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The Miraculous Play of Mañjuśrī

Mañjuśrīvikrīḍita

འཕགས་པ་འཇམ་དཔལ་རྣམ་པར་རོལ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa 'jam dpal rnam par rol pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Miraculous Play of Mañjuśrī”

Āryamañjuśrīvikrīḍitanāmahāyānasūtra

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TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 *The Miraculous Play of Mañjuśrī* presents a series of profound teachings within a rich narrative structure involving a beautiful courtesan's daughter, Suvarṇottamaprabhāśrī. A banker's son has purchased her favors, but while they are riding together toward a pleasure garden the girl's attention is captivated instead by the radiantly attractive Mañjuśrī, who gives her instructions related to the meaning of the mind set on awakening. She then expresses her new understanding in a dialogue with Mañjuśrī, in the presence of King Ajātaśatru, his retinue, and the citizens of Rājagṛha. Meanwhile the banker's son, with the help of Mañjuśrī and Śakra, experiences his own realization and receives teaching from the Buddha himself. The sūtra deals with well-known Mahāyāna themes, but places special emphasis on the emptiness and sameness of all phenomena.

ac.

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ac.1 Translated by Jens Erland Braarvig, and edited by David Welsh and Fredrik Liland, at the University of Oslo. This translation was first published on the site *Bibliotheca Polyglotta* by the Faculty of Humanities, University of Oslo, together with an edition of the Tibetan by Jens Braarvig and the two Chinese translations. The present version has been lightly edited and annotated by the 84000 editorial team.

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INTRODUCTION

i.

i.1 *The Miraculous Play of Mañjuśrī* is a typical Mahāyāna sūtra in the sense that it presents a teaching on the standard Buddhist themes of impermanence and the drawbacks of sensual desires within a narrative framework emphasizing Mahāyāna principles of emptiness and compassion. These teachings are embedded within an interesting frame story, also not unusual for the Mahāyāna style, depicting a person who is otherwise not supposed to be particularly saintly: a courtesan's daughter named Suvarṇottamaprabhāśrī.¹

i.2 This girl, the most beautiful of girls, whose skin shines with a golden hue, is courted by all the boys in the city. One, the banker's son Bhayadatta (Given to Fear), purchases her favors, but as soon as the girl sees the princely Mañjuśrī, she instantly falls for him instead. The god of riches, Vaiśravaṇa, then appears, introduces Mañjuśrī by name, and, in answer to the girl's questions, explains what a bodhisatva² is. Mañjuśrī is clad in a fine white garment, as is usual for laymen, and the girl asks the bodhisatva whether she can have it. Yes, says the great figure, "if you develop the mind of awakening." When the courtesan's daughter asks what that is, Mañjuśrī answers "you yourself are awakening," and that "all beings are included in awakening." He goes on to list in great detail all the various constituents of mind and body and to equate them all with awakening, in much the same way that the Prajñāpāramitā texts go through so many of the factors identified in the Abhidharma and point to their lack of intrinsic existence.

i.3 Mañjuśrī's teaching on awakening here accords with the Mahāyāna conviction that truth and awakening are not found in some theoretical system, but in what we are as human beings and in compassionate action toward our fellow beings, whatever their class or status. In this way, the sūtra also goes to great lengths to argue for universal sameness. As elsewhere in the Mahāyāna scriptures, *nirvāṇa* is the same as *saṃsāra*, and so even the afflicted mental states are really the same as awakening—prefiguring a tantric world view. As our text says, "The afflicted mental

states are also the adamantine basis of awakening.” This is because understanding the afflicted mental states is in fact awakening. The way to get rid of the afflicted mental states is to understand their emptiness.

i.4 Suvarṇottamaprabhāśrī now demonstrates her new understanding in public, in a dialogue with Mañjuśrī that takes place in the presence of King Ajātaśatru, his entire retinue of women and warriors, and the citizens of Rājagṛha. It is even acknowledged by the Buddha himself, who is taking a walk with Ānanda on the slopes of Vulture Peak.

i.5 Having attained a level of realization, Suvarṇottamaprabhāśrī feels she should abandon her worldly, laywoman’s life and “go forth,” i.e. take vows as a nun. In an important passage (1.122 *et seq.*) Mañjuśrī outlines the deeper, inner meanings of going forth for a bodhisatva, and inspires five hundred bodhisatvas to go forth themselves.

i.6 Having now met the beautiful Mañjuśrī, adopted his teaching, and attained a higher goal in life, Suvarṇottamaprabhāśrī decides to teach her male friends about the mind of awakening. As a consequence of this, she follows the Mahāyāna call to work tirelessly for the education and welfare of our fellow beings, and thus, in the park where she has gone to amuse herself with the banker’s son, Bhayadatta, she transforms herself into a rotting corpse in accord with the tradition of meditation practice in which one contemplates how this frail human body ends up as a rotting cadaver. Bhayadatta, seeing his beautiful companion thus transformed, is filled with great abhorrence, and then fear—as befits his name. He is afraid not only of the ghastly sight before him but also of being punished by the king’s men, and so he tries to flee the scene and get rid of the corpse, which had been a beautiful girl only a few moments before. At this crucial juncture, the surrounding forest resounds with teachings on impermanence and the illusory nature of phenomena, and with Śakra’s help Bhayadatta turns to the Buddha for guidance. A dialogue ensues between Mañjuśrī and the Blessed One on general Mahāyāna themes. The girl is also present—her death was only a magical creation and an expedient means employed to educate the fearful boy. The boy then seeks refuge in the only reliable and lasting refuge, namely the Blessed One himself, who confirms by his teachings to him that the bodhisatva does indeed seek awakening by seeking the essence of desire, and that fear is just an illusion grounded in attachment to the false idea of a self, just as had been argued in the previous dialogues. The Buddha prophesies Bhayadatta’s future buddhahood.

