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The Teaching on the Inconceivable Scope of a Buddha

Acintyabuddhaviṣayanirdeśa

འཕགས་པ་སངས་རྒྱས་ཀྱི་ཡུལ་བསམ་གྱིས་མི་ཁྱབ་པ་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa sangs rgyas kyi yul bsam gyis mi khyab pa bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Teaching on the Inconceivable Scope of a Buddha”

Āryācintyabuddhaviṣayanirdeśanāmamahāyānasūtra

· Toh 79 ·

Degé Kangyur, vol. 43 (dkon brtsegs, ca), folios 267.a–285.a

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SUMMARY

s.

s.1 During an assembly in Śrāvastī, the Buddha requests the bodhisattva Mañjuśrī to give a teaching on the scope of a buddha, which refers to the perceptual range of the awakened state. Mañjuśrī obliges by stating that in the awakened state ordinary perception and cognition are transcended, so the scope of buddha is beyond conception. A discourse ensues in which the Buddha and Mañjuśrī converse about the “sameness of all phenomena,” and how the scope of a buddha, or the true nature of all phenomena, may be found in the afflictions themselves. The disciple Subhūti then engages Mañjuśrī on the subject of how a bodhisattva can both cultivate this awakening and still remain involved in the world. The god Śrībhadrā then joins the discussion and invites Mañjuśrī to visit the Heaven of Joy. Instead of going, Mañjuśrī magically manifests the Heaven of Joy there and then. All are amazed and the Buddha praises his power to create miraculous manifestations.

s.2 In the second half of the sūtra, Māra, who is present in that assembly in disguise, asks for further proof of Mañjuśrī’s powers to create manifestations. Overawed by Mañjuśrī’s further miraculous displays, Māra reveals a formula that offers protection from the disturbances caused by his kind. Mañjuśrī then agrees to go to the Heaven of Joy. There, he teaches the gods about the bodhisattva path, and gives a full account of all thirty-seven factors that lead to awakening. When Śrībhadrā asks Mañjuśrī about a distant world called Light of All Good Qualities, Mañjuśrī miraculously illuminates this distant buddhfield and its buddha, Samantabhadra, to the great delight of all the bodhisattvas in both worlds.

ac.

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INTRODUCTION

i.

i.1 *The Teaching on the Inconceivable Scope of a Buddha*, which is the thirty-fifth sūtra in the Heap of Jewels (Tib. *dkon brtsegs*, Skt. *ratnakūṭa*) collection,¹ proceeds in two parts.

i.2 The first part is largely a philosophical discourse between the Buddha, the bodhisattva Mañjuśrī, and the elder Subhūti on the subject of “the scope of a buddha” (Skt. *buddhaviṣaya*, Tib. *sangs rgyas kyi yul*). As becomes clear, the scope of a buddha here refers to the perceptual range of the awakened state, which transcends the duality of ordinary perception, and is therefore beyond the capacity of the ordinary mind to conceive. When the Buddha asks Mañjuśrī where this scope of a buddha may be found, he replies, “In the afflictions of all sentient beings.” He continues, “The nature of the scope of a buddha is also the nature of all afflictions.”

i.3 Mañjuśrī’s answer reflects a recurrent theme in Mahāyāna literature, namely the inseparability of saṃsāra—the suffering world that all who are not awakened inhabit—and nirvāṇa—the state that transcends this suffering world. In the ensuing discussion, Mañjuśrī invokes a series of paradoxical responses that culminate in the statement that neither is he besotted with nor free of the three poisons—attachment, hatred, and delusion—since he has realized the “sameness of all phenomena in the expanse of reality.” The śrāvaka disciple Subhūti, a figure often present during philosophical discourses of this nature, then joins the discussion, and Mañjuśrī explains to him how bodhisattvas manage to cultivate the ultimate view while still remaining involved in the affairs of the world so as to lead others from saṃsāra.

i.4 The sūtra then transitions to an exploration of a different type of inconceivability. In attendance is a god, Śrībhadrā, who, delighted by Mañjuśrī’s teaching, invites him to come to his own home world, the Heaven of Joy, to teach the Dharma to the gods there. Without answering, Mañjuśrī decides to do Śrībhadrā one better. Instead of traveling to the Heaven of Joy,

he miraculously manifests the entire heaven—along with all its beautiful gardens, ornate architectural features, and vivacious attending goddesses—there and then. All who witness this are awestruck, and the Buddha extols Mañjuśrī’s ability to conjure “inconceivable miraculous manifestations.”

i.5 In the second part of the sūtra, Māra Pāpīyān (lit. “Wicked Māra”), who is also present at that assembly in the guise of a monk, asks for proof of the extravagant claims that the Buddha has made about Mañjuśrī’s magical powers. This request seems somewhat discontinuous with what immediately precedes it, since Mañjuśrī has just concluded his inconceivable manifestation of the Heaven of Joy for Śrībhadrā, which Māra seems to have missed.² In any event, in response to Māra’s request, Mañjuśrī again produces inconceivable manifestations. Witnessing these miraculous powers, faith is kindled in the awestruck Māra, who promises that he will henceforth never seek to harm anyone devoted to this sūtra, and he also reveals a *dhāraṇī*, or magical formula, that will provide protection against any obstructions caused by his kind.

i.6 Following this interlude with Māra, Mañjuśrī then returns to the god Śrībhadrā’s initial request and agrees to travel to the Heaven of Joy to teach its divine inhabitants. Mañjuśrī’s teaching in the Heaven of Joy takes up the remainder of the sūtra. This teaching has a rather different tenor from that which preceded it in the first half. Here Mañjuśrī offers a detailed survey of how to cultivate the bodhisattva path. Several sets of eight outline how to purify moral discipline, learning, meditative concentration, wisdom, higher perceptions, gnosis, certainty, and heedfulness. Mañjuśrī also provides elaborations on how to correctly cultivate each of the six perfections in turn, and then gives a full account of all thirty-seven factors that lead to awakening, from the four applications of mindfulness and the four correct exertions through to the seven branches of awakening.

i.7 The closing act of the sūtra involves another instance of miraculous display. Śrībhadrā asks Mañjuśrī about a distant world called Light of All Good Qualities. Mañjuśrī confirms he knows this world, which is an unfathomable distance above them, where another buddha, Samantabhadra, is teaching. He sends light rays from his body, which are seen by the inhabitants of that world. When Samantabhadra is asked where these light rays came from, he answers in mirror form: from an unfathomable distance below, in a world called Sahā where the Buddha Śākyamuni resides and teaches. Samantabhadra then sends light back to Mañjuśrī’s assembly in the Heaven of Joy, revealing the gods and bodhisattvas there to those in Light of All Good Qualities.

- i.8 One bodhisattva named Holding the Lamp of Gnosis is inspired to visit Mañjuśrī in order to hear his Dharma, and arrives in the Heaven of Joy instantaneously with his own retinue of millions. Mañjuśrī then stays in the Heaven of Joy for some time, teaching the now inconceivably massive retinue comprising both the gods of the Heaven of Joy and their guests from the distant buddhafiield. Eventually both the gods and their guests decide to pay the Buddha Śākyamuni a visit. They arrive in a flash and the guests from the distant buddhafiield convey Samantabhadra’s greetings to the Buddha Śākyamuni. The sūtra ends on this note, with all those in attendance returning to their respective celestial homelands.
- i.9 Although the titular theme of the sūtra—the inconceivable scope of a buddha—is found throughout Buddhist texts, this sūtra itself does not appear to be widely cited in other works³ and no Sanskrit versions appear to be extant today. There is, however, a Chinese translation of the sūtra, made by Bodhiruci in the late seventh century CE, which is included twice in the Taishō canon as Taishō 310-35 and Taishō 340.
- i.10 The version of *The Teaching on the Inconceivable Scope of a Buddha* found in the Tibetan Kangyur was translated and edited under imperial Tibetan patronage in the early ninth century by the Indian preceptors Jinamitra, Dānaśīla, and Munivarman, along with the great editor-translator Bandé Yeshé Dé, a team that also worked together on other texts in the Heap of Jewels (*Ratnakūṭa*) collection.⁴ The colophon also states that the translation was finalized according to the revised translation terminology established by imperial decree in the early ninth century. This dating is confirmed by the text’s inclusion in the Denkarma imperial catalog.⁵ It is not, however, included in the Phangthangma catalog.
- i.11 This translation was made from the version found in the Degé Kangyur, in consultation with the variants listed in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur. This is to our knowledge the first full translation of the sūtra into English.⁶

**The Noble Mahāyāna Sūtra
“The Teaching on the Inconceivable Scope of a
Buddha”**

1.

The Translation

[B1] [F.266.b] [F.267.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus, did I hear at one time. The Bhagavān was staying at Prince Jeta's Grove, Anāthapiṇḍada's park near Śrāvastī, with a great saṅgha of a thousand monks and ten thousand bodhisattvas. Gods of the desire realm, the form realm, and the pure abodes were also in attendance. With an entourage of hundreds of thousands surrounding and venerating him, the Bhagavān was teaching the Dharma. Mañjuśrī Kumārabhūta was also present at that time, seated amid those who had gathered there in that assembly. The god Śrībhadrā was also present, seated amid those who had gathered there in that assembly.

1.2 Then the Bhagavān addressed Mañjuśrī Kumārabhūta: "Mañjuśrī, I beseech you, use your inspired eloquence, and teach the Dharma to this assembly of gods and bodhisattvas."

1.3 "Bhagavān, I am ready to speak," replied Mañjuśrī, "but where should I begin?"

The Bhagavān replied, "Mañjuśrī, begin by using your inspired eloquence about the scope of a buddha."

1.4 "Bhagavān," said Mañjuśrī, "the scope of a buddha is not the scope of the eyes, and it is not the scope of form. It is not the scope of the ears, and it is not the scope of sound. It is not the scope of the nose, and it is not the scope of smell. It is not the scope of the tongue, and it is not the scope of taste. It is not the scope of the body, and it is not the scope of touch. It is not the scope of the mind, and it is not in the scope of phenomena. This is what is called the scope of a buddha. [F.267.b]

1.5 "Bhagavān, the scope bereft of distinctions is the scope of a buddha. Bhagavān, a son or daughter of the lineage who seeks to comprehend the scope of a buddha, comprehends the scope of a buddha by not

- comprehending it. Bhagavān, what is the scope of the Tathāgata's awakening?"
- 1.6 The Bhagavān replied, "Since all views are equal, Mañjuśrī, emptiness is the scope of my awakening. Because all signs are equal, signlessness is the scope. Because the three realms are equal, wishlessness is the scope.⁷ Because formations are equal, absence of formations is the scope. Because conditioned phenomena are equal, absence of arising, origination, and formation is the scope."
- 1.7 "Bhagavān, what is the unconditioned scope?"
"Absence of mind, Mañjuśrī, is the unconditioned scope."
- 1.8 "Bhagavān, since absence of mind is the scope of a buddha, nothing may be said about it. If nothing may be said, nothing may be taught. If nothing may be taught, nothing may be discussed. So, Bhagavān, the scope of a buddha is a scope that is beyond discussion."
- 1.9 "Where, Mañjuśrī, should one seek the scope of a buddha?"
- 1.10 "Bhagavān, one must seek the scope of a buddha in the afflictions of all sentient beings. Why? Bhagavān, since completely understanding the afflictions of all sentient beings is beyond the scope of śrāvakas and pratyekabuddhas; completely understanding the afflictions of all sentient beings is the scope of a buddha."
- 1.11 "Mañjuśrī, in the scope of a buddha, is there engagement, or is there turning away [from the world]? And how so, given that one seeks the scope of a buddha in the afflictions of all sentient beings?"
"Bhagavān, the scope of a buddha is neither engagement nor turning away." [F.268.a]
- 1.12 "Mañjuśrī, if the scope of a buddha is neither engagement nor turning away, then how can the scope of a buddha be known from the afflictions of all sentient beings?"
"Bhagavān, just as the scope of a buddha is neither engagement nor turning away, so whatever the nature of an affliction may be, one neither engages with nor rejects it."
- 1.13 "Mañjuśrī, what is the nature of the afflictions like?"
"Bhagavān, the nature of the scope of a buddha is also the nature of all afflictions. Bhagavān, if the nature of the afflictions were something else, something other than the nature of the scope of a buddha, then the Tathāgata would not teach, 'I have completely awakened to the sameness of all phenomena.' So, Bhagavān, that which is the nature of all afflictions is also the nature of the scope of a buddha. That is why the Tathāgata teaches, 'I have completely awakened to the sameness of all phenomena.' "
- 1.14 "Mañjuśrī, do you know how the Tathāgata abides in sameness?"
"Yes, Bhagavān, I do."

