departed.

1.202 “Then, Kāśyapa, the two youths Dharma and Sudharma asked for their parents’ consent and faithfully renounced and went forth from their home into homelessness, just as is proper. When the pair renounced their own city, they spoke these verses:

1.203 “ ‘The buddhas praise going forth;
The tathāgatas praise renunciation.
Household life is the abode of the afflictions,
The destroyer of virtuous qualities.

1.204 “ ‘If you want to increase, not spoil,
Your virtuous qualities,
Go quickly to the lord of the world
In order to go forth!

- 1.205 “ ‘Even if indulged for ten million eons,
Desires are insatiable.
Living at home, one dies
With one’s desires unsatisfied.
- 1.206 “ ‘Just as rivers are not quenched
By flowing into the ocean,
So the immature will never be satisfied
Through following their desires.
- 1.207 “ ‘Just as, by analogy, there is no satisfying fire
With grass and wood,
So the immature will not be satisfied
Through following their desires.
- 1.208 “ ‘The guides of the world
Teach that those desires are attachments.
So abandon attachments
And renounce them to go forth!
- 1.209 “ ‘Previous unsurpassed lords of the world
Never, for any reason,
Found unsurpassed awakening
While living at home.
- 1.210 “ ‘Past buddhas, lords of the world,
Who attained nirvāṇa [F.100.a]
All found unsurpassed awakening
In the forest or wilderness.
- 1.211 “ ‘So, train in the forests
To which the buddhas resorted,
And give up craving your home.
That will bring you happiness.
- 1.212 “ ‘Suppose someone who lives at home
Fills the whole billionfold universe
With jewels and gives it as a gift
To the lords of the world;
- 1.213 “ ‘If a wise person gives up their home,
Averse to and aware of its drawbacks,
And emulates the buddhas,
Seeking to go forth,

- 1.214 “ ‘And after seeking to go forth
Unhesitatingly takes seven steps,
Paying no heed to desires
Or home,
- 1.215 “ ‘The former’s is not worth a fraction
Of the merit that person amasses.
Therefore, quickly proceed in going forth,
Which was praised by the buddhas!
- 1.216 “ ‘If one is never sated
By knowledge in which there is no attachment,
One will attain sublime buddhahood
That transcends all attachment.
- 1.217 “ ‘If one swiftly settles in the forest,
One abandons the craving of desire,
Becomes aware of one’s faults as they are,
And turns the mind away from them.
- 1.218 “ ‘Swiftly abandoning home
And dwelling in the forest,
The wise who see correctly
Emulate the buddhas.
- 1.219 “ ‘Those who strive for awakening
Keep to places of solitude,
Delighting in the forest,
Not delighting in homes.
- 1.220 “ ‘That is the state and conduct
That is the pure domain of the buddhas.
For whoever enters this path,
Awakening is not hard to find.
- 1.221 “ ‘Whoever wants to free beings
Who are tormented by attachment and so on
Is afraid to live at home,
Keeping entirely to the forest.
- 1.222 “ ‘Whoever wants victory over Māra,
Realization of the deathless state, [F.100.b]
And to turn the wheel of the sublime,
Let them keep to the forest!’

- 1.223 “Kāśyapa, the two youths Dharma and Sudharma spoke those verses as they left the city. Then, having set out and arrived at the place where the Blessed One Myriad Flowers was, they prostrated at the feet of the Blessed One, and asked him, ‘Blessed One, please may we both obtain the going forth and ordination into monkhood from the Blessed One?’
- 1.224 “Then, Kāśyapa, the Tathāgata Myriad Flowers, realizing the noble intention of the two youths, conferred the going forth and ordination into monkhood upon them. Kāśyapa, after King Nimi heard that the two youths had gone forth, he placed his eldest son in charge of the kingdom. Then he and all but one of his thousand sons, eighty-four thousand women, the five thousand kings, and many other people, all of them paying no heed to their households, faithfully renounced and went forth from their homes into homelessness, just as is proper.
- 1.225 “At that time, ten million living beings went forth, and all set out and arrived at the place where the Tathāgata Myriad Flowers was. On arrival, they prostrated at the feet of the Blessed One and asked him, ‘Blessed One, please may we obtain the going forth and ordination into monkhood from the Blessed One?’
- 1.226 “Then, Kāśyapa, the Tathāgata Myriad Flowers, realizing the noble intention of those beings, conferred the going forth and ordination upon all those assembled beings, establishing them in monkhood. [F.101.a]
- 1.227 “Then, Kāśyapa, after seven days had passed, King Nimi’s eldest son, who had been placed in charge of the kingdom, went by himself into solitude, giving rise to conceptions and thoughts such as these: ‘What use to me is a kingdom? And what use is dominion? As I am intent on desires and bound by the fetter of desires, I shall not give up on unsurpassed, perfect awakening.’ With this thought, he instantly developed the great intention to go forth. At that time, on the fifteenth day, when the full moon was passing over the four continents, he spoke these verses:
- 1.228 “ ‘Because my parents, brothers,
And relatives have renounced and gone forth,
And millions of living beings have
Renounced for the sake of the Dharma,
- 1.229 “ ‘What use to me is a home?
I shall also go away.
If you wish,
I shall lead you.
- 1.230 “ ‘For those who intend
To go forth,
It is very hard to find the leisure to do so,

So come along with me quickly!

- 1.231 “Those who do not intend to go forth
From home into homelessness
Should, by sustaining the true Dharma,
Protect their households well.’
- 1.232 “Kāśyapa, when the young prince spoke those verses, of all the beings on
the four continents there was not a single one who delighted in living at
home. They were all intent on going forth, determined to go forth, and
departed with an attitude of renunciation.
- 1.233 “Then, Kāśyapa, the Tathāgata Myriad Flowers, realizing the noble
intention of all those beings, created emanations of the Tathāgata, along
with his attendant saṅgha of monks, in all the hamlets, towns, villages,
surrounding regions, and royal palaces of all the four-continent universes.
[F.101.b]
- 1.234 “Then, Kāśyapa, not a single being in the four-continent universes
remained in their home; all of them faithfully went forth from their homes
into homelessness, just as is proper. That being so, grains of rice that had
been neither ploughed nor sown came forth for those who had gone forth.
Bejeweled, wish-fulfilling cotton robes appeared from wish-fulfilling trees,
while the gods attended on them and paid them honor.
- 1.235 “Kāśyapa, after the two monks Dharma and Sudharma had gone forth in
that way, they applied themselves diligently. For six hundred and thirty-
three million years the pair were never overcome with sloth or sleepiness
and, except to eat, never sat down. Whenever they came or went they
generated the thought of omniscience, without being conceited about the
thought of omniscience. For those six hundred and thirty-three million years
they accomplished the samādhis called *all following* and *possessing the
adamantine state*. Every place in which the pair sat cross-legged came to be
adamantine in nature. They heard and retained the Dharma teachings of the
hundred billion trillion buddhas in all the ten directions. Having heard and
retained them, they also taught them extensively to others.
- 1.236 “Kāśyapa, out of the beings in the four-continent universes who entered
the Śrāvaka Vehicle, not a single one died as an ordinary person. Among
them all, even those who were lazy [F.102.a] became non-returners who, after
their deaths, were reborn with equal status to the class of gods of the Pure
Abodes. Those who entered the Pratyekabuddha Vehicle, after their deaths,
were reborn in other empty buddha fields in which no buddha had arisen;
moreover, they were born there into large, rich households. Once reborn
there, their faculties developed and matured until they were aroused by their
previous roots of virtue, and they all faithfully went forth from their homes

into homelessness, just as is proper. Seven days after they went forth, all of them attained the awakening of a pratyekabuddha and, after benefiting immeasurable, countless beings, passed into final nirvāṇa.