i.7 The Sanskrit title of the sūtra, *Mañjuśrīvīkṛīḍita*, literally means “Mañjuśrī’s Amusement”—the verb *krīḍ-* (and thus also *vīkrīḍ-*) means to amuse oneself and to have fun, but here also to play with the supernatural knowledges and states of meditation. This word also often has a sexual connotation.

Mañjuśrī's games, however, have as their purpose the education of all living beings about awakening and the mind of awakening, and so even the flirtatious games of a courtesan may be transformed into those of a bodhisatva. But although this sūtra might thus appear to be directed mainly toward a lay audience, with the girl even asking in which religious group (*gaṇa*) the Mahāyāna teachings are to be found—evidently referring to a lay group rather than the saṅgha—its emphasis is on the importance of real engagement and inner transformation rather than on advocating any particular outer lifestyle. As Mañjuśrī says, in tune with the message of the text, when his new pupil asks him to help her adopt the monastic way of life (1.123), “It is like this, sister. Shaving the hair on your head is not equivalent to going forth as it pertains to the bodhisatva. Why not? Girl, bodhisatvas go forth by means of the effort to eliminate the afflicted mental states of all beings.”

i.8 The ideal set out here is to engage compassionately in ordinary life with all its imperfections rather than to retreat into isolation. The obligation of the bodhisatva that is espoused here is to practice the altruistic social virtues of compassion, friendliness, and so forth, rather than leading a silent life of meditation. This takes us to the core of the Mahāyāna ideology, shared by a great number of Mahāyāna sūtras: Anyone—courtesans or powerful laymen, even those living licentious lives—may be great bodhisatvas who have sought such rebirths for the sake of their fellow beings. Birth is really an illusion, suffering is really emptiness, and great compassion is the means by which to reach this radical acceptance, this understanding, which is the same as awakening.

i.9 The sūtra seems to have been relatively well known in India, being cited in a number of Indian treatises. Apart from these fragmentary citations,³ however, no Sanskrit version has yet come to light. The text was translated from Sanskrit into Chinese by Dharmarakṣa in 314 CE (Taishō 817) and by Narendrayaśas in 583 CE (Taishō 818). The Tibetan translation (also from the Sanskrit) was made by Surendrabodhi and Yeshé Dé in the late eighth or early ninth century, and is mentioned in the two inventories of translated texts from the imperial period dated to the first decades of the ninth century.

i.10 The sūtra's placement, at least in Kangyurs of the Tshalpa (*tshal pa*) lineage, among the first few works in the General Sūtra section suggests that it was held in high esteem. Several of its passages are widely quoted in the Tibetan commentarial literature, and its statement about the destructive effect of anger on stores of merit (1.112) is particularly well known.⁴

i.11 In producing this translation, we have based our work on the edited Tibetan text published at the Bibliotheca Polyglotta, University of Oslo (Braarvig 2010), in consultation with the two Chinese translations, which are also reproduced there and aligned with the Tibetan. Comprehensive notes detailing the variant readings of the Tibetan text in different Kangyurs can be found in that edition and have not been reproduced here.

**The Noble Mahāyāna Sūtra
The Miraculous Play of Mañjuśrī**

1.

The Translation

[F.217.a] [B1]

1.1 Homage to all buddhas and bodhisatvas!

1.2 Thus did I hear at one time. Once, the Blessed One was staying at Vulture Peak in Rājagṛha with a great community of some five hundred monks, and with eight thousand bodhisatvas.⁵

1.3 At that time, a courtesan's daughter, Suvarṇottamaprabhāśrī,⁶ who was beautiful, charming, and attractive, was living in the great city of Rājagṛha. Her beautiful complexion was the most abundant of her riches. Because of the roots of virtue she had previously developed, that girl, whose body was the color of gold, was illumined by a light of a similar golden color wherever she stood, sat, or walked. Whatever clothes she put on, whether they were red or white, would shine with precisely the same golden color. That girl was a beloved and comforting friend to all people, and they never tired of looking at her. She had such gentle speech—tender, soft, sweet, and pleasant—and her ever-smiling face, never bunched up in anger, won the respect of all. There was no harshness or roughness in her. All the young princes, the young sons of ministers, the young sons of bankers, and the young sons of householders in the great city of Rājagṛha desired her greatly. She was always in their thoughts, and no matter how much they saw of her, they were never satisfied. Wherever that courtesan's daughter Suvarṇottamaprabhāśrī went—to gardens, to rivers, to lotus ponds, to houses, to boulevards, or to marketplaces—men, women, boys, and girls assembled and followed her out of curiosity. [F.217.b]

1.4 One day, a banker's son named Bhayadatta used some of his wealth to hire the courtesan's daughter, Suvarṇottamaprabhāśrī. Setting out for a garden, they sat down on a pleasant seat that had been prepared for them in a carriage drawn by four horses, which was decorated with jewels, pearls, cat's eye gems, and gold, with raised parasols, flags, and banners. It was

adorned with flowers, incense, perfume, aromatic powder, and garlands, and its windows were adorned with campaka flowers. The carriage was drawn along by people in front whose thoughts were devoted only to playing around and having fun, accompanied by cymbals and drums, and everyone behind it carried all kinds of things for enjoyment and pleasure. A great crowd of people followed, intent on seeing the woman who so aroused their curiosity, and thus they arrived in the garden.