- 1.15 “Mañjuśrī, how does the Tathāgata abide in sameness?”
“Bhagavān, the Tathāgata abides in that very sameness in which childish, ordinary people abide, from which attachment, hatred, and delusion arise.”
- 1.16 “Mañjuśrī, what is that sameness in which childish, ordinary people abide, such that attachment, hatred, and delusion arise?”
“Bhagavān, it is that very sameness in which the Tathāgata abides, which is empty, signless, and wishless.”
- 1.17 “Mañjuśrī, is there attachment, hatred, and delusion in emptiness?”
[F.268.b]
“Bhagavān, in whatever way emptiness exists, in the same way do attachment, hatred, and delusion exist.”
- 1.18 “Mañjuśrī, what is the existence of emptiness and what is the existence of attachment, hatred, and delusion?”
“Bhagavān, in whatever way words, speech, sound, and expressions exist, so too does emptiness exist. In whatever way words, speech, sound, and expressions exist, so too do attachment, hatred, and delusion exist. As the Bhagavān has taught:
- 1.19 “ ‘O monks, there is nonarising, nonorigination, noncreation, the unconditioned, and nonformation. Monks, it is not the case that there is no nonarising, nonorigination, noncreation, the unconditioned, and nonformation. Monks, if there were no nonarising, nonorigination, noncreation, the unconditioned, and nonformation, then there would be no imputing things as arising, originating, being created, being conditioned, and being formed. Therefore, monks, there is nonarising, nonorigination, noncreation, the unconditioned, and nonformation, because things are imputed as arising, originating, being created, as the conditioned, and as being formed.’⁸
- 1.20 “Similarly, Bhagavān, if there were no emptiness, then nothing would be imputed as originating from the afflictions of attachment, hatred, and delusion. Therefore, Bhagavān, it is because there is emptiness that things are imputed as originating from the afflictions of attachment, hatred, and delusion.”
- 1.21 The Bhagavān said, “Mañjuśrī, if what you are teaching is true, then whatever is in a state of emptiness would also be in a state of attachment, hatred, and delusion.” [F.269.a]
- 1.22 Mañjuśrī replied, “Bhagavān, the yogic practitioner who searches for emptiness outside of attachment, hatred, and delusion is not practicing yoga. That is not yoga. Why? Because, Bhagavān, there is no searching for emptiness outside of attachment, hatred, and delusion. Bhagavān, attachment, hatred, and delusion are themselves empty.”

- 1.23 “Mañjuśrī, do you have attachment, hatred, and delusion, or are you free of attachment, free of hatred, and free of delusion?”
- 1.24 “Bhagavān, whatever the emptiness of attachment, hatred, and delusion is, I am just the same. Whoever has realized such sameness neither has attachment nor is free of attachment. They neither have hatred nor are they free of hatred. They neither have delusion nor are they free of delusion. Bhagavān, those śramaṇas or brahmins who actually think that they are free of attachment, hatred, and delusion, and who think their opponents have attachment, hatred, and delusion, are attached to the two views. What are these two? Nihilism and eternalism. Why? Those who think themselves to be free of attachment, hatred, and delusion hold the view of nihilism. Those who think their opponents have attachment, hatred, and delusion hold the view of eternalism. Bhagavān, monks who have set out on the path do not disparage others or consider themselves superior to others.”
- 1.25 “Mañjuśrī, how do those who have set out on the path begin?” asked the Bhagavān. [F.269.b]
“Bhagavān, those who have set out on the path do not begin at all.”
- 1.26 “Mañjuśrī, those who have set out on the path do not set out on the path?”
“Bhagavān, whoever sets out on the path engages with conditioned phenomena. And it is impossible for those who engage with conditioned phenomena to reach sameness. Why? Because, Bhagavān, where there are conditioned phenomena, there is arising, ceasing, and abiding.”
- 1.27 “Mañjuśrī, is there any way to categorize the unconditioned?”
“Bhagavān, there is no way to categorize the unconditioned at all. Bhagavān, if the unconditioned could be categorized, then it would not be unconditioned. It would be conditioned.”
- 1.28 “Mañjuśrī, can one categorize all the noble ones, however many there may be, who have attained the unconditioned?”
“Bhagavān, there is no categorization of noble ones whatsoever. Bhagavān, there is no categorization of noble ones. Noble ones are without categorization.”
- 1.29 “Mañjuśrī, do you possess the qualities of a noble one, or the qualities of one who is not a noble one?”
- 1.30 “Bhagavān, I neither possess the qualities of a noble one nor the qualities of one who is not a noble one. Does an emanation of the Bhagavān possess the qualities of a noble one or the qualities of one who is not a noble one?”
“Mañjuśrī, an emanation neither possesses the qualities of a noble one nor the qualities of one who is not a noble one.”
- 1.31 “Well, has the Bhagavān not taught that all phenomena are like emanations?”
“Indeed they are, Mañjuśrī.”

- 1.32 “So, Bhagavān, if all phenomena are defined as having the nature of emanations, then I too, by definition, have the same nature. Therefore, I am not endowed with the qualities of a noble one [F.270.a] or the qualities of one who is not a noble one.”
- 1.33 “What then are you endowed with, Mañjuśrī?”
“Bhagavān, I am endowed with that which does not contradict sameness, the scope of a buddha.”
- 1.34 “Mañjuśrī, have you found the scope of a buddha?”
“Bhagavān, if the Bhagavān has found it, I too have found it.”
- 1.35 The venerable Subhūti then asked Mañjuśrī Kumārabhūta, “Mañjuśrī, has the Tathāgata not found the scope of a buddha?”
- 1.36 Mañjuśrī replied, “What śrāvaka’s scope does an elder find?”
- 1.37 “Mañjuśrī,” said Subhūti, “the liberation of a noble one has no scope; there is no scope to be found.”
- 1.38 “Quite so, Reverend Subhūti. The Tathāgata’s liberation has no scope; there is no scope to be found.”
- 1.39 “Mañjuśrī,” replied Subhūti, “you are teaching the Dharma unguardedly. You are not being considerate toward beginners.”
- 1.40 “If that is the case, then ask the elders! But you will have to be patient in getting your answer. Reverend Subhūti, what do you think? If a skillful doctor is overly protective of his patients and does not give them bitter, sour, or spicy medicines, would he cure those patients of their illnesses and make them healthy?”
“No, Mañjuśrī, he would not.”
- 1.41 “Likewise, Reverend Subhūti, if a Dharma preacher, being overly protective of beginners, conceals the profound teachings and instead gives various other teachings, then they will not liberate them from experiencing death over and over again, and will not bring them to the ultimate happiness of nirvāṇa. But when this teaching is given, then five hundred monks will free their minds of defilement, and will no longer take up the causes for another life. Eight hundred gods will become pure, gaining the dustless dharma eye, without stain. And seven hundred gods, finding Mañjuśrī Kumārabhūta’s confidence, will cultivate the mind set on unsurpassable, completely perfect awakening with the noblest intention.”
- 1.42 Once again, Venerable Subhūti addressed Mañjuśrī Kumārabhūta: [F.270.b] “Mañjuśrī, “If you submit to the Śrāvaka Vehicle, are you liberated by the Śrāvaka Vehicle?”
“Reverend Subhūti, I am liberated by all vehicles. Reverend Subhūti, I am liberated by the Śrāvaka Vehicle, I am liberated by the Pratyekabuddha Vehicle, and, Reverend Subhūti, I am liberated by the Great Vehicle.”

- 1.43 “Mañjuśrī, are you a śrāvaka, a pratyekabuddha, or a completely perfect buddha?”
 “Reverend Subhūti, I am a śrāvaka, but I do not strive to engage with the words heard from others. I am a pratyekabuddha, but I am not without great compassion and fearlessness. I am a completely perfect buddha, but I have not cut the stream of actions.”
- 1.44 “Mañjuśrī, how are you a śrāvaka?”
 “I listen to the Dharma that has not been heard before, and I make it heard for all sentient beings. Thus, I am a śrāvaka,” he replied.
- 1.45 “Mañjuśrī, how are you a pratyekabuddha?”
 “I realize all phenomena as dependent origination. Thus, I am a pratyekabuddha,” he replied.
- 1.46 “Mañjuśrī, how are you a completely perfect buddha?”
 “Because of the sameness of all phenomena in the expanse of reality, I have realized sameness. Thus, I am a completely perfect buddha.”
- 1.47 “Mañjuśrī, should we consider you to have attained the level of a śrāvaka, the level of a pratyekabuddha, or the level of a completely perfect buddha?”
 “Reverend Subhūti, consider it certain that I have attained all those levels.”
- 1.48 “Mañjuśrī, is it then also certain that you have attained the level of an ordinary person?”
 “Indeed, Reverend Subhūti, that is the case. Why? Because, Reverend Subhūti, all phenomena may be determined with certainty to be reality itself. All sentient beings may also be determined as such. And I too may be determined as such. [F.271.a] Thus, I may be determined with certainty as having attained the level of an ordinary person.”
- 1.49 “Mañjuśrī, if all phenomena may be determined as reality itself, then this applies to the level of an ordinary person, to the level of śrāvaka, to the level of a pratyekabuddha, to the level of a bodhisattva, and to the level of a buddha, so how does one distinguish between them?”
- 1.50 “Reverend Subhūti, take space and the ten directions as an analogy. Although we say ‘this is east; this is south; this is west; this is north; this is southeast; this is southwest; this is northwest; this is northeast; this is below; and this is above,’ and although as directions these are distinct, in terms of space itself, there is no such distinction. Reverend Subhūti, likewise, all phenomena may be determined as reality itself. The Tathāgata, being skilled in means, may say ‘this is the level of an ordinary person; this is the level of a śrāvaka; this is the level of a pratyekabuddha; this is the level of a bodhisattva; and this is the level of a buddha,’ and although as levels these are distinct, when determined as reality itself, there is no distinction between them.”

- 1.51 “Mañjuśrī, do you engage that which is determined as reality itself?”
 “I both engage and withdraw.”
- 1.52 “Mañjuśrī, how is it that you both engage and withdraw?”
- 1.53 “Reverend Subhūti, for this, one must look at the method, wisdom, and gnosis of bodhisattvas,” replied Mañjuśrī. “Reverend Subhūti, the meaning of what a wise person has explained is understood through analogies. So I will give you an analogy, Reverend Subhūti, like this: A great master archer has a dear, beautiful, attractive, and handsome only son. But he also has an unpleasant and unattractive adversary. When from a great distance he sees his only son, who has taken a wrong turn on the road, he thinks it is his adversary. [F.271.b] So he shoots an arrow, intending to kill him. As soon as he does so, he realizes that it is his son. Using his previously developed ability to run incredibly fast, he catches the arrow with his hand just as it is about to strike the body of his only son. This is just an analogy for understanding the meaning. How does it relate to the meaning? Reverend Subhūti, the master archer represents a bodhisattva. Reverend Subhūti, the only son represents how a bodhisattva holds all beings dear, thinking of them as their only son. The adversary to be killed represents all afflictions. Reverend Subhūti, the arrow represents the power of the wisdom of the noble ones. Reverend Subhūti, it is like this: By running incredibly fast the master archer catches the arrow so that the arrow he has shot does not strike the body of his only son. In the same way, Reverend Subhūti, by developing the power of the perfection of wisdom, a bodhisattva discerns that each and every formation is unborn. But having looked at and determined reality itself, a bodhisattva also develops the power of great compassion and skillful means, and this makes the extent of reality manifest. In this way, one does not remain at the level of a śrāvaka or a pratyekabuddha, one stays at the level of a bodhisattva. And one also leads others to the level of a buddha.”
- 1.54 “Mañjuśrī, this is the scope of what kind of bodhisattva?”
- 1.55 Mañjuśrī replied, “Reverend Subhūti, it is the scope of those bodhisattvas who conduct themselves in the world without becoming entangled in worldly concerns, and who appear in the world although they behold all phenomena as being without appearances. Reverend Subhūti, although such bodhisattvas may appear at any level, they do not remain at the lower levels. Reverend Subhūti, though such bodhisattvas strive to eliminate the afflictions of all sentient beings, their view of the expanse of reality is not depleted in any way. Reverend Subhūti, though such bodhisattvas have passed beyond the conditioned, they are not fully immersed in the unconditioned. [F.272.a] Reverend Subhūti, though such bodhisattvas may perceive saṃsāra as a pleasure grove or as a celestial palace, still they strive⁹ for nirvāṇa and resist complacency. Reverend Subhūti, though such

bodhisattvas have achieved acceptance regarding the absence of self, still they strive to bring sentient beings to full ripening. Reverend Subhūti, though such bodhisattvas know that the nature of all phenomena is the nature of space, still they strive to create completely pure buddhafi elds. Reverend Subhūti, though such bodhisattvas see all buddhas as the same as the expanse of reality, they never relent in their efforts to honor the Buddha’s body, speech, and mind. It is the scope of bodhisattvas such as these.”