1.237 “Those who were followers of the Bodhisattva Vehicle accomplished the five extraordinary abilities and the four sublime states, and they also attained inalienable eloquence and retention.

1.238 “Kāśyapa, if you are undecided or doubtful as to whether, at that particular time, the king named Nimi was someone else, do not view it that way. For I myself, at that particular time, was the King called Nimi, with dominion over the four continents. The bodhisattva Maitreya was the eldest young prince. Kāśyapa, the tathāgata, arhat, completely awakened Buddha was the bodhisattva Sumati.

1.239 “Kāśyapa, if you think that, at that particular time, the two youths Dharma and Sudharma were someone else, do not view it that way. That is because Mañjuśrīkumārabhūta himself was, at that particular time, the youth named Dharma. It was the bodhisattva great being Suryagarbha who was the youth named Sudharma. [F.102.b]

1.240 “Kāśyapa, that buddha field was where pure beings who generated roots of virtue dwelt; consider how beautiful it was!”

1.241 In reply to what the Blessed One had said, the elder Mahākāśyapa asked, “Blessed One, how long was the life of the blessed Tathāgata Myriad Flowers?”

The Blessed One answered, “Kāśyapa, the tathāgata, arhat, completely awakened Buddha Myriad Flowers lived for eight eons. Kāśyapa, after the Tathāgata Myriad Flowers had passed into final nirvāṇa, his Dharma remained for one eon. His bodily relics were distributed and were worshiped exclusively by gods. Then there were none who lived in households.

1.242 “Kāśyapa, the two monks Dharma and Sudharma had few activities then, and they assiduously practiced for their own good; they did not make offerings to or honor the relics of the Blessed One. Nor did they even go to the stūpa of the Tathāgata. Then, Kāśyapa, many hundreds of thousands of gods and those who were novice monks criticized the monks Dharma and Sudharma, saying, ‘These two do not worship the relics of the Tathāgata! They do not circumambulate the Tathāgata’s stūpa. They are therefore impious and disrespectful.’

1.243 “Then, Kāśyapa, the two monks Dharma and Sudharma said to the many retinues of gods and the retinue of monks, the many hundreds of thousands of monks and gods, ‘Friends, what do you think? How [F.103.a] does a tathāgata come to be worshiped, and why do the relics of a tathāgata, which are inanimate, receive worship?’

The monks and gods replied, 'Because these relics are manifested by moral discipline, samādhi, wisdom, liberation, and the knowledge and vision of liberation, they are worthy of worship.'

1.244 The monks Dharma and Sudharma said, 'But, friends, is it not that moral discipline, samādhi, wisdom, liberation, and the knowledge and vision of liberation are themselves worthy of worship, but bodily relics are not?'⁵¹

The monks and gods replied, 'That is right; it is as you say.'

1.245 The monks Dharma and Sudharma said, 'Then, friends, what is the characteristic of moral discipline? And what characterizes samādhi, wisdom, liberation, and the knowledge and vision of liberation?'

The monks and gods replied, 'The characteristic of moral discipline is that it is not conditioned. Samādhi, wisdom, liberation, and the knowledge and vision of liberation are also characterized as not conditioned.'

1.246 "Then, Kāśyapa, the monks Dharma and Sudharma said to those monks and gods, 'Then, friends, can what is conditioned worship what is unconditioned?' The monks and gods replied, 'No, it cannot.'

1.247 "The monks Dharma and Sudharma said, 'In that case, friends, do not fashion a self, and that will be your worship. [F.103.b] As for the perception of a buddha—if there is not even a buddha to see, we need hardly say that the act of worship is baseless. Furthermore, someone who wishes to make an offering to the Tathāgata should offer themselves.'

"The monks and gods replied, 'How should someone who wishes to make an offering to the Tathāgata offer themselves?'

1.248 "The monks Dharma and Sudharma said, 'Friends, just as the tathāgata, arhat, perfectly awakened Buddha makes offerings that render him worthy of the worship that all beings offer, so should one offer oneself. One should train oneself just as the Tathāgata trained, without becoming conceited about the training. One should analyze phenomena in detail, and after analyzing them one should not contemplate any phenomena at all. When you offer yourselves in that way, you also offer worship to the Tathāgata. You, yourselves, will also become worthy of worship. Someone who wishes to offer worship to the bodily relics of the Tathāgata should offer themselves; one should offer worship just as the Tathāgata offers himself, and one should accomplish oneself those good qualities of the bodily relics of the Tathāgata, due to the possession of which he receives worship. That is how the Tathāgata is worshiped.'

1.249 "Not generating perceptions or signs is worship of the Tathāgata. Not conceptualizing a self or engaging in thoughts is worship of the Tathāgata. Not going to the next world, not coming into this world, and not even remaining here or in the next world is worship of the Tathāgata. The absence of annihilation and permanence [F.104.a] and the absence of holding on and

letting go is worship of the Tathāgata. The absence of decreasing and increasing, the absence of arising and ceasing, and the absence of extinguishing and nonextinguishing is worship of the Tathāgata. The absence of mind and mental events, the absence of thinking, the absence of possessiveness, the absence of appropriation, the absence of sensation, the absence of quarreling, the absence of argument, the absence of contradiction, the absence of acceptance, the absence of rejection, and engagement with nonduality is worship of the Tathāgata.

1.250 The absence of conditioning, the absence of enumeration, and the absence of quantifying is worship of the Tathāgata. The absence of physical, verbal, and mental conditioning, and the nonapprehension of body, speech, and mind, is worship of the Tathāgata. The absence of engaging in perceptions of the past, the present, and the future, not depending, not clinging, and not signifying is worship of the Tathāgata. Not engaging with the perception of a buddha and with what is not the Dharma, or the Saṅgha, or a person, or self, or other is worship of the Tathāgata. [B4]

1.251 “ Friends, because the body of the Tathāgata has the characteristic of nonarising, it is not easy to worship with arising. Friends, because the body of the Tathāgata has the characteristic of being nonconditioning, it is not easy to worship with conditioning. Friends, because the body of the Tathāgata has the characteristic of nonduality, [F.104.b] it is not easy to worship with duality. Friends, because the body of the Tathāgata has the characteristic of being undefiled, it is not easy to worship by fashioning defilement. Friends, because the body of the Tathāgata is suffused with emptiness, it is not easy to worship with a view of self, or a view of beings, or a view of life force, or a view of persons, or a view of annihilation, or a view of permanence, or a view that holds to an ‘I,’ or a view that holds to ‘mine,’ or a view of origination, or a view of destruction. Friends, because the body of the Tathāgata has the characteristic of signlessness, it is not easy to worship with the experience of signs. Friends, because the body of the Tathāgata has the characteristic of wishlessness, it is not easy to worship by continuing to make wishes. Friends, because the body of the Tathāgata has the characteristic of nonexistence, it is not easy to worship by continuing to conceptualize existence. Friends, because the body of the Tathāgata has the characteristic of immovability, it is not easy to worship with minds that move or stir. Friends, because the body of the Tathāgata has the characteristic of being unconditioned, it is not easy to worship by continuing to be conditioned. Friends, because the body of the Tathāgata has the characteristic of being free from desire, it is not easy to worship by engaging in desire. Friends, because the body of the Tathāgata has the characteristic of being freed from anger, it is not easy to worship by continuing in the faults

of malice and rigidity. Friends, because the body of the Tathāgata has the characteristic of being free from ignorance, it is not easy to worship with deficient wisdom, with delusion, and with lack of knowledge. Friends, [F.105.a] because the body of the Tathāgata is suffused with moral discipline, samādhi, wisdom, liberation, and the knowledge and vision of liberation, it is not easy to worship with deficient moral discipline, forgetfulness, deficient wisdom, nonliberation, and the nonknowledge and non-vision of liberation. Friends, because the body of the Tathāgata is suffused with love, compassion, joy, and equanimity, it is not easy to worship with a mind of malice, a lack of compassion, a lack of joy, and distracted thinking. Friends, because the body of the Tathāgata is suffused with generosity, moral discipline, patience, diligence, concentration, and wisdom, it is not easy to worship with avarice, deficient moral discipline, malice, the fault of rigidity, wrath, laziness, forgetfulness, and deficient wisdom.'