1.5 It was at this time that the princely Mañjuśrī emerged from his meditative absorption. Feeling great compassion for all living beings, he thought, “Who are the living beings, suitable for training, who can be brought to maturity in this Great Vehicle by means of miraculous displays, the miracle of teachings, or the miracle of admonition?” The princely Mañjuśrī saw the courtesan’s daughter Suvarṇottamaprabhāśrī riding in the carriage with the banker’s son Bhayadatta toward the park. When he saw her, he considered how strong and vigorous she was with regard to her readiness to be trained, and he became aware that she possessed the power of the roots of virtue she had previously developed and the capacity to understand the teachings. So the princely Mañjuśrī produced a miraculous display, a miracle by means of which, as soon as he showed himself, he would outshine even the light of the sun and moon, let alone other sentient beings. [F.218.a] Revealing just such an embodiment, he appeared clad in all kinds of jewelry and a luminous garment, the luster of which lit up a circular area a *yojana* across.

1.6 Then the princely Mañjuśrī, clothed in that garment and adorned with all that jewelry, placed himself facing the road on which the courtesan’s daughter Suvarṇottamaprabhāśrī was traveling. As soon as the princely Mañjuśrī had placed himself there, the carriage belonging to the banker’s son was darkened, as was the whole of the courtesan’s daughter Suvarṇottamaprabhāśrī’s body. Just as a piece of cloth soaked with ink would not shine, would not be bright, and would not be radiant if one were to place it next to gold from the Jambu River, in the same way the girl’s body did not shine, was not bright, and was not radiant when the light from the body of the princely Mañjuśrī touched it. The courtesan’s daughter Suvarṇottamaprabhāśrī saw the princely Mañjuśrī standing there, looking like a god, his body adorned with jewelry and clothed in his shining garment, and she saw too the light emanating from his garment. As soon as she had seen him, a feeling of contempt for her own body, a feeling of inferiority, arose in her, and she wanted to possess his garment. She thought, “I have had enough of this banker’s son. I will get down from this carriage to amuse myself with, play with, and tease this man instead. Then I can ask him for his garment.”

- 1.7 As soon as the girl had these thoughts, however, the great divine king Vaiśravaṇa, who had transformed himself into a man with the help of the magic of the princely Mañjuśrī, said to her, “Young lady, do not think passionate thoughts about this good man! Why not? Because he never seeks pleasure.” [F.218.b]
- 1.8 “Who is he? What is his name?” asked the girl.
 “He is a bodhisatva,” Vaiśravaṇa answered, “and he is called the princely Mañjuśrī.”
- 1.9 “But what is a bodhisatva?” asked the girl. “Is it a god, or is it a nāga, a yakṣa, a gandharva, a demigod, a garuḍa, a kinnara, a mahoraga, Śakra, Brahmā, a protector of the world, or a great king? What is a bodhisatva?”
 Vaiśravaṇa replied, “Young lady, a bodhisatva is not a god, a nāga, a yakṣa, a gandharva, a demigod, a garuḍa, a kinnara, a mahoraga, Śakra, Brahmā, a protector of the world, or a great king. Young lady, he is called a bodhisatva because he completely fulfills the wishes of all beings. He is called a bodhisatva because he gives to all who ask and does not send anybody away.”
- 1.10 Then the girl thought, “So, according to what I’ve been told, Mañjuśrī will give me his garment.” After the courtesan’s daughter Suvarṇottama-prabhāśrī had alighted from the carriage, she spoke to the princely Mañjuśrī: “Mañjuśrī, please give me the garment in which your body is clothed.”
- 1.11 She then spoke the following verse:
 “If you have entered awakening, Mañjughoṣa,
 Please give me this garment.
 An ungenerous bodhisatva is not attractive.
 He is like a dry river with no water.”
- 1.12 Mañjuśrī replied, “If you enter awakening, young lady, I will give you this garment right away, because the whole world with its gods considers those who unswervingly maintain the mind of awakening to be worthy of offerings.” [F.219.a]
- 1.13 The girl then asked the following in verse:
 “So what, then, is the meaning of the word *awakening*?
 From whom is it attained? Who will grant it?
 In which religious groups is it taught?
 Let those who are not clever, those without understanding, understand!”
- 1.14 Mañjuśrī said, “Sister, *awakening* refers to the inexpressible, the absence of letters, the freedom from the aggregates, the sensory elements, and the sense sources, emptiness, the freedom from marks, the absence of afflictions, peace, tranquility, and complete pacification.”⁷