1.56 “Mañjuśrī, surely such bodhisattva conduct is not suitable for all worldly matters.”

1.57 “Reverend Subhūti, although bodhisattvas completely understand worldly concerns, they transcend worldly concerns. That is how they teach the Dharma to sentient beings.”

1.58 “Mañjuśrī, I beseech you, use your inspired eloquence by teaching us about transcending worldly concerns. How do bodhisattvas transcend worldly concerns?”

1.59 “Reverend Subhūti, what we call ‘the world’ is but the five aggregates. What are the five? The aggregates of form, feeling, perception, formation, and consciousness. Form is like foam. Feeling is like a bubble in water. Perception is like a mirage. All formations are like a plantain tree.¹⁰ Consciousness is like an illusion. Whatever foam, water bubbles, mirages, plantain trees, and illusions there may be, there is no world or anything to be designated as a world. There are no aggregates or anything to be designated as aggregates. Whoever is intent on the nature of the aggregates has set out on the path. Whoever has set out on the path is unaffected by worldly concerns. [F.272.b] Whoever is unaffected by worldly concerns has transcended worldly concerns.

1.60 “Reverend Subhūti, furthermore, the five aggregates are empty of intrinsic nature. To be empty of intrinsic nature is to be nondual. To be nondual is to be without grasping on to ‘I’ and ‘mine.’ To be without grasping on to ‘I’ and ‘mine’ is to be free of attachment. To be free of attachment is to transcend the world. Furthermore, Reverend Subhūti, the five aggregates depend on conditions. That which depends on conditions is without a self.¹¹ That which is without a self is without the notion of possession. That which is without the notion of possession is without grasping. That which is without grasping is without conflict. That which is without conflict is indisputable. The indisputable are the indisputable qualities of spiritual practice. The indisputable qualities of spiritual practice are [unobstructed], like a hand [moving] in space.¹² To understand that all phenomena are like a hand in space is to truly transcend the world.

- 1.61 “Furthermore, Reverend Subhūti, the five aggregates are the same as the expanse of reality. But the expanse of reality has no expanse. To be without expanse¹³ is to be without constituents of the eye, constituents of form, and constituents of visual consciousness. It is to be without constituents of the ear, constituents of sound, and constituents of aural consciousness. It is to be without constituents of the nose, constituents of smell, and constituents of olfactory consciousness. It is to be without constituents of the tongue, constituents of taste, and constituents of gustatory consciousness. It is to be without constituents of the body, constituents of touch, and constituents of tactile consciousness. It is to be without constituents of the mind, constituents of mental phenomena, and constituents of mental consciousness. That which is without constituents is without the element of earth, the element of water, the element of fire, the element of wind, the element of space, and the element of consciousness. [F.273.a] There are no desire, form, or formless realms. There are no constituents of conditioned or unconditioned phenomena. That which is without constituents is without self, without sentience, without life, without living, without personhood, without identity, and without humanity. Whoever realizes these as sameness by means of nondiscrimination¹⁴ transcends the world.”
- 1.62 When he gave this teaching, the minds of twelve hundred monks among that assembly were freed from defilements, no longer to take up the causes for another life. With their minds freed, they each draped their upper robes over Mañjuśrī Kumārabhūta and said, “Sentient beings who have no faith in this profound Dharma teaching will not succeed. They will have no realization.”
- 1.63 Venerable Subhūti then asked those monks, “What is it that venerable ones achieve? What have they realized?”
- 1.64 The monks replied, “Reverend Subhūti, śramaṇas have no achievement. They have no realization. Why? Because so-called ‘achievement’ is fleeting, and so-called ‘realization’ is a self-regarding conceit. That which is fleeting and a self-regarding conceit is the work of Māra. Those with excessive pride say, ‘I am accomplished, I am realized.’ They harbor such notions.”
- 1.65 “Do venerable ones recognize those who have excessive pride?” asked Subhūti.
- 1.66 The monks answered, “The Bhagavān knows them through his wisdom. As for us, we think that those who say ‘I know suffering’ without knowing its defining characteristic should be considered those with excessive pride, and those who say ‘I cultivate the path’ without knowing the source of suffering, its cessation, and the path to achieve its cessation should be considered those with excessive pride. Why? Because whatever is the defining characteristic of suffering, of its source, of its cessation, [F.273.b]

and of the path to its cessation is also the defining characteristic of the unborn. And the defining characteristic of the unborn is being without characteristic, and being without characteristic is the liberation of the noble ones. As such, all phenomena are the characteristic of liberation. So to call someone 'one who understands suffering,' 'one who abandons its source,' 'one who actualizes its cessation,' or 'one who cultivates the path' has no referent. Thus, those who become fearful upon hearing that all phenomena are the same should be understood as having excessive pride."

1.67 The Bhagavān then gave the monks his approval. "Good!" he said, and then he addressed the elder Subhūti: "Subhūti, what these monks have said is true. Subhūti, they have heard this profound Dharma teaching found in the discourses of the Tathāgata Kāśyapa, from Mañjuśrī Kumārabhūta. Because they have received this profound Dharma, they have quickly attained the higher perceptions. They are in harmony with this profound Dharma teaching; they are not in conflict with it. Subhūti, reckoning thus, it should be understood that—apart from those who have already set out on the Great Vehicle—all those who have listened to this profound Dharma teaching found in my discourses and who, having heard it, remain intent on it, will be counted among the three audiences at the discourses of the Tathāgata Maitreya.¹⁵ Anyone who sets out on the Great Vehicle will reach acceptance suitable to their disposition."

1.68 Then the god Śrībhadrā beseeched Mañjuśrī Kumārabhūta, "Mañjuśrī, are you going to continue to teach the Dharma just in Jambudvīpa? Mañjuśrī, please come to the Heaven of Joy. Teach the Dharma to the gods there, who have served previous victors and have cultivated roots of virtue. Because they live in a perfect realm, they have no sense of urgency and have not come to listen to the Dharma taught by the Bhagavān and you. If they do not listen to the Dharma, they will become degenerate. [F.274.a] But once they hear the Dharma from you, great roots of virtue will grow."

1.69 Thereupon Mañjuśrī Kumārabhūta manifested a magical emanation, which the god Śrībhadrā and the entire assembly recognized as the Heaven of Joy. There were delightful gardens, groves, ponds, and parks, and mansions that were seven, eight, ten, and twenty stories high, all with balconies, terraces, arches, and windows. There were goddesses with smooth and graceful arms and legs, radiant like golden lattices, with fine eyebrows, good foreheads,¹⁶ and lovely faces. Smiling with large, flawless, beautiful eyes like eight-petaled blue lotuses, they aroused desire and brought joy like the night of a full moon. Playing music on various kinds of lutes and harps, sitars, metal bells, cymbals, round drums, clay drums,

melodious drums, and flutes, they sang in harmonies, played and danced, laughing and seductive, flirtatious and teasing, joyful, playful, and rapturous. Such was the transformation he blessed into being.

1.70 Then the god Śrībhadrā saw his own residence, replete with all its adornments. He saw his own servants and attendants, and seeing them, he was astonished. He said to Mañjuśrī Kumārabhūta, “Mañjuśrī, it seems we have swiftly arrived in the Heaven of Joy, complete with its delightful gardens,” and he proceeded to list everything up to those goddesses who were “joyful, playful, and rapturous.” He added, “This is my home, and these are my own servants. I am astonished by these apparitions.”

1.71 Venerable Subhūti then said to the god Śrībhadrā, “Divine being, you have not moved from this assembly, nor have you gone to the Heaven of Joy. [F.274.b] However, divine being, the entire assembly is now convinced that they are in the Heaven of Joy. Indeed, divine being, we are all convinced that we are in the Heaven of Joy. This is the magical power of Mañjuśrī Kumārabhūta to create miraculous manifestations, and the transformative power of his meditative absorption.”

1.72 The god Śrībhadrā remarked to the Bhagavān, “Bhagavān, the magical power of Mañjuśrī Kumārabhūta to create miraculous manifestations and the transformative power of his absorption are inconceivable. It is astonishing to think that although the entire assembly has not moved from this place to anywhere else, they are convinced that we have all gone to the Heaven of Joy.”

1.73 “Divine being,” replied the Bhagavān, “what could you know of the extent of what I know of Mañjuśrī Kumārabhūta’s miraculous manifestations? Divine being, if Mañjuśrī Kumārabhūta so wished, he could show you an array of the good qualities of buddhafiels as numerous as the grains of sand along the banks of the Ganges, all within a single field. He could string as many buddhafiels as there are grains of sand along the banks of the Ganges along the hair of his top-knot and hold them there in the space above his head. He could pour all the waters of the great oceans in those buddhafiels into a single hair pore, without harming any of the beings that live in those waters, and all the beings would be convinced that they were still in their own great oceans. With his blessing he could condense all the Mount Sumerus, the kings of mountains, in all the buddhafiels into one mountain, and could place them all inside a single mustard seed, and the gods living on each of those Mount Sumerus, those kings of mountains, would be unharmed, and each would be convinced that they were still settled in their own abodes. He could place all the sentient beings born as the five types of beings in those buddhafiels in the palm of his right hand and could make them as happy as sentient beings in worlds adorned with

every single pleasure. [F.275.a] He could transform all the fires burning in as many buddhafiels as there are grains of sand along the banks of the Ganges into the flame of single oil-lamp wick. Whatever could be done, he can do. He could outshine all the light of the suns and moons of buddhafiels as numerous as the grains of sand along the banks of the Ganges with the light rays emitting from just one of his pores. Divine being, on the topic of Mañjuśrī Kumārabhūta’s magical powers to create miraculous manifestations, I could teach the Dharma for an eon, or even more than an eon. Mañjuśrī Kumārabhūta is endowed with such inconceivable miraculous manifestations and powerful blessings.” [B2]

1.74 Then Māra Pāpīyān, who had come to be seated in that assembly, transformed himself into the form of a monk, and said to the Bhagavān, “Bhagavān, let me witness Mañjuśrī Kumārabhūta’s magical power to create miraculous manifestations. Bhagavān, what benefit is there in mere words? Let me see it directly!”

1.75 The Bhagavān, knowing that this was Māra Pāpīyān, said to Mañjuśrī Kumārabhūta, so as to increase the roots of virtue for limitless sentient beings, “Mañjuśrī, I beseech you, show the assembly your power to create miraculous manifestations and your power of transformation, so that the roots of virtue of limitless sentient beings will increase.”

1.76 Thereupon Mañjuśrī Kumārabhūta, understanding the Bhagavān’s request, entered the absorption called *manifestation of the power to control all phenomena with the mind*. As soon as Mañjuśrī Kumārabhūta entered this absorption called *manifestation of the power to control all phenomena with the mind*, at that very moment, the entire assembly witnessed his magical power to create miraculous manifestations, precisely as the Bhagavān had described, without anything left out, without anything extra added on, and without any excess embellishment. When they had seen those miraculous manifestations, the entire assembly was amazed and with sincere devotion they uttered these words: “That the Buddha has appeared is excellent, it is excellent! [F.275.b] The Buddha’s appearance brings great benefit to beings. Because he has appeared, holy beings such as this also appear in the world. And inconceivable miracles such as these appear in the world.”

1.77 When Māra Pāpīyān saw this magical power he was awestruck. With his palms joined, he paid homage to Mañjuśrī Kumārabhūta and said, “Mañjuśrī Kumārabhūta’s magical power to create miraculous manifestations is inconceivable. It is amazing. I think any sentient being who hears about these miracles will have faith and be amazed. Bhagavān, even if there were as many wicked māras as there are grains of sand along the banks of the Ganges, they would still be unable to obstruct sentient beings with such faith.