1.252 "Kāśyapa, when the monks Dharma and Sudharma taught the Dharma in that way to those in the assembly, forty-two thousand bodhisattvas from the assembly attained acceptance that phenomena do not arise. Eighty-four thousand living beings developed knowledge and vision. They then also attained freedom from desire and became non-returners. Twenty-three thousand living beings who had not previously done so generated the thought of unsurpassed, perfect awakening.

1.253 "Kāśyapa, consider that the two monks Dharma and Sudharma came to possess such a noble intention! Kāśyapa, one should train oneself in the acceptance of the profound and the skillful means that such holy beings possess. [F.105.b] Kāśyapa, because those two holy beings caused the monks and gods to acquire acceptance of the profound, all of them, from then on, assiduously practiced for their own good and remained with few activities. And from then on, they did not go to the stūpas of the Tathāgata or exert themselves in acts of worshiping the relics of the Tathāgata. Why? Because their minds had entered in that way into the authentic, unsurpassed, and profound Dharma.

1.254 "Then, Kāśyapa, after seven days had passed, all the stūpas of the Tathāgata sank into the ground. At that moment, all the relics of the Tathāgata, as if they were placed into a basket or poured into a container, became invisible. Therefore, Kāśyapa, one should emulate holy beings such as those.

1.255 "Furthermore, Kāśyapa, in the future there will be some monks who belong to the Bodhisattva Vehicle and to the Śrāvaka Vehicle who have not cultivated their bodies or their minds, who have not cultivated moral discipline or wisdom. They will worship the relics of the Tathāgata with the intention of making a living, not in order to attain nirvāṇa or to be free from

desire. While they themselves will have deficient moral discipline, be forgetful, have deficient wisdom, be unliberated, and not have the knowledge and vision of liberation, they will, merely for the sake of making a living, think to pay homage to, honor, and make offerings to the relics of the Tathāgata, which are suffused with moral discipline, samādhi, wisdom, liberation, and the knowledge and vision of liberation. While they themselves possess desire, anger, [F.106.a] and ignorance, they will, merely for the sake of making a living, think to pay homage to, honor, and make offerings to the relics of the tathāgata, arhat, perfectly awakened Buddha who is free from desire, anger, and ignorance.

1.256 “While they themselves are avaricious, miserly, malevolent, full of the flaws of rigidity, lazy, forgetful, and lacking in introspection, they will, merely for the sake of making a living, think to pay homage to, honor, and make offerings to the relics of the Tathāgata, who is the great benefactor and who is composed, in a state of perfect equipoise, and one-pointed.

1.257 “Kāśyapa, I have blessed relics in order to bring faith to the minds of those sons and daughters of noble family who are beginners. Those who worship them will experience the wealth of gods and humans, and that worship will be the cause for that until they attain final nirvāṇa. But those foolish people, having gone forth in this teaching, abandon and reject what I have taught as the activities of an ascetic. Their goals are to nourish themselves, to cultivate the households of friends and those who give alms, to seek alms bowls and monastic robes, and to attain gain, reverence, repute, plaudits, and fame. For the sake of these they will pay homage to the relics and stūpas of the Tathāgata through acts of worship and honor of the relics and stūpas of the Tathāgata.

1.258 “Kāśyapa, what, then, are the activities of an ascetic? They are the two activities that I have taught: concentration and recitation. But I taught those two activities [F.106.b] only for the purpose of entering the path; they are not ultimate or final.

1.259 “Kāśyapa, the activity of an ascetic is activity that is engaged in for the sake of extinguishing karma. The ‘activity of an ascetic’ is that which lacks doing, is not the origin of flaws, does not perform misdeeds, lacks mindfulness, lacks thinking, does not degenerate, does not arise, actualizes the three gates to liberation, lacks continuity with the three realms, and neither goes nor comes.

1.260 “Those foolish people abandon such activities of an ascetic and pursue other activities. They do not even train in what I have taught as the training of white-robed householders. While white-robed householders who train themselves for a short time in whatever trainings of the Tathāgata they

possess attain the result of a non-returner, these foolish people, once they have gone forth, do not engage in any cultivation that is in accord with liberation. So how will they attain it? It is impossible.

1.261 “Furthermore, Kāśyapa, in the future, in the final five-hundred-year period, there will be those who are impressively titled and who are ascetics in appearance, distinguishing marks, and figure but not by moral discipline, samādhi, or wisdom.

1.262 “Kāśyapa, I will give you an analogy: suppose a certain person sews on mantras and applies medicines to some clothing. The body of whoever wears that clothing for seven or eight days becomes a single flame, entirely ablaze. That person gives those clothes on which mantras have been sewn and to which medicines have been applied to an enemy under the guise of friendship. [F.107.a] The enemy, thinking that the clothes are beautiful, accepts them and then puts them on. For seven or eight days they take pleasure in the clothes. Then, after seven or eight days have passed, when that person is going home, or traveling the highway, the clothes burst into flames. This then causes the person to feel unfortunate suffering as they burn to death.

1.263 “Kāśyapa, what do you think? How much enjoyment was there from those clothes, and how much misfortune?”

Kāśyapa replied, “Blessed One, there was little enjoyment, but the misfortune was incalculable.”

1.264 The Blessed One said, “Kāśyapa, in the same way, my saffron robes suffused with moral discipline, samādhi, wisdom, liberation, and the knowledge and vision of liberation have been acquired, over countless eons, through practicing good actions. So, those foolish people who are sham ascetics, draped with a sage’s victory banner, enter hamlets, towns, villages, surrounding regions, and royal palaces. Then, faithful brahmins and householders, thinking they are ascetics, pay homage to them, revere them, honor them, and make offerings to them. Since they acquire offerings on the basis of their saffron robes, they are pleased by that. After the breakup of their bodies, they fall into the hell realms, where they wear burning iron frames, eat lumps of iron, drink molten iron, and lie on fiercely blazing beds.

1.265 “Kāśyapa, consider that it is due to nothing but their own actions that they go to the hell realms after the breakup of their bodies, [F.107.b] whereas such splendid, glorious saffron robes are the source of many types of pleasurable experience, even for those foolish people.

1.266 “Moreover, Kāśyapa, with this in mind I have said, ‘It is easier to wear iron frames than it is for one whose moral discipline is deficient to wear saffron robes. It is easier to eat lumps of iron than it is for one whose moral discipline

is deficient to enjoy alms food.' Kāśyapa, consider how much enjoyment and how much misfortune there is in this situation.

"Therefore, Kāśyapa, you must train yourself in that way to purify your moral discipline and to confess your sinful deeds.

1.267 "What do you think, Kāśyapa? Can any god, nāga, yakṣa, gandharva, asura, garuḍa, mahoraga, human, or nonhuman create the bodies of the tathāgatas?"

Kāśyapa said, "No, Blessed One, they cannot. The Tathāgata is peerless, and his body is inconceivable. For that reason it is not easy for them to create his bodies."

1.268 The Blessed One said, "Kāśyapa, in the future, in the final five-hundred-year period, there will be some monks who have not cultivated their bodies or their minds and who have not cultivated moral discipline or wisdom. On the surfaces of cotton robes, walls, and fences, they will draw⁵² images of the tathāgatas, thinking to make a living out of them. That work will lead them to conceitedly praise themselves and contemptuously disparage others."