- 1.15 The princely Mañjuśrī continued, “Sister, if you develop the mind of awakening, then I will give you this garment.”
- 1.16 “What is *awakening*, Mañjuśrī?” asked the girl.
“Sister,” replied Mañjuśrī, “you yourself are awakening.”
- 1.17 “How am I awakening, Mañjuśrī?” asked the girl. “I don’t understand the meaning of what you have said.”
- 1.18 “Sister,” replied Mañjuśrī, “this is the Dharma teaching of the current Tathāgata, the worthy one, the perfectly awakened one named Śākyamuni: ‘Just as the body partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, the body too partakes in universal sameness.’ Therefore, I say to you, sister: ‘You yourself are awakening.’ What is your opinion, sister? Is this body of yours made up of the aggregates, the sensory elements, and the sense sources?”
- 1.19 When the girl had heard this teaching, the light of the Dharma was born in her as the result of the roots of virtue she had previously developed, and when she had attained that light, she said to Mañjuśrī, “Just so, Mañjuśrī, this body of mine is made up of the aggregates, the sensory elements, and the sense sources.”
- 1.20 “What is your opinion, sister?” asked Mañjuśrī. “Does form have mental activity or consciousness?” [F.219.b]
“Not at all, Mañjuśrī,” replied the girl.
- 1.21 “Awakening too, sister, has no mental activity or consciousness,” said Mañjuśrī. “Therefore, sister, just as form partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, form too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”
- 1.22 “But sister, what is your opinion? Do feelings, perception, conditioning, or consciousness have mental activity or consciousness?”
“Not at all, Mañjuśrī,” replied the girl.
- 1.23 “Awakening too, sister, has no mental activity or consciousness,” said Mañjuśrī. “Therefore, sister, just as consciousness partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, consciousness too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”
- 1.24 Mañjuśrī then asked, “What, sister, is your opinion? Is form something inner or outer, or is it both? Is form blue, yellow, red, or white? Is it the color of saffron, crystal, or silver? Can it be shown to be found in any place or direction?”
“Not at all, Mañjuśrī,” replied the girl.

- 1.25 “Awakening too, sister, is not something inner or outer, or both,” said Mañjuśrī. “It is not blue, yellow, red, or white; it does not have the color of saffron, crystal, or silver; and it cannot be shown to be found in any place or direction. Therefore, sister, just as form partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, form too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”
- 1.26 “Likewise, sister, are feelings, perception, conditioning, and consciousness inner or outer, or are they both? Is consciousness blue, yellow, red, or white? Is it the color of saffron, crystal, or silver? [F.220.a] Can it be shown to be found in any place or direction?”
- “Not at all, Mañjuśrī,” replied the girl.
- 1.27 “Awakening too, sister, is not something inner or outer, or both,” said Mañjuśrī. “It is not blue, yellow, red, or white; it does not have the color of saffron, crystal, or silver; and it cannot be shown to be found in any place or direction. Therefore, sister, just as consciousness partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, consciousness too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”
- 1.28 “Further, sister, the five aggregates are like a magical creation. They are nonexistent. They arise from misunderstanding and are nonexistent. They are an erroneous conventional expression. Awakening too is like a magical creation, nothing but a nonexistent and misleading conventional expression. Therefore, sister, just as a magical creation partakes in universal sameness, the aggregates partake in universal sameness. Just as the aggregates partake in universal sameness, a magical creation partakes in universal sameness. Just as a magical creation partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a magical creation partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”
- 1.29 “Further, sister, the five aggregates are like a dream, which is not really happening. Awakening too has the nature of a dream, which is not really happening. Therefore, sister, just as a dream partakes in universal sameness, the aggregates partake in universal sameness. Just as the aggregates partake in universal sameness, a dream partakes in universal sameness. Just as a dream partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a dream partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’”

- 1.30 “Further, sister, the five aggregates are like a mirage, which is brought about by illusory action. Awakening too has the nature of a mirage, as it is beyond the maturation of action. Therefore, sister, just as a mirage partakes in universal sameness, the aggregates partake in universal sameness. [F.220.b] Just as the aggregates partake in universal sameness, a mirage partakes in universal sameness. Just as a mirage partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a mirage partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’
- 1.31 “Further, sister, the five aggregates are like reflections in a mirror: they do not change as long as the object that is mirrored is not changed. Awakening too has the nature of reflections in a mirror: it does not change. Therefore, sister, just as reflections in a mirror partake in universal sameness, the aggregates partake in universal sameness. Just as the aggregates partake in universal sameness, reflections in a mirror partake in universal sameness. Just as reflections in a mirror partake in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, reflections in a mirror partake in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’
- 1.32 “Further, sister, the five aggregates are just words, and those words are of an unwavering nature. Awakening too, sister, is just a word, and that word is unwavering. Therefore, sister, just as the unwavering partakes in universal sameness, the aggregates partake in universal sameness. Just as the aggregates partake in universal sameness, the unwavering partakes in universal sameness. Just as the unwavering partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, the unwavering partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening.’
- 1.33 “Further, sister, among the aggregates there is no subject that acts, and the meaning of being uncreated is awakening. Among the aggregates there is no essential nature, and the meaning of being without any essential nature is awakening. Among the aggregates there is no origination, and the meaning of being without origination is awakening. Among the aggregates there is no permanence, and the meaning of impermanence is awakening. Among the aggregates there is no happiness, and the meaning of suffering is awakening. Among the aggregates there is nothing pure, and the meaning of impurity is awakening. Among the aggregates there is no self, and the meaning of selflessness is awakening. Further, sister, among the aggregates there is no development, and the meaning of being beyond development is awakening. The aggregates are void, and the meaning of being void is awakening. Among the aggregates there is nothing to grasp, and the