1.78 “Bhagāvan, I, Māra Pāpīyān, always and constantly seek every opportunity to harm the Tathāgata. I hang around with the intention of hurting sentient beings and severing the roots of virtue of those who strive. So, Bhagavān, from this day hence, I vow not to go within a radius of a hundred yojanas of those who practice this Dharma discourse, nor will I try to disturb them whether they are in villages, towns, cities, provinces, countries, or palaces. I will be as respectful toward those who uphold, explain, teach, analyze, and practice this Dharma as I am toward the Teacher. Nevertheless, Bhagavān, there are some in my retinue who will try to obstruct the teachings of the Tathāgata and hang around to distract people from their efforts. So, in order to annihilate and kill them, sons and daughters of the lineage should remember these secret mantra words:

1.79 *tadyathā | amale vimale sthitatve¹⁷ agalam¹⁸ anirjitaśatrujaye jayavati bhūtamati śame śānti aphu me phu phu me¹⁹ dhire akhe makhe khakhe misile²⁰ agame phulate phula phule phaśu me²¹ śuśu²² me dhidhere anavanate sthitatve²³ kṛtārthe kṛtavīrya [F.276.a] vairocana saddharmabhaṅako 'sya sūtrasya dhāraka abhram ugata²⁴ iva sūrya svāhā |²⁵*

1.80 “Bhagavān, preachers of the Dharma will be thoroughly protected by these words, and gods of the māra realm who would hinder them will have no opportune time or place. And before departing, they will make donations of robes, alms, bedding, medicine for sickness, and assembled useful provisions to them. They will delight them and will delight in inspiring them. Bhagavān, sons and daughters of the lineage who utter this mantra will have undistracted minds both day and night, and will be protected by the gods. They will be protected by nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas, as well as humans and nonhumans alike. Henceforth any opponents and enemies who try to harm them will be unable to do so.”

1.81 The Bhagavān then gave Māra Pāpīyān his approval: “This is excellent, Pāpīyān, just excellent! Your presentation of this mantra here has shaken the realms of the world, as numerous as the grains of sand along the banks of the Ganges, in six ways. All of your eloquence should be considered a blessing of Mañjuśrī Kumārabhūta. While Mañjuśrī Kumārabhūta’s magical power to create miracles and his blessings were being revealed, and while the power of Māra’s secret mantra and the power of his vidyā mantra were being taught, twenty thousand beings developed the mind set on unsurpassable, completely perfect awakening.”

1.82 Then Mañjuśrī Kumārabhūta, gathering in his miraculous manifestations, said to the god Śrībhadrā, “Divine being, return to the Heaven of Joy! Assemble the gods of the Heaven of Joy and I will come there.” After

listening to Mañjuśrī Kumārabhūta, [F.276.b] the god Śrībhadrā circumambulated the Bhagavān, Mañjuśrī Kumārabhūta, and the entire saṅgha of bodhisattvas and śrāvakas, then disappeared from the assembly, departing for the Heaven of Joy.

1.83 There, the god Śrībhadrā said to the gods of the Heaven of Joy, “Friends, let it be known! Mañjuśrī Kumārabhūta is coming here out of love and compassion for us. You, gods of the Heaven of Joy, give up your heedless joys and pleasures. Be heedful, and come to listen to the Dharma of Mañjuśrī Kumārabhūta!”

1.84 In order to make offerings to Mañjuśrī Kumārabhūta, the god Śrībhadrā prepared an assembly space enclosed by water in the center of the Heaven of Joy. It was made from all kinds of precious jewels sprung from the minds of the gods, and it extended thirty-two thousand yojanas from east to west and sixteen thousand yojanas from north to south. In it he set out various lion thrones, beautiful to behold, adorned with many hundreds and thousands of heavenly fabrics, and many thousands of seating mats. Having arranged the assembly space in this fashion and prepared the lion thrones, the god Śrībhadrā joined his palms and said to Mañjuśrī Kumārabhūta, “Mañjuśrī, the assembly space and the lion thrones are ready. If you deem the time opportune, please approach.”

1.85 At that moment, Mañjuśrī Kumārabhūta, accompanied by twelve thousand bodhisattvas and five hundred excellent śrāvakas, and surrounded and escorted by thousands of gods, nāgas, yakṣas, and gandharvas, bowed his head to the Bhagavān’s feet, circumambulated the Bhagavān three times, then disappeared from the Bhagavān’s presence and arrived at that very instant in the Heaven of Joy.

1.86 Mañjuśrī Kumārabhūta then took his seat upon the throne that had been set out for him in the midst of that assembly space made from precious jewels. The bodhisattvas and the great śrāvakas, [F.277.a] and all the members of the accompanying retinue, also took their appropriate seats. The gods from the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Delighting in Emanations, the Heaven of Making Use of Others’ Emanations, and the Abode of Māras, and the gods of the form realm from the Brahmā Heavens up to the Highest Heaven, heard this news from one another. The news spread: “Lo, Mañjuśrī Kumārabhūta will give a great and eloquent discourse in the Heaven of Joy. We should definitely go there ourselves to hear it! To see holy beings such as these is a great opportunity. To hear the Dharma from them is a great opportunity.”

- 1.87 Upon hearing this, innumerable, countless gods of the desire and form realms disappeared from their abodes and arrived instantly in the Heaven of Joy. And even though the gods were innumerable, through the blessings of Mañjuśrī Kumārabhūta, each had ample room to sit in that assembly space made from precious jewels. Then the god Śrībhadrā said to Mañjuśrī Kumārabhūta, “Mañjuśrī, this great assembly of gods has gathered. So, I beseech you, inspire us with a sermon on the Dharma.”
- 1.88 Mañjuśrī Kumārabhūta then addressed the god Śrībhadrā and the entire assembly: “Friends, all the virtuous qualities of bodhisattvas can be condensed into four qualities. What are these four? They are learning grounded in moral discipline, wisdom grounded in meditative concentration, gnosis grounded in higher perceptions, and heedfulness grounded in skillful means. Friends, these four qualities encompass all the virtuous qualities of bodhisattvas.
- 1.89 “Friends, one engages in moral discipline through eight modes of purification. [F.277.b] How does one engage these eight modes of purification? Like this: one engages in moral discipline with (1) pure body, (2) pure speech, (3) pure mind, (4) pure thoughts, and (5) pure livelihood; (6) pure spiritual practice and strict abstinence; (7) abandoning all forms of hypocrisy, flattery, hustling, and hankering after others’ property; and (8) not forgetting the mind set on awakening. Friends, through these eight modes of purification, one engages in moral discipline.
- 1.90 “Friends, one purifies learning through eight modes. What are these eight? They are these: one purifies learning by (1) respecting the guru, (2) destroying pride, (3) perfecting perseverance and meditative concentration, (4) not letting mindfulness waver, (5) teaching and explaining the Dharma, (6) not praising oneself or disparaging others, (7) appropriate analysis, and (8) behaving with qualities as instructed. Friends, through these eight modes, one purifies learning.
- 1.91 “Friends, one purifies meditative concentration through eight modes. What are these eight? They are these: one purifies concentration by (1) staying in remote places and delighting in isolation, (2) giving up worldly concerns, (3) not getting distracted by sense objects, (4) being pliant in body and mind, (5) subsisting on limited food, (6) placing one’s mind on an object, (7) eliminating the use of words and signs, and (8) completely comprehending each of the noble truths dispassionately. Friends, through these eight modes, one purifies meditative concentration.
- 1.92 “Friends, one purifies [F.278.a] wisdom through eight modes. What are these eight? They are these: one purifies wisdom through being learned about (1) the aggregates, (2) the constituents, (3) the sense fields, (4)

dependent origination, (5) the truths, (6) the sense faculties, (7) the three doors of liberation, and (8) how to destroy predispositions, fetters, and all views. Friends, through these eight modes, one purifies wisdom.

1.93 “Friends, one purifies the higher perceptions through eight modes. What are these eight? They are these: one purifies (1) the divine eye by seeing all forms without hindrance; (2) the divine ear by hearing all sounds without hindrance; (3) knowledge of others’ minds by observing the mental activity of all sentient beings; (4) knowledge of past lives by recalling the beginning of the world without hindrance or attachment; (5) miraculous manifestation by traveling to limitless buddhafi elds;²⁶ (6) the ability to eliminate all afflictions by knowing how to do so, and by abandoning all that is inopportune; (7) higher perceptions through one’s roots of virtue that give respite from all deception and vanity; and (8) teaching one’s knowledge by instigating in others the experience one has formerly had oneself. Friends, through these eight modes, one purifies the higher perceptions.

1.94 “Friends, one purifies gnosis through eight modes. What are these eight? They are these: one purifies (1) knowledge of suffering by completely knowing the five aggregates;

1.95 [F.278.b] (2) knowledge of the source of suffering by thoroughly ridding oneself of craving; (3) knowledge of the cessation of suffering by analyzing that which is produced dependently as unborn; (4) knowledge of the path to the cessation of suffering²⁷ by engaging with conditioned and unconditioned phenomena as the same; (5) knowledge of causes through not contradicting the law of karma and action; (6) knowledge of conditions through there being no self, no sentient beings, no life force, and no living beings; (7) knowledge of the three times by completely severing the three spheres; and (8) one perfects omniscient gnosis by engaging all the gnoses that are the perfection of wisdom. Friends, through these eight modes, one purifies gnosis.

1.96 “Friends, one purifies certainty through eight modes. What are the eight? They are these: one purifies certainty through (1) inner peace, (2) not ruminating about external things, (3) not dwelling on the three realms, (4) behaving in keeping with dependent origination, (5) recognizing the unborn and unarisen, (6) contemplating the absence of formation, (7) contemplating the absence of self in all phenomena, and (8) being thoroughly undisturbed by afflictions. Friends, through these eight modes, one purifies certainty.

1.97 “Friends, one purifies heedfulness through eight modes. What are the eight? They are as these: one purifies heedfulness (1) by not clinging to moral discipline as supreme, (2) by cultivating learning, (3) by not being attached to meditative concentration, (4) through wisdom and scriptural knowledge, (5) through flawless higher perceptions, (6) by being without

conceptual thinking through gnosis, (7) through being certain beyond dispute, and (8) by not letting virtuous qualities go to waste. [F.279.a] Friends, through these eight modes one purifies heedfulness.

1.98 “Therefore, friends, be heedful. Bodhisattvas who rely on heedfulness do not fall from the three joys. What are these three? They are the joy of the gods, the joy of meditative absorption, and the joy of nirvāṇa. They will be free from the three painful rebirths. What are these three? They are being reborn as hell beings, as animals, and in the world of the Lord of Death. They will not be pillaged by the three sufferings. What are these three? They are the suffering of birth, the suffering of old age, and the suffering of death. They will completely transcend the three fears. What are these three? The fear of having no livelihood, the fear of not being praised,²⁸ and the fear of anxieties in saṃsāra. They will completely transcend the three realms of existence: existence in the desire realm, the form realm, and the formless realm. They clear away the three impurities: the impurities of attachment, hatred, and delusion. They accomplish the three trainings: superior moral discipline, superior intention, and superior wisdom. They gain three purities: the purity of body, purity of speech, and purity of mind. They perfect the three things that arise from meritorious action: that which comes from giving, that which comes from moral discipline, and that which comes from meditation. They meditate on the three doors of liberation: emptiness, signlessness, and wishlessness. They do not sever the three lineages: those of the Buddha, of the Dharma, and of the Saṅgha.

1.99 “For each perfection, they relinquish three positions that are incompatible with that perfection. For giving, these are the stain of avarice, being unable to let go of avarice, and hostility toward those who give. For moral discipline, they are corrupt moral discipline, turning away from discipline, and hostility toward [F.279.b] those who have discipline. For patience, they are harmful intentions, turning away from patience, and hostility toward those who have patience. For effort, they are laziness, turning away from effort, and hostility toward those who make effort. For meditative concentration, they are distraction, turning away from meditative concentration, and hostility toward those with meditative concentration. For wisdom, they are corrupted wisdom, turning away from wisdom, and hostility toward those who have wisdom.