1.269 When the Blessed One said this, [F.108.a] Venerable Mahākāśyapa asked him, "Well, Blessed One, did you not tell King Prasenajit, 'If you construct an image of the Tathāgata, you will generate so much merit'?"

The Blessed One replied, "Yes, Kāśyapa. Because King Prasenajit is a white-robed householder, if he causes an image of the Tathāgata to be made, that will only be an offering to the Tathāgata. However, it is not a basis for him to wish for monastic robes, or alms food, or the slightest gain. Kāśyapa, those foolish people think they will make a living on that basis. While they think they are doing something beneficial, it is just pointless. Kāśyapa, sons or daughters of noble family who desire nothing but merit will, if they commission images of the Tathāgata to be made, create incalculable merit. But if it is not good to sell images of those born in the animal realms, I hardly need to mention the sale of images of the tathāgatas! Yet those foolish people, having commissioned images of the Tathāgata to be made, sell them to householders, thinking to make a living thereby.

1.270 "Kāśyapa, it is as if an immature person, by nature deficient in wisdom, were to reject nectar⁵³ and instead drink poison. Similarly, Kāśyapa, I think that those foolish people who commission Tathāgata images for the sake of trifles poison themselves.

1.271 "Kāśyapa, 'poison' in this well-spoken Dharma and Vinaya is when there is gain, and foolish people are overcome by anger and quarrel with one another, [F.108.b] arguing and exposing each other's faults. While they say, 'I must worship the Tathāgata,' they are sending themselves to the hell realms.

1.272 “Kāśyapa, it is as if an unskilled man were to enter a battle and stab himself with his own weapon. Similarly, Kāśyapa, those foolish people will go to the hell realms by means of the sublime Dharma.

1.273 “Kāśyapa, suppose some sons or daughters of noble family commissioned images of the Tathāgata that were made of the seven kinds of precious substances and that were refined, well polished, and as large as Mount Meru. Suppose such images of the Tathāgata as these filled as many buddha fields as there are grains of sand in the Ganges, like birds filling a grove of sugar canes, reeds, fruit trees, or sesame trees. What do you think, Kāśyapa? Would that be the basis for sons or daughters of noble family to create a great deal of merit?”

Kāśyapa replied, “Blessed One, since having an image of the Tathāgata made that is just the size of a finger creates a great deal of merit, what need is there to mention having an image of the Tathāgata made that is the size of Mount Meru?”

The Blessed One replied, “Kāśyapa, believe this and take it to heart. In comparison, when a bodhisattva analyzes the image of the Tathāgata and attains acceptance of the profound teachings merely for the duration of a finger snap, they create even greater merit. Again, in comparison, someone adhering to the components of moral discipline who retains a single four-lined verse of Dharma and then, realizing the meaning of the verse, [F.109.a] teaches it to just a single being creates even greater merit.

1.274 “Kāśyapa, you may ask how one should analyze the image of the Tathāgata. Kāśyapa, a bodhisattva should emulate the bodhisattva Great Diligence.

1.275 “Kāśyapa, countless eons ago in the past—exceedingly countless, totally countless, numerous, immeasurable, unimaginable, incalculable eons ago, there arose in the world a tathāgata, an arhat, a completely awakened buddha called Jyotiṣprabha. He was endowed with perfect knowledge and conduct, a sugata, a knower of the world, a guide of beings to be tamed, unsurpassable, a teacher of gods and humans, a buddha, a blessed one.

1.276 “Kāśyapa, when the Tathāgata Jyotiṣprabha attained final nirvāṇa, a bodhisattva called Great Diligence was born as the shapely, handsome, and dear-to-behold son of a great sāla tree-like brahmin.

“Kāśyapa, at that time, among those who had gone forth as monks in the teaching of that blessed one, most were tainted by various activities, while there were few who practiced correctly.

1.277 “Kāśyapa, the monks commissioned various types of images of the Tathāgata. They also commissioned pictures to be drawn⁵⁴ on the surfaces of cotton robes, silk, and the walls of buildings. At that time, a certain monk

drew a well-drawn, refined image of the Tathāgata on silk. He then took it to the palace of the king, the father of the bodhisattva Great Diligence.

1.278 “Kāśyapa, when the bodhisattva Great Diligence saw [F.109.b] the image of the Tathāgata, he thought, ‘If even an image of the Tathāgata is as dear to behold as this, what need is there to mention a tathāgata, arhat, completely awakened buddha himself? How I wish I possessed a body such as this!’ With that thought, he became joyful, overjoyed, and full of faith. At that time, he lost all joy in his household, thinking that by staying at home he would be unable to accomplish such a body. So he decided to renounce his home.

1.279 “Kāśyapa, when the bodhisattva Great Diligence reached the age of sixteen, his faculties reached full bloom and he attained maturity. Then he went to his parents, and when he arrived in their presence, he prostrated at their feet, saying, ‘Father and mother, will you grant me permission to go forth from home into homelessness in the teaching of the Tathāgata, just as is proper?’

“His parents replied, ‘Boy, do not say that—we two have no dear, beloved, and handsome only-son but you! If we do not see you, it will be the death of us.’

“The boy replied, ‘While I will certainly not harm the two of you, I will still renounce my home.’

“His parents answered, ‘How will you do that, boy?’

“The boy replied, ‘Starting from today, for as long as I do not renounce home, I will not ask for food, go to bed, rub myself with butter or oil, or ask for a drink. Nor will I utter a single word, whether virtuous or nonvirtuous.’

1.280 “Then, Kāśyapa, the bodhisattva Great Diligence sat down in an unswept place, fell silent, [F.110.a] and ate no food for one day. His parents brought him food of a hundred flavors, but he did not speak. Although they pleaded with him all day and night, he did not speak a single word.

1.281 “In this way, Kāśyapa, the bodhisattva Great Diligence fell silent for a second day and ate no food. Then five hundred of his maternal relatives brought food of a hundred flavors, but he did not speak. Although they pleaded with him all day and night, he never even looked them in the face, never mind speaking a word.

1.282 “In that way, Kāśyapa, the bodhisattva Great Diligence fell silent for a third day and ate no food. Then five hundred of his paternal relatives brought him food of a hundred flavors. But he did not speak. Although they pleaded with him all day and night, he never even looked them in the face, and he did not speak a word.

1.283 “In that way, Kāśyapa, the bodhisattva Great Diligence fell silent for a fourth day and ate no food. Then five hundred of his own cohort brought him food of a hundred flavors, but he did not speak. Although they pleaded

with him all day and night, he never even looked them in the face, never mind speaking a word.

1.284 “In that way, Kāśyapa, the bodhisattva Great Diligence fell silent for a fifth day and ate no food. Then his parents put to one side all the cowry shells, gold, precious stones, pearls, beryl, conches, crystals, gold dust, silver, and, furthermore, jewels, clothing, and various ornaments that could be found in the king’s palace. They summoned eighty-four thousand young women who were like goddesses, adorned them with all the ornaments, and stood them to one side.

1.285 “In short, Kāśyapa, they set before him all the enjoyments to be had in the king’s palace. [F.110.b] His parents placed before the bodhisattva Great Diligence his five hundred maternal relatives, his five hundred paternal relatives, the five hundred of his own cohort, the eighty-four thousand young women, and a crowd of people, who then brought him food of a hundred flavors, but he did not speak. They pleaded with him all day and night, saying, ‘Young man, get up and eat some food! Give alms and perform acts of merit while staying here at home. Enjoy yourself with these women; frolic and make love—do not abandon the king’s palace like this!’