meaning of being beyond grasping is awakening. [F.221.a] Among the aggregates there is no support, and the meaning of being without support is awakening. Among the aggregates there is no coming or going, and the meaning of being beyond coming and going is awakening. Among the aggregates there is nothing that remains in the present, and the meaning of not remaining in the present is awakening. Further, sister, the aggregates are only a pious conventional expression, and awakening too is a pious conventional expression. The aggregates are essentially beyond conventional expressions, and awakening too is beyond conventional expressions. The essential nature of the five aggregates is the essential nature of all the phenomena penetrated by the Tathāgata, and that is awakening. In this way, sister, the essential nature of the aggregates is the essential nature of awakening, and the essential nature of awakening is the essential nature of all phenomena. Sister, the essential nature of the five aggregates, and the essential nature of awakening, is the essential nature of all beings. Therefore, sister, I say to you: ‘You yourself are awakening.’

1.34 “Further, sister, the understanding of the aggregates is undoubtedly awakening. There is no real understanding that does not include the aggregates. There is no real understanding that does not include awakening. Thus, understanding is awakening. Therefore, sister, I say to you: ‘You yourself are awakening.’

1.35 “Sister, you should understand this teaching in this way: just as all beings are included in awakening, that teaching that is not included in anything is awakening. Therefore, sister, I say to you: ‘You yourself are awakening.’

1.36 “Further, sister, in this body of yours, the four elements are produced, namely, the element of earth, the element of water, the element of fire, and the element of wind. Moreover, sister, the element of earth is not a self, not a sentient being, not a life principle, not a soul, and not an individual who is reborn; awakening too is not a self, not a sentient being, not a life principle, not a soul, and not an individual who is reborn. Thus, the element of water, the element of fire, and the element of wind too are not a self, [F.221.b] not a sentient being, not a life principle, not a soul, and not an individual who is reborn. Awakening too is not a self, not a sentient being, not a life principle, not a soul, and not an individual who is reborn. The element of earth and awakening are the same because of their absolute sameness with empty space. The element of water and awakening are the same because of their absolute nonexistence. The element of fire and awakening are the same because they are totally unwavering. The element of wind and awakening are the same because they are totally indefinable. The element of earth, sister, is known and understood by the Tathāgata. The element of water, sister, is known and understood by the Tathāgata. The element of fire, sister,

is known and understood by the Tathāgata. The element of wind, sister, is known and understood by the Tathāgata. Further, sister, to understand the element of earth is awakening. Thus, sister, to understand the element of water, the element of fire, and the element of wind is awakening. Therefore, sister, I say to you: 'You yourself are awakening.'

1.37 "Sister, the element of earth does not know the element of water. The element of water does not know the element of fire. The element of fire does not know the element of wind. In this way, sister, thorough knowledge of the word *element* is called awakening. Therefore, sister, I say to you: 'You yourself are awakening.'

1.38 "Further, sister, the eye is produced in this body of yours, and in the same way the ear, the nose, the tongue, the body, and the mind are produced. But sister, the eye is empty, and the essential nature of the eye, being emptiness, is awakening. But sister, the ear is empty, and the essential nature of the ear, being emptiness, is awakening. But sister, the nose is empty, and the essential nature of the nose, being emptiness, is awakening. But sister, the tongue is empty, and the essential nature of the tongue, being emptiness, is awakening. But sister, the body is empty, [F.222.a] and the essential nature of the body, being emptiness, is awakening. But sister, the mind is empty, and the essential nature of the mind, being emptiness, is awakening. Therefore, sister, I say to you: 'You yourself are awakening.'

1.39 "Further, sister, the emptiness of the eye is not amenable to conceptual imputation as 'form,' and the essential nature of empty form is awakening. The emptiness of the ear, the nose, the tongue, the body, and the mind is not amenable to conceptual imputation as 'mental phenomena,' and the essential nature of empty mental phenomena is awakening. Therefore, sister, I say to you: 'You yourself are awakening.' Thus, sister, the eye does not grasp form, just as awakening does not grasp form; the ear does not grasp sounds, just as awakening does not grasp sounds; the nose does not grasp smells, just as awakening does not grasp smells; the tongue does not grasp tastes, just as awakening does not grasp tastes; and the mind does not grasp mental phenomena, just as awakening does not grasp mental phenomena.

1.40 "What, sister, is the reason for this? The eye that is not connected to form is awakening, and, similarly with the other senses, the mind that is not connected to mental phenomena is awakening. Thus, sister, the sensory element of eye consciousness is not connected to the sensory element of form, and the sensory element of eye consciousness that is not connected to form is awakening. The sensory element of ear consciousness is not connected to the sensory element of sound, and the sensory element of ear consciousness that is not connected to sound is awakening. The sensory element of nose consciousness is not connected to the sensory element of

smell, and the sensory element of nose consciousness that is not connected to smell is awakening. The sensory element of tongue consciousness is not connected to the sensory element of taste, and the sensory element of tongue consciousness that is not connected to taste is awakening. The sensory element of body consciousness is not connected to the sensory element of physical objects, and the sensory element of body consciousness that is not connected to physical objects is awakening. The sensory element of mind consciousness is not connected to the sensory element of mental phenomena, [F.222.b] and the sensory element of mind consciousness that is not connected to mental phenomena is awakening. Therefore, sister, I say to you: 'You yourself are awakening.'