1.100 “Each of the perfections has three bases that support it. What are the three each? They are these: The perfection of giving is supported by giving away all of one’s possessions, not harboring hopes about the ripening of one’s actions, and dedicating one’s merit to awakening. Moral discipline is supported by genuinely adopting moral discipline, not clinging to moral discipline as supreme, and dedicating one’s merit to awakening. Patience is

supported by acceptance and gentleness, by protecting oneself and others, and dedicating one's merit to awakening. Effort is supported by not giving up, neither accepting nor rejecting, and dedicating one's merit to awakening. Concentration is supported by taking up meditation, meditating without attachment, and dedicating one's merit toward awakening. Wisdom is supported by the light of wisdom,²⁹ the absence of elaborations, and dedicating one's merit toward awakening. Friends, bodhisattvas who are heedful support their practice of the perfections with these sets of three for each. So, friends, be heedful! For it is through heedfulness that the awakening of buddha bhagavāns, and the virtues and qualities oriented toward awakening, are achieved.

1.101 "Friends, heedful bodhisattvas perfect cultivation of the four applications of mindfulness with little trouble. What is it to meditatively cultivate the four applications of mindfulness? (1) A person's body has no location; (2) feelings have no location; (3) the mind has no location, and (4) phenomena have no location. The lack of location or basis for all phenomena is called meditation on the four applications of mindfulness.

1.102 "With little trouble they perfect cultivation of the four correct exertions. What is it to cultivate the four exertions? (1) Though one analyzes all phenomena as being like space—[F.280.a] primordially unborn, unarisen, unemergent, and nonexistent—nevertheless, so as to prevent wrong and unvirtuous states of mind that have not yet arisen from arising in ordinary perception, one maintains an attitude that is fully attentive, with resolve, exertion, and perseverance.

1.103 "(2) Though one analyzes all phenomena as being without karmic results, nevertheless, so as to avoid all the unvirtuous qualities of other beings and other persons that have not yet appeared in one's ordinary perception, one maintains an attitude that is fully attentive, with resolve, exertion, and perseverance. And so as to rid oneself of all wrong and unvirtuous phenomena that have already arisen, one maintains an attitude that is fully attentive, with resolve, exertion, and perseverance.

1.104 "(3) Though one has conviction that all phenomena are empty, nevertheless, so as to give rise to virtuous phenomena that have not yet arisen, one maintains an attitude that is fully attentive, with resolve, exertion, and perseverance.

1.105 "(4) Though one believes that all phenomena are liberated, nevertheless, so as to ensure that those virtuous qualities that have already arisen will remain and not diminish, but grow, one maintains an attitude that is fully attentive, with resolve, exertion, and perseverance. And seeing that all

phenomena neither begin nor end, one realizes that in the sameness of all phenomena there is neither arising nor ceasing. This is cultivation of the exertions.

1.106 “They perfect cultivation of the four bases of magical power. What is it to meditatively cultivate the bases of magical power? One first develops mental and physical pliancy. With mental pliancy, one does not give up the resolve toward virtuous qualities, one strives to abandon desire, and one makes an effort to bring sentient beings to full ripening. Though on analysis all phenomena are without referents, in order to fully and completely awaken all the qualities of a buddha, one does not give up the mind of awakening, while recognizing that the mind is like an illusion. [F.280.b] Analyzing things in accordance with the Dharma as it has been heard, one does not settle on or cling to phenomena.

1.107 “They perfect cultivation of the five faculties, they do not rely on the six senses, and they relinquish even knowledge for the sake of bringing the faculties of sentient beings to full ripening.³⁰ (1) They achieve one-pointed concentration and live without putting faith in others. (2) They achieve everything without either accepting or rejecting. (3) They know without confusion the paths that lead to all states, without needing to recollect or think of them. (4) They observe all phenomena, and by maintaining equanimity toward them, enter meditative equipoise in the sameness of all phenomena. (5) They reach the light of undarkened gnosis, and completely sever elaborations and views. In this way they perfect meditation on the faculties.

1.108 “They perfect cultivation of the five powers: (1) With the power of faith, they are unassailable by all opponents. (2) With the power of effort, they are inaccessible to all māras. (3) With the power of mindfulness, they are not captivated by śrāvakas or pratyekabuddhas. (4) With the power of meditative absorption, they are not weighed down by impediments. (5) With the power of wisdom, they have no attachment to views. In this way they perfect cultivation of the five powers.

1.109 “They perfect cultivation of the seven branches of awakening. What is it to meditatively cultivate the branches of awakening? It is like this: (1) So as not to forget all virtuous phenomena, they cultivate the branch of awakening that perfects mindfulness. (2) So as to behave in accordance with dependent origination, they cultivate the branch of awakening that perfects discrimination. (3) So as to never turn back from the path to awakening, they cultivate the branch of awakening that perfects effort. (4) So as to experience the joy of unadulterated phenomena, they cultivate the branch of awakening that perfects joy. [F.281.a] (5) So as to quell mental and physical agitation, they cultivate the branch of awakening that perfects pliancy. (6) So as to

actualize emptiness, signlessness, and wishlessness, they cultivate the branch of awakening that perfects meditative absorption. And (7) so as to be without highs and lows, they cultivate the branch of awakening that perfects equanimity. This is what is called cultivating the branches of awakening.

1.110 “Friends, heedful bodhisattvas perfect cultivation of the noble eightfold path with little difficulty. What is it to cultivate the path? They cultivate (1) the right view, free from eternalism and nihilism; (2) right intention, free from notions of desire, ill will, and hostility; (3) right speech, which is neither harmful to oneself nor others; (4) right livelihood, free of pretense, flattery, hustling, and covetous evaluation; (5) right action, free of timidity of body and mind; (6) right effort, free of praising oneself and criticizing others; (7) right mindfulness, free of delusion and stupidity, and (8) right meditative absorption, free of all notions and concepts. This is what is called cultivating the noble eightfold path.

1.111 “This is why it is said that the awakening of buddha bhagavāns and all associated virtues will be achieved by those who are heedful in pursuing the thirty-seven factors for awakening. So, friends, this is how heedful bodhisattvas engage in the thirty-seven factors for awakening. By engaging in them, they pass beyond the mire of all karmic formations. Although they have crossed over, they look upon the world. But when they look, they do not see. They are not ignited. Completely at peace, they make no errors. What is it to be completely at peace? That which has not been achieved has not been done. That which has not been done has not been experienced. That which has not been experienced is without designation. And that which is without designation is completely at peace.” [F.281.b]

1.112 When he gave this teaching, twelve thousand gods perfected the dustless dharma eye without stain.

1.113 The god Śrībhadrā then asked Mañjuśrī Kumārabhūta, “Mañjuśrī, how do bodhisattvas cultivate the path?”

1.114 Mañjuśrī replied, “Divine being, bodhisattvas do not abandon saṃsāra, nor are they sullied by the shortcomings of saṃsāra. Though they do not fall into the unconditioned, they still experience the good qualities of the unconditioned. Though they cultivate the path of the six perfections, the perceptual scopes of śrāvakas and pratyekabuddhas still appear.

1.115 “Divine being, the bodhisattva path is perfected by emptiness, so although they are expert in views, they have no attachment to views. The path is perfected by signlessness, so although they are expert in signs, they have no attachment to signs. The path is perfected by wishlessness, so although they are expert in the three realms, they have no attachment to the three realms.

The path is perfected by birthlessness and nonarising, so although they are expert in arising and cessation, they have no attachment to arising and cessation.

1.116 “Why is this? Because bodhisattvas with certainty of mind engage the view that considers all beings and all phenomena as empty. In order to dispense with views that create latent propensities and perpetuate views, they teach the Dharma, while seeing all views as empty. In the same way, bodhisattvas with certainty of mind abandon conformity to the framework of arising and cessation with regard to all phenomena—such that they are signless, wishless, devoid of karmic formations, unborn, and unarisen—as well as the view of arising and cessation that creates the propensity for the notion of arising and cessation. In order to do so, they teach the Dharma even though they see arising and cessation as devoid of arising and cessation. This is called cultivating the path of bodhisattvas.

1.117 “Divine being, furthermore, on the path of bodhisattvas there are what are called *going* and *coming*. Why? [F.282.a] The *going* of bodhisattvas refers to how they reach out to the thoughts of sentient beings. The *coming* refers to their teaching the Dharma appropriately to each individual. The *going* of bodhisattvas refers to their giving rise to meditative equipoise. The *coming* refers to their being born among sentient beings of the desire realm. The *going* of bodhisattvas refers to their progress on the noble path. The *coming* refers to their bringing sentient beings who are not noble ones to full ripening. *Going* refers to their attainment of forbearance toward phenomena as unborn, and *coming* refers to making other sentient beings understand that acceptance. The *going* of bodhisattvas refers to their expertise in arising, and *coming* refers to arising as nonarising. The *going* of bodhisattvas refers to their passing into nirvāṇa, and *coming* refers to bringing sentient beings to full ripening in saṃsāra. *Going* refers to the discernment that there is neither going nor coming anywhere. The *coming* of bodhisattvas refers to making the Dharma understood. *Going* refers to meditation on the doors of liberation: emptiness, signlessness, and wishlessness. *Coming* refers to teaching the Dharma while abandoning the three conceptualizations. *Going* refers to making their commitments stable. *Coming* refers to ensuring commitments are grounded in experience. The *going* of bodhisattvas refers to proceeding toward the seat of awakening. The *coming* of bodhisattvas refers to acting with awakened conduct. Divine being, these are called the *goings* and *comings* on the path of bodhisattvas.”

1.118 When this teaching was given, five hundred bodhisattvas reached forbearance toward phenomena as unborn.

- 1.119 Then the god Śrībhadrā said to Mañjuśrī Kumārabhūta, “Mañjuśrī, I have heard of a world called Light of All Good Qualities. Mañjuśrī, in what direction is the world Light of All Good Qualities, and what is the name of the tathāgata who teaches the Dharma there?”
- 1.120 Mañjuśrī replied, [F.282.b] “Divine being, the world called Light of All Good Qualities is in the upward direction from this buddhafiield; it is many buddhafiields away, as many as the grains of sand along the banks of twelve Ganges Rivers. There, the tathāgata, arhat, completely perfect buddha known as Samantabhadra teaches the Dharma.”
- 1.121 The god Śrībhadrā said, “Mañjuśrī, let me see that world called Light of All Good Qualities and the tathāgata, arhat, completely perfect Buddha Samantabhadra!” whereupon Mañjuśrī Kumārabhūta entered the meditative absorption known as *stainless light*. As soon as Mañjuśrī Kumārabhūta was absorbed in that meditation, light, as befits that absorption, shone from his body, and that light illuminated buddhafiields as numerous as the grains of sand along the banks of twelve Ganges Rivers. That great light even reached the world Light of All Good Qualities.
- 1.122 The bodhisattvas born in that buddhafiield of the bhagavān tathāgata Samantabhadra saw that light and were amazed. Joining their hands in supplication, they inquired of the bhagavān, “Bhagavān, whence comes pure light such as this?”
- 1.123 The bhagavān replied, “O heirs of the lineage, it comes from below, from many buddhafiields away, as many as the grains of sand along the banks of twelve Ganges Rivers. That world is called Sahā, and there lives a tathāgata, arhat, completely perfect buddha called Śākyamuni. There he abides, receives offerings,³¹ and teaches the Dharma. There, the irreversible bodhisattva known as Mañjuśrī Kumārabhūta is settled in the meditative absorption known as *stainless light*. The vast light emitted from his body has spread over the infinite and countless buddhafiields of the ten directions. That vast light even illuminates this world.”
- 1.124 “Bhagavān,” they said, “let us see this Sahā world, [F.283.a] and the bhagavān tathāgata Śākyamuni, and Mañjuśrī Kumārabhūta!” So the bhagavān tathāgata Samantabhadra sent out a thousand rays of light from the thousand spokes of the wheel on the sole of one of his feet.³² Those great rays crossed buddhafiields as numerous as the grains of sand along the banks of twelve Ganges Rivers and illuminated the Sahā world, and the bodhisattvas saw the Sahā world, and the bhagavān, tathāgata, arhat, truly perfect Buddha Śākyamuni, and Mañjuśrī Kumārabhūta, and the entire assembly of bodhisattvas. The bodhisattvas there likewise saw the world Light of All Good Qualities, along with the bhagavān, tathāgata, arhat, truly perfect Buddha Samantabhadra, and all the bodhisattvas there.