1.286 “Kāśyapa, the bodhisattva Great Diligence never even looked at the crowd of people who had assembled, and he did not speak again. He remained silent in that way for a sixth day and ate no food. He was free of all other thoughts except for thoughts connected with the Buddha jewel. He never even gave rise to the concept of food.

1.287 “Then, Kāśyapa, the parents of the bodhisattva Great Diligence and those crowds of people, those in his cohort, the great gathering of relatives, and the eighty-four thousand women all wailed and cried out with tears streaming down their faces. Even though they touched his feet in supplication, he never even looked at them.

“Then, Kāśyapa, a deity who happened to live in the king’s palace appeared, by a great miracle, in midair and spoke these verses to the crowds of people:

1.288 “ ‘Those who strive for awakening
Are like Meru: [F.111.a]
Powerful, firm, and immovable.
They do not forsake their vows.

1.289 “ ‘All the lands can shake,
And fire can turn into water,
But he, my friends, cannot be moved
From this place!

1.290 “ ‘From⁵⁵ now on, do not be sad!

- Commit no sinful actions!
Or henceforth, like a blind person,
You are sure to wander for ten million eons.
- 1.291 “ ‘In order to benefit all beings,
He has set out for awakening;
For those who strive in order to renounce,
Sublime awakening is not hard to find.
- 1.292 “ ‘Those beings who do not practice the conduct of a bodhisattva
For the sake of desires or for the sake of enjoyments—
How happy they are
To seek the wisdom of a buddha.
- 1.293 “ ‘Even if the billionfold universe
Were filled with jewels, garments,
And other objects and strewn with silk,
They could not become attached.
- 1.294 “ ‘You should confess any sinful acts
That you have committed out of ignorance.
A wise person, after confessing their faults,
Does not persist in those acts.’
- 1.295 “Kāśyapa, when the deity admonished them in this way, the bodhisattva
Great Diligence’s parents, friends, confidants, relatives, and elders and those
crowds of people confessed their faults and then said to the young man,
‘Young man, you should leave just as you intended and go forth! Eat some
food! If you do not eat you will certainly die.’
- 1.296 “Kāśyapa, even though the bodhisattva Great Diligence had stopped
eating for seven days, because his thoughts were connected with the
buddhas, and because for seven days the deities infused his body with
vitality, his faculties [F.111.b] were unaltered, and the splendor of his face
had not faded.
- 1.297 “That is how, Kāśyapa, the bodhisattva Great Diligence stopped eating for
seven days and, without regard for his home, cast aside his great kingdom
as if spitting into the dirt. Then, while the eighty-four thousand women, his
parents, and the assembled relatives wept with tearful faces, he carried the
image of the Tathāgata out of his own city and went into an unpopulated
wilderness, a forest where wild animals lived.
- 1.298 “After he got there, he spread out the cotton canvas on which the image of
the Tathāgata had been drawn. Then, in front of that cotton canvas, he sat
down cross-legged on a mat of grass and in an upright posture and analyzed

that image of the Tathāgata. As he analyzed it, he thought, 'Because even this image of the Tathāgata is so beautiful, it is needless to say that the Blessed One himself is too. And because such a beautiful blessed buddha is a marvel, whoever sees the Tathāgata is fortunate.' And he reflected on how one should visualize the Tathāgata.

1.299 "Then, a deity who lived in the forest, who was aware of the thoughts of the bodhisattva, said to him, 'Friend, with regard to the thoughts you are engaged in about how to visualize the Tathāgata, you should visualize him just like this image of the Tathāgata. The way this image of the Tathāgata is seen [F.112.a] is the way the Tathāgata should be visualized. Seeing it this way, one sees the Tathāgata correctly.'

1.300 "Then the bodhisattva Great Diligence wondered, 'How should one visualize this image of the Tathāgata so that one will see the Tathāgata?' Then he thought, 'Just as this image of the Tathāgata does not think and is not conscious, so too do no phenomena think nor are they conscious. The body of the Tathāgata is also characterized in that way. Just as this image of the Tathāgata amounts to nothing more than a label, so too all phenomena amount to nothing more than labels, which are empty in essence and unmoving by nature. The body of the Tathāgata is also characterized in that way. Just as this image of the Tathāgata is without attainment, without realization, without knowledge, without actualization, without fruition, without realization of fruition, without a ground, without a basis, without going, without coming, without arising, without ceasing, without pollution, without purification, without sound, without what is proper, without what is improper, without the extinguishing of desire, without the extinguishing of anger, without the extinguishing of ignorance, without aggregates, without elements, without sense fields, without what is prior, without what is later, and without what is in between, so too are all phenomena. The body of the Tathāgata [F.112.b] is also characterized in that way. Just as this image of the Tathāgata is unmoving and inactive, so are all phenomena. The body of the Tathāgata is characterized in exactly the same way. Just as this image of the Tathāgata does not look, does not listen, does not smell, does not taste, does not touch, does not think, does not lie down, does not get up, does not exhale, does not inhale, and is not conscious, so too all phenomena. Just like all phenomena, the body of the Tathāgata is also characterized in that way. Just as this image of the Tathāgata is not included in the desire realm, is not included in the form realm, and is not included in the formless realm, so too all phenomena. The body of the Tathāgata is also characterized in that way. Just as this image of the Tathāgata has no near shore, has no far shore, has no middle, has no beginning, has no destruction, has no movement, has no activity, has no acceptance, has no rejection, has no action, has no agent, has

no transgression, has no truth, has no falsehood, has no realization of truth, has no attraction, has no repulsion, has no saṃsāra, and has no nirvāṇa, so too all phenomena. Just like all phenomena, the body of the Tathāgata is also characterized in that way.’

1.301 “Kāśyapa, Great Diligence engaged with and analyzed the body of the Tathāgata in this way for a day and night, without moving from his cross-legged posture. [F.113.a] In that day and night he accomplished the five extraordinary abilities, the four sublime states, and unimpeded eloquence. He also accomplished the *all-illuminating* samādhi, after which luminosity arose. Because of that luminosity, with the pure divine eye that transcends human sight he saw the incalculable, countless blessed buddhas of the ten directions. With his unimpeded divine ear he also heard all the Dharma taught by those blessed buddhas. The Dharma taught by one tathāgata did not impede the Dharma taught by a second tathāgata; it pleased everyone.

1.302 “Kāśyapa, the bodhisattva Great Diligence walked and sat there for seven months, eating no food other than the food of consciousness, while the deities, aware of his noble intention, infused his body with vitality.

“Kāśyapa, the bodhisattva Great Diligence did not even wear saffron robes. He did not actually see the Tathāgata. He did not receive the fundamental precepts. Yet, even so, consider his wish to train himself in order to attain the wisdom of omniscience.

1.303 “Kāśyapa, this is how a bodhisattva discerns the body of the Tathāgata. He certainly does not augment or diminish it—that is how he discerns it.

“Kāśyapa, a bodhisattva should honor the body of the Tathāgata just as the bodhisattva great being Great Diligence honored the body of the Tathāgata. When he honored it in that way, analyzing it as it really is, he also developed the trait of great wisdom. By means of the trait of wisdom, [F.113.b] he saw the immeasurable, countless, incalculable blessed buddhas of the ten directions and heard their teaching of the Dharma.

1.304 “Then, Kāśyapa the bodhisattva Great Diligence emerged from the forest and went into the hamlets, towns, villages, surrounding regions, and royal palaces. There he taught the Dharma to beings, establishing twenty thousand living beings in the thought of unsurpassed, perfect awakening. He established immeasurable, countless beings in the merits of the Śrāvaka and Pratyekabuddha Vehicles. He securely established his parents, the retinue of queens, and everyone else in his retinue in unsurpassed, perfect awakening.

1.305 “Kāśyapa, if you are uncertain, undecided, or doubtful as to whether, at that particular time, the bodhisattva called Great Diligence was someone else, do not view it that way. For I myself, at that particular time, was the bodhisattva named Great Diligence.