1.41 "Thus, sister, awakening and the sensory element of eye consciousness are beyond duality and not distinguishable as two entities. Awakening and the sensory element of form are beyond duality and not distinguishable as two entities. As awakening and the sensory element of mind are beyond duality and not distinguishable as two entities, awakening and the sensory element of mental phenomena are beyond duality and not distinguishable as two entities. Awakening and the sensory element of mind consciousness are beyond duality and not distinguishable as two entities. Therefore, sister, I say to you: 'You yourself are awakening.'

1.42 "Further, sister, understand that the eye is awakening. Similarly, understand that the ear, the nose, the tongue, the body, and the mind are awakening. The essential nature of the eye is empty, and this empty essential nature is awakening. Similarly, the essential nature of the ear, the nose, the tongue, the body, and the mind is empty, and this empty essential nature is awakening. Sister, the essential nature of the eye is beyond desire, aversion, and bewilderment, and that which is without desire, aversion, and bewilderment is awakening. The essential nature of the ear, the nose, the tongue, the body, and the mind is beyond desire, aversion, and bewilderment, and that which is without desire, aversion, and bewilderment is awakening.

1.43 "Sister, the eye has no owner, nothing that is owned, and no state of ownership. Awakening too has no owner, nothing that is owned, and no state of ownership. In the same way, the ear, the nose, the tongue, the body, and the mind have no owner, nothing that is owned, and no state of ownership.

1.44 "Sister, the eye is not connected to the state of being a man, and it is not connected to the state of a being a woman; [F.223.a] nor, sister, is awakening connected to the state of being a man, or connected to the state of a being a woman. Similarly, sister, the ear, the nose, the tongue, the body, and the mind are not connected to the state of being a man, and are not connected to

the state of a being a woman; nor, sister, is awakening connected to the state of being a man, or connected to the state of a being a woman. Sister, the eye is not a man, and it is not a woman; nor, sister, is awakening a man, or a woman. In the same way, sister, the mind is not a man, and it is not a woman, and, sister, awakening is not a man, and it is not a woman. Sister, this is how the Tathāgata understands the reality of the eye, and this understanding is awakening. The Tathāgata understands the reality of the mind in the same way, and this understanding is awakening. Therefore, sister, I say to you: ‘You yourself are awakening.’

1.45 “Further, sister, this body of yours is not a self, not a sentient being, not a life principle, not a soul, not a person, not a human being, not a man, not a creator, not a subject of feeling, knowing, hearing, smelling, tasting, or touching, nor is it a subject of consciousness. Sister, awakening too is not a self, not a sentient being, not a life principle, not a soul, not a personality, not a human being, not a man, not a creator, not a subject of feeling, knowing, hearing, smelling, tasting, or touching, nor is it a subject of consciousness. Thus, sister, the universal sameness of all phenomena is awakening.

1.46 “Sister, this body of yours is without mobility, without a subject that acts, [F.223.b] and without permanence. It is not distinct or different from grass, wood, trees, and building materials of stone. Also, sister, the inner element of earth and the outer element of earth are not two and are not distinguishable as two entities. As such, they have the one characteristic of being without characteristics when they are understood by the Tathāgata through his insight and knowledge. Therefore, sister, I say to you: ‘You yourself are awakening.’

1.47 “Moreover, sister, the intention by which we have representations of thought, mind, and consciousness, and these representations of thought, mind, and consciousness themselves, are not found in the hair. They do not abide in the hair of the body, nor in the cuticles, nor in the skin, nor in the flesh, nor in the blood, nor in the bones, nor in the sinews, nor in the marrow. They do not abide inside, nor outside, nor neither inside nor outside. They do not abide in the eye, nor in the ear, nor in the nose, nor in the tongue, nor in the body, nor in the mind. They do not abide, nor do they not abide. They are not discontinuous, and do not abide in any location or direction. They are without form, not demonstrable, beyond representation, ungraspable, unmixed, without basis, pure, clean, and brilliant. That representation of thought and mind is beyond the impurity of afflicted mental states and also beyond purification. It is because it is not embodied, in being essentially pure and brilliant, that it is beyond the impurity of afflicted mental states and also beyond purification.