- 1.125 Then the bhagavān tathāgata Samantabhadra asked the bodhisattvas, “Heirs of the lineage, if another great Dharma discourse such as this were to take place there, who among you would like to go to the Sahā world?”
- 1.126 The bodhisattva called Holding the Lamp of Gnosis, who was seated among those gathered there, said to the bhagavān, “Bhagavān, I would like to go to the Sahā world.”
- 1.127 The bhagavān replied, “Heir of the lineage, go there when you know the time is opportune.”
- 1.128 Then the bodhisattva great being Holding the Lamp of Gnosis, surrounded and accompanied by a hundred million bodhisattvas, bowed his head to the bhagavān’s feet, circumambulated the bhagavān seven times, and disappeared from that buddhafiield. In an instant, as long as it takes for an able-bodied person to stretch out and then draw back their arm, [F.283.b] he arrived in a hall with an upper chamber situated in the space above and in front of Mañjuśrī Kumārabhūta, there in the Heaven of Joy of the Sahā world. His servants and entourage also arrived in that well-built hall with an upper chamber. Each of them rose from their seats, joined their hands, and prostrated to Mañjuśrī Kumārabhūta, saying these words: “Mañjuśrī, we have been sent here by the bhagavān, tathāgata, arhat, truly perfect Buddha Samantabhadra to see you, to pay our homage and respect, and to listen to your Dharma. The light you emanated has reached even our world.”
- 1.129 The gods of the desire and form realms were amazed to see these bodhisattvas, and spoke these words of praise: “Lo! How quickly has this light reached that world! How quickly have these bodhisattvas arrived in this Sahā world! The magical power of these holy beings’ higher perceptions and the transformative power of their meditative absorption is just inconceivable!”
- 1.130 Then Mañjuśrī Kumārabhūta taught the Dharma to that great assembly of gods gathered there, such that seventy-two hundred billion gods, with sincere resolution, gave rise to the mind set on unsurpassed and perfect awakening. Once he had done everything he could possibly do to help the gods in the Heaven of Joy, Mañjuśrī Kumārabhūta—along with those hundred million bodhisattvas, and together with Śakra, Brahmā, and the world-protecting gods—then disappeared from the Heaven of Joy. [F.284.a]
- 1.131 In an instant, as long as it takes for a flicker of thought, they arrived back in the presence of the Bhagavān. They bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān seven times, and with the Bhagavān’s consent, they took their seats to one side. Then the hundred million bodhisattvas who had arrived with the bodhisattva called Holding the Lamp of Gnosis bowed their heads to the Bhagavān’s feet, circumambulated him seven times, and, joining their palms before the Bhagavān, said, “The

bhagavān tathāgata Samantabhadra sends the Bhagavān his greetings. He inquires after the Bhagavān's health, whether he has any minor ailments, discomforts, or disturbances, and if he remains strong and well."

1.132 The Bhagavān then delighted those bodhisattvas and the entire assembly there with a Dharma discourse, making them understand, inspiring them, and bringing them great joy. Having delighted them and made them understand, having inspired them and brought them joy, the Bhagavān said to the entire assembly, "Friends, behold the mighty higher perceptions and the transformative power of these holy beings—of Mañjuśrī Kumārabhūta, and of Holding the Lamp of Gnosis—how they gather sentient beings and bring them to full ripening, and their methods, reasonings,³³ gnosis, discriminating wisdom, and eloquence! Friends, for countless eons these bodhisattvas stay close to sentient beings performing a buddha's deeds. Any sentient being that beholds these holy beings through the six senses will never again abide in the land of māras." [F.284.b]

1.133 Thus did he speak. Thereupon, those bodhisattvas who had come to the Sahā world with the bodhisattva Holding the Lamp of Gnosis, having heard the Dharma from the Bhagavān Śākyamuni, gained forbearance toward phenomena as unborn. Then those hundred million bodhisattvas who had arrived with the bodhisattva Holding the Lamp of Gnosis bowed their heads to the feet of the Bhagavān and circumambulated him seven times. When they did this, this world of the great trichiliocosm shook and trembled. They then disappeared from before the Bhagavān, and in the merest instant returned to their world.

1.134 The Bhagavān then instructed Venerable Ānanda, "Ānanda, memorize this Dharma discourse! Keep it safe, recite it, and study it. Teach it widely to others."

1.135 Ānanda replied, "Bhagavān, when I memorize this Dharma discourse, what should I call it?"

1.136 The Bhagavān told him, "Ānanda, remember this Dharma discourse as *Mañjuśrī's Chapter* and *The Teaching on the Inconceivable Scope of a Buddha*."

1.137 When the Bhagavān said this, the god Śrībhadrā, Venerable Ānanda, the entire assembly, and the whole world with its gods, humans, asuras, and gandharvas rejoiced, praising what the Bhagavān had said.

1.138 *This concludes "The Teaching on the Inconceivable Scope of a Buddha," the thirty-fifth part of The Noble Dharma Discourse, the Great Heap of Jewels, in one hundred thousand parts.*

c.

Colophon

c.1 Translated and edited by the Indian preceptors Jinamitra, Dānaśīla, and Munivarman, and the great editor-translator Bandé Yeshé Dé, and corrected and finalized according to the revised terminology.

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

H Lhasa Kangyur

J Lithang Kangyur

K Kangxi Kangyur

N Narthang Kangyur

S Stok Palace Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 The 84000 Knowledge Base article on the Heap of Jewels (Skt. *Ratnakūṭa*) collection may be accessed [here](https://read.84000.co/knowledgebase/heap-jewels.html) (<https://read.84000.co/knowledgebase/heap-jewels.html>).
- n.2 It is possible that this discontinuity indicates an amalgamation of two originally independent works featuring Mañjuśrī, but it is impossible to know for sure.
- n.3 A text by the same name is cited in Daśabalaśrīmitra's (ca. 1100–70 CE) *An Analysis of the Conditioned and the Unconditioned (Saṃskṛtāsaṃskṛtaviniścaya)*, but the passage cited there, though it relates to a discourse involving Mañjuśrī and a figure addressed as "divine being" (*devaputra*), is not found in the version of *The Teaching on the Inconceivable Scope of a Buddha* in the Tibetan Kangyur. Daśabalaśrīmitra's text (Toh 3897, folio 281.a) cites from it as saying, "What are the four noble truths? Divine being, whoever sees all composite phenomena as intrinsically unborn completely understands suffering. Whoever sees that all phenomena are ultimately undestroyed abandons the source of suffering. Whoever sees that all phenomena are completely beyond suffering realizes the cessation of suffering. Whoever sees that all phenomena are completely empty cultivates the path to liberation. This is because all phenomena are without an intrinsic nature. Their intrinsic nature is only the emptiness of the aspects of the four noble truths." However, this passage is not found in the Kangyur version of *The Teaching on the Inconceivable Scope of a Buddha*. A passage at folio 273.a-b relates to the similar theme of the four noble truths, but it does not match.
- n.4 While Jinamitra, Dānaśīla, and Yeshé Dé are all credited with translating and editing numerous texts in the Heap of Jewels collection, only one other text in the collection also involved Munivarman, namely *The Questions of Rāṣṭrapāla (1)* (Toh 62 (<https://read.84000.co/translation/toh62.html>)).

- n.5 Denkarma, folio 296.a–b; Herrman-Pfandt 2008, p. 34.
- n.6 A partial English translation of Bodhiruci’s Chinese version has been published as “The Demonstration of the Inconceivable State of Buddhahood” in Chang, Garma et al. 1983, pp. 27–36.
- n.7 These are the three doors to liberation: emptiness, signlessness, and wishlessness.
- n.8 A similar passage is found in the *Udānavarga* compiled by Dharmatrāta (Toh 4099, folio 25.b). This text is the Sanskrit equivalent of the famed Pali *Dhammapada*, though there are considerable differences between the two.
- n.9 Following the Degé reading, *don du gnyer*. In the Narthang, Beijing, Lhasa, and Stok Palace editions, the verb is negated: *don du ma gnyer*, *don du mi gnyer* (“do not strive”).
- n.10 The plantain tree is a common metaphor in Buddhist literature. Because the plantain tree has a hollow trunk and bears fruit once before dying, it is often a metaphor for insubstantiality.
- n.11 The Tibetan text appears to be corrupt here. D, S read *phung po lnga ni rkyen la rag lus pa’o// gang dag rkyen la rag lus pa de dag rag lus pa med pa’o// gang dag rag lus pa med pa de dag bdag po med pa’o*. We have chosen to omit *rag lus pa med pa’o// gang dag rag lus pa med pa de dag* from the translation.
- n.12 Tib. *nam mkha la lag pa dang mtshungs*. A hand moving in space is encountered in the canonical literature as a simile for the unobstructed. See, for example, *Upholding the Roots of Virtue* (Toh 101, [1.33](#)).
- n.13 Tib. *chos kyi dbyings kyang dbyings med pa ste/ gang dbyings med pa de mig gi khams med do*. Another way to render this, to reflect the multivalence of the underlying Sanskrit, would be, “But in the *dharmadhātu* there is no *dhātu*. To be without *dhātu* is to be without the *dhātu* of the eye...” etc. The text then goes on to enumerate the many *dhātus* or “constituents” of experience. So in our translation, reflecting the Tibetan, “expanse,” “constituents,” and “elements” all correspond to the same underlying Sanskrit term, *dhātu*. This multivalent term, analogous in some ways to the uses of the term *dharma*, was translated into Tibetan as *dbyings* (“expanse” or “space”) in the specific context of the term *dharmadhātu*, while in every other context it was translated into Tibetan as *khams* (“realm,” “constituent,” or “element”).
- n.14 While the Degé and Stok Palace editions have *rjes su rtogs pa med pa’i tshul*, the Lhasa and Narthang editions have *rjes su rtogs pa’i tshul* “by means of

discrimination.” We have opted for the former.

n.15 The idea that Maitreya will have three gatherings of śrāvaka disciples is found in *The Prophecy of Maitreya* (*'phags pa byams pa lung bstan pa*), a rare text only found in the Peking, Narthang, and Lhasa xylograph editions, and the Hemis I and Phukdrak manuscript Kangyurs. Its colophon says it was translated into Tibetan with the help of the Kashmiri pandit Jinamitra, but it is atypical of other sūtras in its style and verse. *The Prophecy of Maitreya* describes the three groups as having different attainments. The first group “cuts cyclic existence,” the second is “free of the bonds of the afflictions,” and the third has “the freedom of peace” (*'phags pa byams pa lung bstan pa*, 494.b). Three groups of śrāvaka disciples are also predicted to be future buddhas in *The Account of the Previous Lives of the Buddha* (*skyes pa rabs kyi gleng gzhi*, Toh 32, folios 203.b, 210.a, and 210.b).

n.16 Following S, N, H: *dpral. D: 'phral.*

n.17 *sthitvā?*

n.18 *aglam (=agram)?*

n.19 *ābhu me bhū bhū me?*

n.20 *miśle (=miśre)?*

n.21 *paśya me?*

n.22 *suṣṭhu?*

n.23 *anavanatam sthitvā?*

n.24 *apagata? udgata? uparigata?*

n.25 A tentative translation of this dhāraṇī may be the following: “O Stainless One! O You Without Stain! Staying at the front (*agalam=agaram=agram?*), you conquer the enemy that has never been conquered. O victorious one! You focus on what is true. O Peaceful One! Be close to me, be, be for me! O Steadfast One! *akhe makhe khakhe!* O Manifold One (*miśle=miśre=miśre!*) O Immovable One! *phulate phula phule!* Watch over me! Support me assiduously! Remaining without bowing down, you have accomplished your purpose. O Vairocana, accomplished in fortitude. You are the teacher of the sacred Dharma and the upholder of this sūtra. You are like the sun that has emerged from behind the clouds (*abhra*), *svāhā!*”

n.26 This ends the traditional list of the five higher perceptions.

- n.27 These first four enumerate the four noble truths.
- n.28 Tib. *tshigs su bcad pa med pa'i 'jigs pa*, literally “fear of there being no verses,” here interpreted as eulogies.
- n.29 Following S: *shes rab kyi snang ba* rather than D: *shes rab kyis snang ba*.
- n.30 This translation is tentative. Tib. *dbang po drug la rten par mi byed cing sems can thams cad kyi dbang po yongs su smin par bya ba'i phyir shes pa yang gtong la*.
- n.31 Following Y, N: *bzhes so*. D, S: *gzhes so*.
- n.32 Wheels on the soles of the feet is one of the thirty-two marks of a great being.
- n.33 Following D, S, and others: *rigs pa*. N, H: *rig pa* (“awareness”).