“Therefore, Kāśyapa, bodhisattvas should emulate the bodhisattva great being Great Diligence and other bodhisattvas besides him who are perfectly endowed with the noble intention.

1.306 “Furthermore, Kāśyapa, in the future, in the final five-hundred-year period, there will be some sons and daughters of noble family, followers of the Bodhisattva Vehicle, who will not be skilled in means. They will be overcome with craving and desire. Thinking to attain accomplishments and magic powers, they will worship images of the Tathāgata drawn on cotton robes or on walls, or other images. They will become conceited, thinking, ‘We worship the Tathāgata, but [F.114.a] others do not worship him.’ They will praise themselves for that slight act of virtue and disparage others, while thinking to make their living on that basis.

1.307 “Kāśyapa, at that time there will be those who, apart from commissioning images of the Tathāgata, assembling, and performing various forms of worship of the Tathāgata, will thus not think to seek out instruction, to perform recitation, to cultivate concentration, or to value meditative seclusion. At that time, householders and those who have gone forth will become knowledgeable and expert in making offerings and paying homage. On that basis, they will acquire monastic robes, alms food, bedding, seats, medicines to cure illness, and possessions.

1.308 “Kāśyapa, since I have taught that those who are followers of the Bodhisattva Vehicle should abide by the components of moral discipline and seek great learning, consider how at that time those people will live with deficient moral discipline. Having abandoned their search for the Dharma, they will exert themselves in acts of worship at the stūpas of the Tathāgata, thinking to make their living on that basis.”

1.309 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, it is wonderful, all that you have said about the deceit, dishonesty, and crookedness of those unholy individuals. Sugata, it is wonderful! Blessed One, after hearing such a sūtra as this, what son or daughter of noble family would not practice the components of moral discipline? [F.114.b] Moreover, Blessed One, Tathāgata, please bless this Dharma discourse so that in a later period of time sons and daughters of noble family who have heard this Dharma discourse will say, ‘Since the Tathāgata knows us, since the Tathāgata sees us, we must turn away from conduct in a domain such as this,’ and so that they will then feel great remorse and develop good conduct.”

When he said this, the Blessed One replied to the elder Mahākāśyapa, “Kāśyapa, whatever the Tathāgata teaches about subjects such as this, everything that he teaches is for the sake of those very sons and daughters

of noble family, so that they will hear this Dharma discourse and thereafter abandon their faults.”

1.310 When the Blessed One had said this, the elder Mahākāśyapa, the bodhisattva great being Maitreya, Mañjuśrīkumārabhūta, and the bodhisattvas and monks, as well as the world with its gods, humans, asuras, and gandharvas, rejoiced and praised the words of the Blessed One.

1.311 *This concludes The Noble Great Lion’s Roar of Maitreya, the twenty-third of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*

c.

Colophon

c.1 Translated, edited, and finalized by the Indian preceptors Jinamitra, Surendrabodhi, and Prajñāvarman and the chief editor and translator Bandé Yeshé Dé and others.

n.

NOTES

- n.1 Denkarma, folio 296.a (*'phags pa byams pa seng ge'i sgra*). See also Herrmann-Pfandt 2008, pp. 28–29; Phangthangma 2003, p. 5 (*'phags pa byams pa'i seng ge sgra*). The Phangthangma dates to the ninth century but likely postdates the Denkarma.
- n.2 Schopen 2005. The same source also provides a useful summary of the relatively limited modern academic scholarship on the present sūtra. It might also be noted that Schopen suggests that the fact that the sūtra never uses the term *Mahāyāna* but only *Bodhisattvayāna* (“vehicle of the bodhisattvas”) might indicate a relatively early date for this sūtra’s first appearance vis-à-vis the spread of Mahāyāna traditions in India.
- n.3 Dharmachakra Translation Committee, trans., *The Avalokinī Sūtra* (<https://read.84000.co/translation/toh195.html>) (84000: Translating the Words of the Buddha, 2021).
- n.4 84000 Translation Team, trans., *The Verses on Circumambulating Shrines* (<https://read.84000.co/translation/toh321.html>) (84000: Translating the Words of the Buddha, 2024).
- n.5 Alexander Csoma de Kőrös Translation Group, trans., *Describing the Benefits of Producing Representations of the Thus-Gone One* (<https://read.84000.co/translation/toh320.html>) (84000: Translating the Words of the Buddha, 2021).
- n.6 Karen Liljenberg, trans., *The Question of Maitreya (1)* (<https://read.84000.co/translation/toh85.html>) (84000: Translating the Words of the Buddha, 2016).
- n.7 Karen Liljenberg, trans., *The Question of Maitreya (2) on the Eight Qualities* (<https://read.84000.co/translation/toh86.html>) (84000: Translating the Words of

- the Buddha, 2016).
- n.8 Kīrtimukha Translation Group, trans., *The Question of Maitreya (3)* (<https://read.84000.co/translation/toh149.html>) (84000: Translating the Words of the Buddha, 2021).
- n.9 Dharmachakra Translation Committee, trans., *Maitreya's Setting Out* (<https://read.84000.co/translation/toh198.html>) (84000: Translating the Words of the Buddha, 2021).
- n.10 Dharmachakra Translation Committee, trans., *The Sūtra on Maitreya's Birth in the Heaven of Joy* (<https://read.84000.co/translation/toh199.html>) (84000: Translating the Words of the Buddha, 2021).
- n.11 There are two versions of this narrative found in the Mūlasarvāstivāda Vinaya. The first is found in *The Chapter on Medicines (Bhaiṣajyavastu, Toh 1-6, Bhaiṣajyavastu Translation Team, trans. [84000: Translating the Words of the Buddha, 2021], 3.172* (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-1136>)–*3.174* (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-1140>)) of *The Chapters on Monastic Discipline (Vinayavastu)*. The second is found in *The Finer Points of Discipline (Vinayakṣudrakavastu, Toh 6)*, folio 317.b. For an English translation of another version of this narrative found in the *Divyāvadāna*, an anthology of narratives that is almost certainly related to the Mūlasarvāstivāda Vinaya, see Rotman 2008, p. 126.
- n.12 Schopen 2005.
- n.13 Literally, “How do they practice yoga (*rnal 'byor du bgyi*)?”
- n.14 The Tibetan here is *kun tu bstan pa*.
- n.15 The Tibetan here is *bdag la 'bras bu ma thob pa kho nar 'chi ba'i dus byed par 'gyur ba gang yin pa'i gnas de lta bu yang yod la*. This passage presents some challenges to interpretation that we have so far not satisfactorily resolved.
- n.16 Translation tentative. The Tibetan reads *gang dag de bzhin gshegs pa mngon sum mthong zhing mthong nas kyang nye bar 'ongs te/ rab tu 'byung ba dang bsnyen par rdzogs pa dge slong gi dngos po gsol bar byed pa de dag gi rab tu byung ba ni de'i 'og tu yang de bzhin gshegs pas rjes su mkhyen to*.
- n.17 Here “Buddhadharma” renders the Tibetan *sangs rgyas kyi chos*, which might also be read to mean “a buddha’s qualities.”
- n.18 Here “precepts” renders the Tibetan *bsdam pa'i gnas*.