- 1.48 “Thus, sister, the essential nature of the aggregates, the sensory elements, and the sense sources is awakening, and the essential nature of awakening is the aggregates, the sensory elements, and the sense sources. Also, sister, the aggregates, the sensory elements, and the sense sources as developed in your body are awakening. [F.224.a] Awakening is nothing else. Why is this? Awakening is nothing other than the aggregates, the sensory elements, and the sense sources. These are indeed awakening, because to understand the sameness of all phenomena is awakening. Therefore, sister, I say to you: ‘You yourself are awakening.’ ”
- 1.49 When the princely Mañjuśrī had given this teaching, five hundred gods in the heavens developed the mind of incomparable, perfect awakening. Among the men, women, boys, and girls in Suvarṇottamaprabhāśrī’s entourage, two hundred developed the mind of incomparable, perfect awakening. Sixty gods and humans too attained the stainless, impeccable, pure vision of phenomena.
- 1.50 The courtesan Suvarṇottamaprabhāśrī was content and elated, delighted and joyful. Joy and good temper arose in her, and having made obeisance with all five parts of her body by falling down at the feet of the princely Mañjuśrī, having gone to the Buddha, the Dharma, and the Saṅgha for refuge, having adopted a chaste life and the moral precepts, and having developed the mind of incomparable, perfect awakening with determination, she uttered the following words:
- 1.51 “I too, Mañjuśrī, having heard what you have taught, will develop the mind of incomparable, perfect awakening for the sake of your teaching, for the sake of pity and compassion for all beings, for the sake of not breaking the tradition of the Buddha, for the sake of not breaking the tradition of the Dharma, and for the sake of not breaking the tradition of the Saṅgha.
- 1.52 “In the same way, I will teach the Dharma to all beings to help them understand it. To purify the hindrances that originate from negative actions, I will confess each fault according to how it is committed. When beings do not understand that all phenomena are peaceful and tranquil, they do not understand the essential nature of phenomena, since they are controlled by error that follows incorrect thinking [F.224.b] and chained to desire by attachment to their bodies. But, Mañjuśrī, though this is the case, even those beings who are chained to desire are connected to exactly that essential nature of phenomena.
- 1.53 “The bodhisatvas train themselves in this Dharma of connectedness and develop the mind of incomparable, perfect awakening. Why is this? Mañjuśrī, the afflicted mental states are not real but are born out of concepts, and they disappear when the concepts are understood as being empty. As I understand the meaning of what you have said, Mañjuśrī, the afflicted

mental states are without any essential nature and are unborn, just like a mass of clouds. The afflicted mental states break up and dissolve in an instant, just like bubbles. The afflicted mental states are not produced, just like wind. The afflicted mental states are beyond all spheres, just like a drawing in the air. The afflicted mental states are not lasting, just like a drawing on water. The afflicted mental states originate from indulging in superficial mental activity, just like yakṣas and bhūtas. The afflicted mental states originate from mistakenly seeing things where there is nothing, just like in a fever. The afflicted mental states originate from concepts, and thus are nonexistent. The afflicted mental states are connected to the inclinations of the ego. The afflicted mental states grasp at objects because of the principle of greed for possessions. The afflicted mental states are adventitious because they are produced by misunderstanding. The afflicted mental states follow the distinguishing marks as they are the results of concepts. The afflicted mental states are not intellectual activity, as they do not investigate the different elements. The afflicted mental states, which originate with the fluctuation of thoughts, are the absence of introspection. [F.225.a] The afflicted mental states, which originate in the attachment to self and others, are the absence of faith. The afflicted mental states are the grasping at the aggregates. The afflicted mental states are the holding on to the sensory elements as material things. The afflicted mental states are the amassing of the sense sources as material things. The afflicted mental states are the making of distinctions between concepts and forms. The afflicted mental states are the failure to understand the mind's incorrect thinking.

1.54 “Despite that, Mañjuśrī, the afflicted mental states are the supporting pillar of awakening. Why is that? It is because awakening is immovable, and the afflicted mental states are the seeds of awakening. Awakening is really the understanding of the afflicted mental states. The afflicted mental states are also the adamantine basis of awakening. Why is this? It is because awakening is indivisible from the afflicted mental states, because of the principle of being inseparable from the totality of reality.⁸ To see the afflicted mental states, Mañjuśrī, is awakening. Awakening is ever-present in all objects. Mañjuśrī, as awakening is not established anywhere, so too the afflicted mental states are not established—they do not remain, as they are broken up and melt away as soon as they have arisen. Mañjuśrī, the afflicted mental states have thought as their essential nature. Why is this? Mañjuśrī, it is not possible to point out the essential nature of thought by expressions such as, ‘This thought is full of desire, full of aversion, and full of bewilderment.’ But, Mañjuśrī, since it is impossible to demonstrate what

thought is, it is also not possible to point out the essential nature of the afflicted mental states by expressions such as, ‘The afflicted mental states are found in certain places and regions.’

1.55 “Bodhisatvas, Mañjuśrī, great beings, to the extent that they penetrate the afflicted mental states, do not get tired of bringing to maturity beings who behave in accord with their desire. Nor do they get tired of bringing to maturity beings who behave in accord with their aversion, nor those who behave in accord with their bewilderment, nor those who behave in accord with the three afflicted mental states in equal combination.

1.56 “Thus, Mañjuśrī, [F.225.b] I will look upon my own desire in the same way as I look upon the desire of all those who behave in accord with their desire. Thus, Mañjuśrī, I will look upon my own aversion in the same way as I look upon the aversion of all those who behave in accord with their aversion. And, Mañjuśrī, I will look upon my own bewilderment in the same way as I look upon the bewilderment of all those who behave in accord with their bewilderment. I will, Mañjuśrī, look upon my own afflicted mental states in the same way as I look upon the afflicted mental states of all those who behave in accord with their afflicted mental states.

1.57 “Just as, Mañjuśrī, fire is not frightened by grass and trees, in the same way, Mañjuśrī, the fire of noble insight is not frightened by all the grass and trees of the afflicted mental states. Just as, Mañjuśrī, the disk of the sun does not remain in the company of darkness, in the same way, Mañjuśrī, noble insight does not remain in the company of the afflicted mental states.

“Just as, Mañjuśrī, the wind does not cling to trees and mountains, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight does not cling to any region of the afflicted mental states.