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 Abode of Māras

bdud kyi ris

བདུད་ཀྱི་རི་ས།

mārakāyika^{AD}

The realm of gods in Māra's paradise, which is sometimes identified with the Heaven of Making Use of Others' Emanations, the highest paradise of the desire realm.

g.2 absence of formation

mngon par 'du bya ba med pa

མངོན་པར་འདུ་བ་མེད་པ།

anabhisaṃskāra ^{AD}

g.3 absorption

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

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

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drajon 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.4 aggregates

phung po

ཕུང་པོ།

skandha ^{AD}

The basic components of the self, usually listed as a set of five, namely, form, feeling, perception, formation, and consciousness.

g.5 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.6 assembly space

'khor gyi khyams

འཁོར་གྱི་ཁྱམས།

maṇḍalamāḍa ^{AD}

A term used for any space in which large gatherings may witness a spectacle. Could be a hall or pavilion, a courtyard, or an open air enclosure.

g.7 asura

lha ma yin

ལྷ་མ་ཡིན།

asura ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.8 attachment

'dod chags

འདོད་ཆགས།

māga ^{AD}

Attachment, desire, or attraction is the first of the three poisons that are the root of all suffering.

g.9 Bandé Yeshé Dé

ye shes sdes

ཡེ་ཤེས་སྡེ་ས།

—

Definition from the 84000 Glossary of Terms:

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

g.10 Brahmā

tshangs pa

ཚངས་པ།

brahmā^{AD}

Definition from the 84000 Glossary of Terms:

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

g.11 Brahmā Heavens

tshangs ris

ཚངས་རིས།

—

The Brahmā Heavens are counted as the first, or lowest, of the heavens of the form realm.

g.12 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.13 buddhafiield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra ^{AD}

A buddhafiield refers the field of activity, or particular world system, in which a specific buddha resides, in which beings may follow the path to awakening. There are innumerable such fields in Mahāyāna Buddhist cosmology. Also understood as the pure realm manifested by that specific buddha.

g.14 completely perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha ^{AD}

One who has achieved perfect and complete awakening or buddhahood. Used of those who achieve buddhahood through the Great Vehicle, in contrast to the levels of realization achieved by śrāvakas or pratyekabuddhas.

g.15 conditioned

'dus byas · 'dus bgyis · mngon par 'du byas pa

འདུས་བྱས། · འདུས་བཀྱིས། · མངོན་པར་འདུ་བྱས་པ།

saṃskṛta ^{AD}

Refers to all phenomena produced by causes and conditions.

g.16 constituent

khams

ཁམས།

dhātu ^{AD}

In a manner similar to the term *dharma* (Tib. *chos*), the Sanskrit term *dhātu* has a wide semantic range. In Buddhist usage it refers to all the parts, elements, and aspects of experience that together constitute the experience of *samsāra*. These include all the elements and realms. In most uses *dhātu* was translated into Tibetan with the word *kham*s, but in the compound *dharmadhātu*, which denotes the ultimate nature of all phenomena, it was uniquely translated into Tibetan with *dbyings*, which means “space.”

g.17 cultivation

bsgom pa

བསྐྱོན་པ།

bhāvanā ^{AD} . *bhāvana* ^{AD}

Acquainting or familiarizing the mind through meditation with a virtuous quality or teaching.

g.18 Dānaśīla

dA na shI la

དྲན་ལྷི་ལ།

—

An Indian preceptor and one of the translators of this sūtra.

g.19 delusion

gti mug

གཉི་མུག།

moha ^{AD}

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

g.20 dependent origination

rten cing 'brel ba

རྟེན་ཅིང་འབྲེལ་བ།

pratītyasamutpāda ^{AD}

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events only occur in dependence on the aggregation of causes and conditions. In general, the processes of cyclic existence, through which the external world and the beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing with ignorance and ending with birth, aging, and death. Only through deliberate reversal of these twelve links can one succeed in bringing the whole cycle to an end.

g.21 desire realm

'dod pa'i srid pa · *'dod pa'i kham*s

འདོད་པའི་སྲིད་པ། · འདོད་པའི་ཁམས།

kāmabhava ^{AD} · *kāmadhātu* ^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.22 dharma eye

chos kyi mig

ཚོས་ཀྱི་མིག

—

One of the “five eyes,” representing superior insights of the buddhas and bodhisattvas. The five eyes consist of five different faculties of vision: the physical eye (*māṃśacakṣus*), the divine eye (*divyacakṣus*), the wisdom eye (*prajñācakṣus*), the dharma eye (*dharmacakṣus*), and the buddha eye (*buddhacakṣus*).

g.23 dharmadhātu

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu ^{AD}

See “expanse of reality.”

g.24 effort

brtson 'grus

བརྩོན་འགྲུས།

vīrya ^{AD}

The fourth of the six perfections.

g.25 elder

gnas brtan

གནས་བརྟན།

sthavira ^{AD}

A monk of seniority within the assembly of the śrāvakas.

g.26 element

kham

ཁམས།

dhātu ^{AD}

See “constituent.”

g.27 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā ^{AD}

First of the three gateways to liberation.

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled

through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.28 equanimity

btang snyoms

བྟངས་སྣོད་མཁམ།

upekṣā ^{AD}

The antidote to attachment and aversion; a mental state free from bias toward sentient beings and experiences. Here, one the seven branches of awakening. Also counted among the four immeasurables.

g.29 eternalism

rtaḡ par lta ba

རྟག་པར་ལྟ་བུ།

śāśvatadr̥ṣṭi ^{AD}

The wrong view or belief that the self exists in (or as one or all of) the psycho-physical aggregates (Skt. *skandha*), or independent from them, and that it lives on unchanged and eternally after death; often mentioned together with the wrong view of nihilism (*ucchedadr̥ṣṭi*).

g.30 excessive pride

lhag pa'i nga rgyal

ལྷག་པའི་ང་རྒྱལ།

adhimāna ^{AD}

One of six or seven types of pride, it is the pride of overestimating one's own accomplishments.

g.31 expanse of reality

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu ^{AD}

The *dharmadhātu* refers to the ultimate nature of all phenomena, as emptiness. It is sometimes translated as the "realm of phenomena." In this term, the multivalent Sanskrit term *dhātu* was translated into Tibetan with *dbyings*, meaning "space" or "expanse," denoting the entirety of phenomena.

g.32 extent of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.33 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya ^{AD}

The five faculties are (1) faith (Skt. *śraddhā*, Tib. *dad pa*), (2) diligence (*vīrya*, *brtson 'grus*), (3) mindfulness (*smṛti*, *dran pa*), (4) meditative stability (*samādhi*, *ting nge 'dzin*), and (5) wisdom (*prajñā*, *shes rab*). They are the same as the five powers but at a prior stage of development. The five faculties are included among the thirty-seven factors for awakening.

g.34 five powers

stobs lnga

སྟོབས་ལྔ།

—

The five powers are (1) faith (Skt. *śraddhā*, Tib. *dad pa*), (2) diligence (*vīrya*, *brtson 'grus*), (3) mindfulness (*smṛti*, *dran pa*), (4) meditative absorption (*samādhi*, *ting nge 'dzin*), and (5) wisdom (*prajñā*, *shes rab*). They are same as the five faculties but stronger and more developed. They are included among the thirty-seven factors for awakening.

g.35 forbearance toward phenomena as unborn

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.36 form realm

gzugs kyi srid pa

གཟུགས་ཀྱི་སྲིད་པ།

rūpabhava^{AD}

g.37 formation

'du byed · mngon par 'du byed pa

འདུ་བྱེད། · མངོན་པར་འདུ་བྱེད་པ།

saṃskāra^{AD}

As the fourth of the five aggregates, this refers to formative factors, such as mental activity and volition, which are concomitant with the production of karmic seeds that cause and condition future saṃsāric existence.

g.38 formless realm

gzugs med pa'i srid pa

གཟུགས་མེད་པའི་སྲིད་པ།

arūpabhava^{AD}

g.39 four applications of mindfulness

dran pa nye bar gzhag pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna^{AD}

The four applications of mindfulness are (1) the application of mindfulness that observes the physical body; (2) the application of mindfulness that observes feelings; (3) the application of mindfulness that observes the mind; and (4) the application of mindfulness that observes phenomena. They are included among the thirty-seven factors for awakening.

g.40 four bases of magical power

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།

caturṛddhipāda^{AD}

The four bases (lit. “legs”) of magical transformation achieved through *samādhi*, are intention (Skt. *chandas*, Tib. *'dun pa*), diligence (*vīrya*, *brtson 'grus*), attention (*citta*, *sems*), and discernment (*mīmāṃsā*, *dpyad pa*). They are included among the thirty-seven factors for awakening.

g.41 four correct exertions

yang dag pa'i spong ba bzhi

ཡང་དག་པའི་སྤོང་བ་བཞི།

catuḥprahāṇa^{AD} · *catuḥpradhāna*^{AD}

The four correct exertions are (1) preventing negative states of mind from arising, (2) removing those that have already arisen, (3) giving rise to positive states that have not yet arisen, and (4) maintaining those that have already arisen. They are included among the thirty-seven factors for awakening.

g.42 four noble truths

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.43 gandharva

dri za

དྷི་ཟ།

gandharva^{AD}

Definition from the 84000 Glossary of Terms:

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

g.44 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa^{AD}

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.45 giving

sbyin pa

སྤྱིན་པ།

dāna ^{AD}

g.46 gnosis

ye shes

ཡེ་ཤེས།

jñāna ^{AD}

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

g.47 great compassion

snying rje chen po

སྤྱིང་རྗེ་ཆེན་པོ།

mahākaruṇa ^{AD} · *mahākaruṇā* ^{AD}

Great compassion, or universal compassion, is a bodhisattva’s concern for all living beings, without discrimination or bias, to be free of suffering and to attain the supreme happiness.

g.48 great trichiliocosm

*stong gsum gyi stong chen po’i ’jig rten gyi kham*s

སྤྱོད་གསུམ་གྱི་སྤྱོད་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.49 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna ^{AD}

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.50 hall with an upper chamber

khang pa brtsegs pa

ཁང་པ་བརྩེགས་པ།

kūṭāgāra ^{AD}

A distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire. It contains at least one additional upper room within the structure. The term kūṭāgāra literally means "upper chamber" and is short for kūṭāgāraśālā ("hall with an upper chamber").

g.51 hatred

zhe sdang

ཞེ་སྣང།

dveṣa ^{AD}

Hatred or aversion is the second of the three poisons that are the root of all suffering.

g.52 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

yāma ^{AD}

Third god realm of desire, meaning "Strifeless."

g.53 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati ^{AD}

A class of gods in the fifth of the six heavens in the desire realm.

g.54 Heaven of Joy

dga' ldan

དགའ་ལྗན།

tuṣita ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.55 Heaven of Making Use of Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin ^{AD}

A class of gods who inhabit the highest of the six heavens of the desire realm. The inhabitants enjoy objects created by others, then dispose of them themselves.

g.56 Heaven of the Four Great Kings

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞི་འི་རིས།

cāturmahārājakāyika ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.57 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་ག་སུམ།

trāyastriṃśa ^{AD}

The heaven of the desire realm just above the heaven of the Four Great Kings atop Sumeru.

g.58 heedfulness

bag yod pa · bag yod

བག་ཡོད་པ། · བག་ཡོད།

apramāda ^{AD}

A conscious awareness of the nature of phenomena, even when engaged in the most seemingly insignificant aspects of practical life. This awareness is a consequence of the highest realization of the ultimate nature of reality.

g.59 higher perceptions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā ^{AD}

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

g.60 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha ^{AD}

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 buddhafiield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.61 hindrance

sgrib pa

སྒྲིབ་པ།

āvaraṇa ^{AD}

Definition from the 84000 Glossary of Terms:

The obscurations to liberation and omniscience. They are generally categorized as two types: affective obscurations (*kleśāvaraṇa*), the arising of afflictive emotions; and cognitive obscurations (*jñeyāvaraṇa*), those caused by misapprehension and incorrect understanding about the nature of reality.