- n.19 The Tibetan here is *dpe*.
- n.20 Translation tentative. The Tibetan here is *'od srung de lta bas na gang stong gi 'jig rten gyi khams kyi sems can thams cad kyi bde ba'i yo byad thams cad 'phrogs par spro ba de ni sdig can gyi 'dod pa de lta bu des dad pas byin pa yongs su longs spyod par byed de/ 'od srung ngas ni sdig pa can gyi 'dod pa de las gzhan pa rab tu byung ba'i chos shin tu tha chad cig shos gzhan ma mthong ngo*. The sense appears to be that such behavior of one gone forth is more despicable than stealing everything from every being in a thousandfold universe.
- n.21 Translation tentative. The Tibetan here is *dge slong dag nga ni cher na phung po'i lhag ma dang bcas pa'i mya ngan las 'das pa yang rung ste/ skad cig tsam skye ba la yang bsngags pa mi brjod do*.
- n.22 The Tibetan here is *rnal 'byor spyod pa* (“the practice of yoga”).
- n.23 There is an interesting resonance here with the famous episode recorded in the Nikāyas/Āgamas in which Ānanda *failed* to request the Buddha to remain for an eon or longer. For the version of this episode in Pali, see Dīgha Nikāya 16 and Aṅguttara Nikāya 8.70.
- n.24 The Tibetan here is *phrag pa'am/ spyi bo la* (“on my shoulders and the top of my head”), indicating a posture of supplication.
- n.25 Translation tentative. The Tibetan here is *bcom ldan 'das bdag gling chen po bzhi pa'i 'jig rten gyi khams grong dang / grong khyer dang / grong rdal dang bcas pa/ brag dang / ri bo'i zom dang bcas pa/ rgya mtsho dang / chu klung dang / nags tshal dang bcas pa 'di bskal pa'am/ bskal pa las lhag par phrag pa'am/ spyi bo la 'tshal bar ni spro lags kyi/ bcom ldan 'das bdag skyes bu dam pa ma lags pa de dag gi log par smra ba'i sug las de dag nyan par ni mi spro lags so*.
- n.26 Here and in the previous instance, we follow the reading *dge slong ma che ge mo* found in Yongle, Narthang, Lhasa, and Stok.
- n.27 Adopting the reading *le lan* in the Stok, Narthang, and Lhasa Kangyurs in place of the Degé reading *la lan*.
- n.28 We take the Degé reading here to be *don shes par bya ba'i phyir*, which also appears to be the reading in Stok.
- n.29 That is, they should not turn up one after the other.
- n.30 The Tibetan here is *sangs rgyas lugs*.

- n.31 The Tibetan here is *chu srin 'dzin khri*, which refers specifically to a giant sea monster.
- n.32 This refers to the well-known confessional rite practiced in order to purify transgressions of the precepts by those who have undertaken the bodhisattva's discipline. For more on this practice and its canonical sources, see the introduction to *Ascertaining the Vinaya: Upāli's Questions (Vinaya-viniścayopālipariṣcchā*, Toh 68), UCSB Buddhist Studies Translation Group, trans. (84000: Translating the Words of the Buddha, 2021), i.5 (<https://read.84000.co/translation/toh68.html#UT22084-043-005-7>).
- n.33 The “minor act of nonvirtue,” presumably.
- n.34 Our translation of the phrases *cha khyer* and, below, *cha blangs* is tentative. *cha khyer* occurs in *The Testament of Ba (sba bzhed)*, in the king's instruction to invite Śāntarakṣita to Tibet, as *cha khyer la shog cig*, which Wangdu and Diemberger (2000), p. 43, translate as “bring me the [positive] reply.” The phrase does not otherwise appear to occur in the Kangyur.
- n.35 Here we follow the Yongle and Kangxi reading of *brtson pa*. The Degé reading is *rtsom pa*.
- n.36 Most editions other than Degé omit the phrase “with faith” (*dad pas*) here.
- n.37 Literally “should stay a hundred leagues away from” (*las dpag tshad brgyar 'byol bar bya*).
- n.38 Here we follow the Yongle/Kangxi reading *lag du song ba*.
- n.39 These are the first three. The fourth is described in the next two sentences.
- n.40 Literally, “two tongued” (*lce gnyis*).
- n.41 The Tibetan here is *sangs rgyas kyi chos*, which could also be read to mean “the Buddha's qualities.”
- n.42 The Tibetan here is *lus kyi tshul 'chos pa*.
- n.43 The Tibetan here is *bdun bdun*.
- n.44 The Tibetan here is *'khrul 'khor gyi srad bu*. Translation tentative.
- n.45 Perhaps the sense here is that the monk can move the earth and so forth, but he cannot move the two boys, even as they are standing on the earth.

- n.46 That is, they gave that much and created that much virtue in each instant, one after the other, for as many eons as there are grains of sand in the Ganges.
- n.47 The Tibetan here is *sangs rgyas kyi gnas pa bla na med pas gnas pa 'thob par 'gyur ba*. Translation tentative.
- n.48 Yongle, Kangxi, Narthang, Lhasa, and Stok Palace here have the reading *stong la mi gnas* (“to not abide in emptiness”), as opposed to Degé’s *gtong la mi gnas*.
- n.49 Yongle, Kangxi, and Stok Palace read *shes* here, whereas Degé reads *zhes*.
- n.50 The Tibetan here is *bla na med pa yang dag par rdzogs pa'i byang chub tu sems bskyed cing sems kyi rang bzhin gyis byang chub kyi rang bzhin rjes su rtogs par yang bgyid lags te*.
- n.51 The Tibetan here is *'o na tshul khrims dang / ting nge 'dzin dang / shes rab dang / rnam par grol ba dang / rnam par grol ba'i ye shes mthong ba dag nyid mchod pa'i 'os yin gyi/ sku gdung dag ni mchod par 'os par mi 'gyur ma yin nam*.
- n.52 We take the reading *'dri bar 'gyur* here to be an error for *'bri bar 'gyur*.
- n.53 The Tibetan here is *bdud rtsi*, which renders the Sanskrit *amṛta*, literally “deathless.”
- n.54 Here, too, we read *'dri ba* as a mistake for *'bri ba*. The latter reading is found in Narthang.
- n.55 Here we follow the reading found in Narthang, Lhasa, and Stok, *'di las*, in preference to *'di la* in Degé.

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 aggregate

phung po

ཕུང་པོ།

skandha

Literally a “heap” or “pile,” the term usually refers to the five aggregates of form, feeling, perception, formations, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

g.2 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.3 arhat

dgra bcom pa

དགེ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.4 arhatship

dgra bcom pa nyid

དགེ་བཅོམ་པ་ཉིད།

—

See “arhat.”

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 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

One of the most popular bodhisattvas in the Mahāyāna Buddhist pantheon and one of the eight “close sons” of the Buddha, he is the embodiment of compassion.

g.7 bogus ascetic

dge sbyong ltar bcos pa

དགེ་སྦྱང་ལྷ་ར་བཅོས་པ།

—

g.8 Brahmā

tshangs pa

ཚོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.9 Dharma

chos

ཚོས།

dharma

One of the two sons of the king Nimi.

g.10 Diligent Aspiration

brtson 'grus mos

བརྩོན་འགྲུས་ཚོས།

—

A bodhisattva-monk who was a previous incarnation of the Buddha.

g.11 Durdharṣa

thub dka'

ཐུབ་དཀའ།

durdharṣa

An attendant of the Buddha Myriad Flowers.

g.12 element

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

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

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

g.13 five degenerations

snyigs ma lnga

སྒྲིགས་མ་ལྔ།

pañcakaṣāya

g.14 five extraordinary abilities

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྷུ།

pañcābhijñā

Definition from the 84000 Glossary of Terms:

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others. (*Provisional 84000 definition. New definition forthcoming.*)

g.15 four branches of the armed forces

dpung gi tshogs yan lag bzhi pa

དཔུང་གི་ཚོགས་ཡན་ལག་བཞི་པ།

caturāṅgabalakāya

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturāṅga*)—infantry, cavalry, chariots, and elephants.