The term is used also as a reference to a set five hindrances on the path: longing for sense pleasures (Skt. *kāmacchanda*), malice (Skt. *vyāpāda*), sloth and torpor (Skt. *styānamiddha*), excitement and remorse (Skt. *auddhatyakaukrtya*), and doubt (Skt. *vicikitsā*).

g.62 Holding the Lamp of Gnosis

ye shes sgron ma 'dzin

ཡེ་ཤེས་སྒྲོན་མ་འཛིན།

—

A bodhisattva in the buddhafiield of Samantabhadra called Light of All Good Qualities.

g.63 inspired eloquence

spobs pa

སྤྲོས་པ།

pratibhāna ^{AD}

The ability to speak readily, fluently and with inspiration and confidence about the Dharma. Connected with the Sanskrit term *pratibhā*, which can have the sense of coming into view, appearing to the mind, becoming clear, and thus the sense of brilliance and clarity of thought expressed in speech. The Tibetan word literally means “confidence” or “courage.”

g.64 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་རི་གླིང་།

jambudvīpa^{AD}

Definition from the 84000 Glossary of Terms:

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

g.65 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

—

Definition from the 84000 Glossary of Terms:

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvīyutpatti* Sanskrit–Tibetan dictionary.

g.66 Kāśyapa

'od srung

འོད་སྲུང་།

kāśyapa^{AD}

One of the buddhas who preceded Śākyamuni in this Fortunate Eon.

g.67 **kiṃnara**

mi 'am ci

མི་འམ་ཅི།

kiṃnara ^{AD}

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.68 **Light of All Good Qualities**

yon tan thams cad kyi 'od

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་འོད།

—

The buddhfield of the Tathāgata Samantabhadra.

g.69 **magical power**

cho 'phrul

ཚོ་འཕྲུལ།

—

g.70 **mahoraga**

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga ^{AD}

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.71 **Maitreya**

byam pa

བྱམ་པ།

maitreya^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.72 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrīkumārabhūta^{AD}

Definition from the 84000 Glossary of Terms:

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

g.73 Māra Pāpīyān

bdud sdig can

བདུད་སྡིག་ཅན།

māraḥ pāpīyān^{AD}

“Wicked Māra.” The Sanskrit *pāpīyān* and the Tibetan *sdig can* (literally meaning “wicked” or “sinful”) is both the epithet of the great demon Māra, the embodiment of evil and obstruction who repeatedly tries to thwart the Buddha and his teachings, and an epithet used for all his kind, the “wicked

māras.” They are portrayed as the primary adversaries and tempters of people who vow to take up the religious life, and are held responsible for perpetuating the illusions that keep beings bound to the world and worldly attachments. In some sources Māra and his kind are said to primarily reside in the Heaven of Making Use of Others’ Emanations.

g.74 meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna^{AD}

The fifth of the six perfections.

g.75 meditative equipoise

snyoms par ’jug pa

སྟོབས་པར་འཇུག་པ།

samāpatti^{AD}

Definition from the 84000 Glossary of Terms:

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

g.76 mind of awakening

byang chub kyi sems

བྱང་ལྔའ་ཀྱི་སེམས།

bodhicitta^{AD}

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings the mind of awakening (*bodhicitta*) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.77 mindfulness

dran pa

བརྟན་པ།

smṛti^{AD}

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath. Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.78 miraculous manifestation

rdzu 'phrul

རུ་འཕྲུལ།

—

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

g.79 moral discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla^{AD}

Definition from the 84000 Glossary of Terms:

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

g.80 Mount Sumeru

ri rab

རི་རབ།

sumeru^{AD}

Definition from the 84000 Glossary of Terms:

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

g.81 Munivarman

mu ni bar ma

མུ་ནི་བར་མ།

—

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries and one of the translators of this sūtra.

g.82 nāga

klu

ལྷ།

nāga^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.83 nihilism

chad par lta ba

ཚད་པར་ལྷ་བ།

ucchedadr̥ṣṭi ^{AD}

Definition from the 84000 Glossary of Terms:

The extreme philosophical view that rejects rebirth and the law of karma by considering that causes (and thus actions) do not have effects and that the self, being the same as one or all of the aggregates (*skandhas*), ends at death. Commonly translated as “nihilism” or, more literally, as “view of annihilation.” It is often mentioned along with its opposite view, the extreme of eternalism or permanence.

g.84 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa ^{AD}

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhīśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhīśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The

buddhas attain what is called nonabiding nirvāṇa (*apraṭiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.85 noble eightfold path

'phags pa'i lam yan lag brgyad pa

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད་པ།

āryāṣṭāṅgamārga ^{AD}

Right view, intention, speech, actions, livelihood, effort, mindfulness, and concentration. The eightfold path is a core teaching in the Śrāvakayāna. In the Mahāyāna it is included among the thirty-seven factors for awakening.

g.86 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.87 patience

bzod pa

བཟོད་པ།

kṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.88 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.89 Pratyekabuddha Vehicle

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

pratyekabuddhayāna ^{AD}

The vehicle comprising the teaching of the pratyekabuddhas, literally “solitary enlightened ones” or “buddhas on their own.” The pratyekabuddhas are typically defined as those who have attained liberation but do not teach the path to liberation to others. Pratyekabuddhas are said to appear in universes and times in which there is no fully enlightened buddha who has rediscovered the path and taught it to others.

g.90 Prince Jeta’s Grove, Anāthapiṇḍada’s park

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

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མཐོན་མེད་ཟས་སྦྱོན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadasyārāmaḥ ^{AD}

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 *Samghabhedavastu* 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.91 realm

khams

ཁམས།

dhātu ^{AD}

See “constituent.”

g.92 ripening

nam par smin pa

ནམ་པར་སྐྱིན་པ།

vipāka ^{AD}

The result of a prior action and the manifestation of its effects, according to the law of karma.

g.93 root virtue

dge ba'i rtsa ba

དགེ་བའི་རྩ་བ།

—

Definition from the 84000 Glossary of Terms:

According to most lists (specifically those of the Pāli and some Abhidharma traditions), the (three) roots of virtue or the roots of the good or wholesome states (of mind) are what makes a mental state good or bad; they are

identified as the opposites of the three mental “poisons” of greed, hatred, and delusion. Actions based on the roots of virtue will eventually lead to future happiness. The *Dharmasaṃgraha*, however, lists the three roots of virtue as (1) the mind of enlightenment, (2) purity of thought, and (3) freedom from egotism (Skt. *trīṇi kuśalamūlāni | bodhicittotpādaḥ, āśayaviśuddhiḥ, ahaṅkāramamakāraparityāgaśceti |*).

g.94 Sahā

mi mjed

མི་མཛེད།

sahā^{AD}

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhfield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhfield contaminated with the five degenerations (*pañcakaṣāya, snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.95 Śakra

brgya byin

བརྒྱལ་བྱིན།

śakra^{AD}

Definition from the 84000 Glossary of Terms:

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

g.96 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra ^{AD}

Lit. “All-Good.” Here the name of a tathāgata in the far-distant buddhafiield called Light of All Good Qualities.

g.97 sameness

mnyam pa nyid

མཉམ་པ་ཉིད།

—

Refers here to the awakened realization of the sameness or equality of all phenomena, since all phenomena share the ultimate nature in emptiness.

g.98 saṃsāra

'khor

འཁོར།

saṃsāra ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.99 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha ^{AD}

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.100 scope of a buddha

sangs rgyas kyi yul

སངས་རྒྱས་ཀྱི་ཡུལ།

buddhaviṣaya^{AD}

The term *buddhaviṣaya* refers to the perceptual range of the awakened state. A buddha is beyond ordinary, dualistic perception and recognizes the sameness of all phenomena as emptiness. Therefore the perceptual range of buddha is boundless, and defies any description, categorization, or quantification. The term *buddhaviṣaya* is often closely related to the alternative term *buddhagocara* (Tib. *sangs rgyas kyi spyod yul*). The term may also be used to refer to buddhafiels. The term has been translated elsewhere as the “domain of a buddha” and the “sphere of a buddha.”

g.101 sense fields

skye mched

སྐྱེ་མཚན།

āyatana^{AD}

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.102 seven branches of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga^{AD}

The seven branches of awakening are mindfulness or recollection (Skt. *smṛti*, Tib. *dran pa*); wisdom (*prajñā*, *shes rab*); diligence or perseverance (*vīrya*, *brtson 'grus*); joy (*prīti*, *dga' ba*); pliability (*praśrabdhi*, *shin sbyangs*); meditative absorption (*samādhi*, *ting nge 'dzin*); and equanimity (*upekṣā*, *btang snyoms*). They are included among the thirty-seven factors for awakening.

g.103 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

nirnimitta^{AD} . *animitta*^{AD}

Second of the three gateways to liberation.

g.104 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག།

ṣaṭpāramitā^{AD}

The six practices or qualities that a follower of the Great Vehicle perfects in order to transcend cyclic existence and reach the full awakening of a buddha. They are generosity (Skt. *dāna*, Tib. *sbyin pa*), moral discipline (*śīla*, *tshul khrims*), forbearance (*kṣānti*, *bzod pa*), perseverance (*vīrya*, *brtson 'grus*), meditative concentration (*dhyāna*, *bsam gtan*), and wisdom (*prajñā*, *shes rab*).

g.105 six senses

dbang po drug

དབང་ཕོ་དྲུག།

ṣaḍindriya^{AD}

The six sense faculties of the eye, ear, nose, tongue, body, and mind.

g.106 skillful means

thabs

ཐབས།

upāya^{AD}

Definition from the 84000 Glossary of Terms:

The concept of skillful or expedient means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types

of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming.*)

g.107 śramaṇa

dge sbyong

དགེ་སྦྱོང་།

śramaṇa^{AD}

Definition from the 84000 Glossary of Terms:

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

g.108 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka^{AD}

Definition from the 84000 Glossary of Terms:

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

time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.109 Śrāvaka Vehicle

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་སྒྲེག་པ།

śrāvakayāna ^{AD}

The vehicle comprising the teaching of the śrāvakas, those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-liberation. The śrāvakas are typically defined as “those who hear the teaching from the Buddha and make it heard by others.”

g.110 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī ^{AD}

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.111 Śrībhadrā

dpal bzangs

དཔལ་བཟངས།

śrībhadrā ^{AO}

A god in the Heaven of Joy.

g.112 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti ^{AD}

A prominent disciple of the Buddha Śākyamuni, famed for his profound understanding of emptiness.

g.113 **thirty-seven factors for awakening**

byang chub kyi phyogs kyi chos sum cu rtsa bdun po

བྱང་ལྡན་གྱི་ཕྱོགས་གྱི་ཚོས་སྲུང་བྱ་བ་བདུན་པོ།

saptatrimśadbodhipakṣadharmā ^{AD}

Thirty-seven practices through which a practitioner achieves awakening, namely the four applications of mindfulness, the four correct exertions, the four bases of magical power, the five faculties, the five powers, the noble eightfold path, and the seven branches of awakening.

g.114 **three doors of liberation**

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྐོ་གསུམ།

trivimokṣamukhā ^{AD}

Emptiness, signlessness, and wishlessness.

g.115 **three realms**

khamṣ gsum

ཁམས་གསུམ།

tridhātu ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.116 **three spheres**

'khor gsum

འཁོར་གསུམ།

trimaṇḍala ^{AD}

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action. Their purity is variously described as being free of self-interest or free of conceptualization.

g.117 **transformative power**

byin gyis brlabs kyi stobs

བྱིན་གྱིས་བརྒྱབས་གྱི་སྟོབས།

—

Could also be translated as the “power of blessing.” The ability of a realized being to produce magical effects through blessing.

g.118 unconditioned

'dus ma byas · 'dus ma bgyis

འདུས་མ་བྱས། · འདུས་མ་བགྱིས།

asamṣkrta ^{AD}

That which is not produced by causes and conditions, such as nirvāṇa.

g.119 wisdom

shes rab

ཤེས་རབ།

prajñā ^{AD}

The sixth of the six perfections.

g.120 wishlessness

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita ^{AD}

Third of the three gateways to liberation.

g.121 world of the Lord of Death

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka ^{AD}

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.122 world-protecting gods

'jig rten skyong ba'i lha

འཇིག་རྟེན་སྐྱོང་བའི་ལྷ།

lokapāla ^{AD}

Typically references the Four Great Kings of the four directions, namely Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa, whose mission is to report on the activities of mankind to the gods of the Heaven of the Thirty-

Three and who have pledged to protect the practitioners of the Dharma.
Each world has its own world protectors.

g.123 yakṣa

gnod sbyin

གོད་སྤྱིན།

yakṣa ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.124 yoga

rnal 'byor

རྣལ་འབྱོར།

yoga ^{AD}

A term used to refer to a wide range of spiritual practices. It literally means “union” and indicates full immersion in a practice. Here the context indicates union with emptiness as the ultimate nature.

g.125 yojana

dpag tshad

དཔག་ཚད།

yojana ^{AD}

Definition from the 84000 Glossary of Terms:

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.