g.16 four means of gathering disciples

bsdu ba'i dngos po bzhi po

བསྐྱུ་བའི་དངོས་པོ་བཞི་པོ།

catuḥsaṃgrahaḥastu

Giving whatever is necessary, speaking pleasantly, cooperation, and consistency between words and deeds.

g.17 four postures

spyod lam bzhi

སྐྱོད་ལམ་བཞི།

caturīryāpatha

Walking, standing, sitting, and lying down.

g.18 four preferences of the noble ones

'phags pa'i rigs bzhi

འཕགས་པའི་རིགས་བཞི།

caturāryavaṃśā

To be content with simple clothing, food, dwelling, and possessions.

g.19 four sublime states

tshangs pa'i gnas pa bzhi

ཚུམ་པའི་གནས་པ་བཞི།

caturbrahmapihāra

Definition from the 84000 Glossary of Terms:

The four qualities that are said to result in rebirth in the Brahmā World. They are limitless loving kindness, compassion, joy, and equanimity. (*Provisional 84000 definition. New definition forthcoming.*)

g.20 fundamental precept

bslab pa'i gzhi

བསྐྱབ་པའི་གཞི།

śikṣāpada

Definition from the 84000 Glossary of Terms:

These basic precepts are five in number for the laity: (1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants. For monks, there are three or five more; avoidance of such things as perfumes, makeup, ointments, garlands, high beds, and afternoon meals. (*Provisional 84000 definition. New definition forthcoming.*)

g.21 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.22 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.23 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

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.24 Great Diligence

brtson 'grus chen po

བརྩོན་འགྲུས་ཆེན་པོ།

—

A bodhisattva and previous incarnation of the Buddha.

g.25 Heaven of Joy

dga' ldan

དགའ་ལྗན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to

dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.26 Highest Wisdom

ye shes bla ma

ཡེ་ཤེས་བླ་མ།

—

A previous buddha.

g.27 hungry ghost

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

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

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.28 Jambudvīpa

'dzam bu'i gling pa

འཛམ་བུ་རི་གླིང་པ།

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.29 Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

ཀླུ་བུ་ཀླུ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.30 Jyotiṣprabha

skar ’od

སྐར་འོད།

jyotisrabha

A previous buddha.

g.31 Kāśyapa

'od srung

འོད་སྐྱེད།

kāśyapa

One of the principal disciples of the Buddha, known for his ascetic practice. He is the main interlocutor in *The Great Lion's Roar of Maitreya*. Also known as Mahākāśyapa.

g.32 kinnara

mi'am ci

མི་འམ་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.33 Lake Anavatapta

mtsho chen po ma dros pa

མཚོ་ཆེན་པོ་མ་དྲོས་པ།

—

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.34 Lokāyata

'jig rten rgyang phan pa

འཇིག་རྟེན་རྒྱང་ཕན་པ།

lokāyata

Definition from the 84000 Glossary of Terms:

Also called the Cārvāka school, it was an ancient Indian school with a materialistic viewpoint accepting only the evidence of the senses and rejecting the existence of a creator deity or other lifetimes. Their teachings now survive only in quotations by opponents. (*Provisional 84000 definition. New definition forthcoming.*)

g.35 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the principal disciples of the Buddha, known for his ascetic practice. He is the main interlocutor in *The Great Lion's Roar of Maitreya*. Also known as Kāśyapa.

g.36 Mahāsthāmaprāpta

mtshu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

A bodhisattva who serves alongside Avalokiteśvara as Amitābha's attendant in the buddhfield of Sukhāvati. As his name suggests, he is renowned for possessing great strength (Skt. *prāpta*; Tib. *thob pa*) and power (Skt. *mahāsthāma*; Tib. *mtshu chen*).

g.37 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་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 Mañjuśrīkumārabhūta

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

The bodhisattva who is considered the embodiment of wisdom, with the additional honorific title for a young man, since he is perennially youthful.

g.40 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.41 Meru

lhun po

ལུན་པོ།

meru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, 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.42 Mount Meru

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.43 Myriad Flowers

me tog sna tshogs

མེ་ཏོག་སྣ་ཚོགས།

—

A past buddha to whom the Buddha Śākyamuni was devoted in his previous life as King Nimi.

g.44 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.45 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

A śrāvaka in the retinue of the Buddha.

g.46 Nimi

mu khyud

མུ་མཡུད།

nimi

A previous incarnation of the Buddha, a devotee of the Buddha Myriad Flowers and father of the monks Dharma and Sudharma.

g.47 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who will attain the liberation of an arhat after death, without another rebirth in cyclic existence.

g.48 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.49 parinirvāṇa

yongs su mya ngan las 'da' ba

ཡོངས་སུ་སྤྱི་རྒྱ་འཇུག་པའི་འདྲ་བ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning "complete" or "final" nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.50 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

A king of Kośala.

g.51 Prātimokṣa

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa

The codes of precepts for monks and nuns.

g.52 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.53 Pure Abodes

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

Definition from the 84000 Glossary of Terms:

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

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

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (*√bṛh*, *bṛṃhanti*) of that heaven, or because it is not as extensive (*abrṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abrṛha*; *mi che ba*); (2) since the afflictions can no longer torment (*√tap*, *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (*√tap*, *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see (*√dṛś*, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; *’og min*) since it is the uppermost.

g.54 realm of Brahmā

tshangs pa'i 'jig rten

ཚངས་པའི་རྒྱལ་རྒྱུན།

brahmāloka

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmapurohita, and Mahābrahmā (also called Brahmapārṣadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.55 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *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.56 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

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

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

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.57 seven kinds of precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

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

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

g.58 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

g.59 Śrāvastī

mnyan yod

སཉན་ཐོས་པའི་རྒྱུ་

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a

park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.60 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྡིང་པོ།

śrīgarbha

A great bodhisattva.

g.61 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

srota-āpanna

The first of four attainments on the śrāvaka path.

g.62 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

A prominent disciple of the Buddha.

g.63 Sudharma

chos bzang

ཚོས་བཟང།

sudharma

One of the two sons of the king Nimi.

g.64 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete

buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.65 Sumati

blo gros bzang po

སློ་གྲོས་བཟང་པོ།

sumati

A bodhisattva in the retinue of the Buddha.

g.66 swindler-ascetic

dge sbyong gi chom rkun

དགེ་སྦྱང་གི་ཚོས་རུན།

—

g.67 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤམ་གཤམ་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.68 three gates to liberation

rnam par thar pa'i sgo gsum po

རྣམ་པར་ཐར་པའི་སྒོ་གསུམ་པོ།

trivimokṣamukha

Emptiness, signlessness, and wishlessness.

g.69 Three Sections

phung po gsum

ཐུང་པོ་གསུམ།

triskandha

A well-known confessional rite practiced in order to purify transgressions of the precepts by those who have undertaken the bodhisattva's discipline.

g.70 transitory collection

'jig tshogs

འཇིག་ཚོགས།

satkāya

The transitory collection of the five aggregates, the basis for the view of a self or that which belongs to a self.

g.71 twelve ascetic practices

sbyangs pa'i yon tan bcu gnyis

སྤྱངས་པའི་ཡོན་ཏན་བཅུ་གཉིས།

dvādaśadhūtaguṇa

The twelve ascetic practices comprise wearing clothing from a dust heap, owning only three robes, wearing felt or woolen clothes, begging for food, eating one's meal at a single sitting, restricting the quantity of food, staying in solitude, sitting under trees, sitting in exposed places, sitting in charnel grounds, sitting even during sleep, and staying wherever one happens to be.

g.72 universal monarch

'khor los sgyur ba

འཁོར་ལོས་སྐྱུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his

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

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

g.73 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 jurisdiction 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.74 yantra

'khrul 'khor

འཇུལ་འཇོར།

yantra

A magical diagram; any mechanical tool or device.