1.58 “Just as, Mañjuśrī, the element of space is not burned by the world-consuming fire at the end of an eon, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight is not burned by the world-consuming fire that is the afflicted mental states.

“Just as, Mañjuśrī, space does not remain in the company of dust, mist, or clouds, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight does not remain in the company of any of the afflicted mental states.

1.59 “Just as, Mañjuśrī, space does not remain in the company of earth, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight does not stay in the company of any of the afflicted mental states.

“Just as, Mañjuśrī, the lodestone does not remain in the company of iron, [F.226.a] in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight does not remain in the company of any of the afflicted mental states.

- 1.60 “Just as, Mañjuśrī, the circle of mountains cannot be shaken by all the winds, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight cannot be shaken by the afflicted mental states.
“Just as, Mañjuśrī, in the animal world the goose drinks the milk and not the water from a mixture of milk and water, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight draws out the insight and not the afflicted mental states from a mixture of noble insight and afflicted mental states.
- 1.61 “Just as, Mañjuśrī, on the northern continent the tree branches will not bow down to women who have sexual relations with their relatives, in the same way, Mañjuśrī, the bodhisatva who acts according to noble insight does not bow down to those living beings whose faculties are immature.
“Thus, Mañjuśrī, I have no fear of the afflicted mental states. Why not? Bodhisatvas, Mañjuśrī, are clad in the armor of fearlessness.
- 1.62 “Just as, Mañjuśrī, one cannot call someone who fears the enemy a hero, in the same way, Mañjuśrī, one cannot call someone who fears the afflicted mental states a bodhisatva.
“Just as, Mañjuśrī, one cannot call someone who is conquered by the enemy a hero, in the same way, Mañjuśrī, one cannot call someone who is conquered by the afflicted mental states a bodhisatva.
- 1.63 “Just as, Mañjuśrī, the jewel called *purifier of water* purifies all the dirt of the water that it is thrown into without getting soaked and sullied by the impurities of that water, in the same way, Mañjuśrī, [F.226.b] bodhisatvas who act according to noble insight, even if they find themselves among the afflicted mental states, purify all the impurities of the afflicted mental states without getting soaked and sullied by the impurities of those afflicted mental states.”
- 1.64 After the courtesan’s daughter Suvarṇottamaprabhāśrī had given this teaching, she again asked the princely Mañjuśrī, “How, Mañjuśrī, does the bodhisatva become free from afflicted mental states?”
“Sister,” replied Mañjuśrī, “the bodhisatva who sees the afflicted mental states in terms of origination and disappearance is not called *one without afflicted mental states*.
- 1.65 “Sister, if only darkness appears in the midst of an oil lamp, it cannot really be called an oil lamp. In the same way, sister, a bodhisatva who sees the afflicted mental states in terms of origination and disappearance is not called *a bodhisatva without afflicted mental states*. Those without any afflicted mental states, sister, do not see impurity or purity anywhere. They are beyond seeing, not seeing, thought, mind, and consciousness, and they are without any afflicted mental states.

- 1.66 “Anyone anywhere, sister, who fosters the activity of thought, mind, and consciousness—even the thought of nirvāṇa—has afflicted mental states. Why is this? For one without afflicted mental states there is neither thought nor the activity of thought. For all of those who foster thoughts that have good and bad as their objects, conditioning is active. Conditioning is existence, and existence is conditioning. All conditioning is existence. Such are the afflicted mental states, dear sister.
- 1.67 “The afflicted mental states, sister, are attachment. Attachment to the eye and to forms is an afflicted mental state, as is attachment to the ear and to sounds, to the nose and to smells, to the tongue and to tastes, to the body and to physical objects, and to the mind and to mental phenomena. Attachment to morality is an afflicted mental state. [F.227.a] Attachment to meditation is an afflicted mental state. Attachment to insight, liberation, and the vision of the knowledge of liberation is an afflicted mental state. Attachment to isolation is an afflicted mental state.
- 1.68 “The absence of afflicted mental states, sister, is a designation for the absence of activity. The absence of afflicted mental states is a designation for the absence of discursive thinking. The absence of afflicted mental states is a designation for the absence of effort. The absence of afflicted mental states is a designation for the absence of purpose. One who is without calculation and non-calculation, sister, is without afflicted mental states.
- 1.69 “Further, sister, as the Tathāgata says, one who is without afflicted mental states but strives to release others from afflicted mental states is to be called *one without afflicted mental states*, so freeing others from the afflicted mental states is how the bodhisatva adopts vigor.”
- 1.70 “Mañjuśrī, how does the bodhisatva adopt vigor?” asked the girl.
Mañjuśrī replied, “To be in harmony with the discernment of emptiness but still have compassion for beings who act according to viewpoints; to be in harmony with the discernment of the absence of distinguishing marks but still have compassion for beings who act according to distinguishing marks; to be in harmony with the discernment of the absence of wishes but still have compassion for beings who act according to wishes; to be in harmony with the discernment of the absence of conditioning but still have compassion for beings who act according to conditioning; to be in harmony with the discernment of the absence of birth and death but still have compassion for beings who entertain the concepts of old age and death; to be in harmony with the discernment of the absence of birth but still have compassion for beings who entertain the concepts of origination and destruction; to be in harmony with the discernment of what is certain to a hearer but still give up the attainment of the fruit of the hearer; to be in harmony with the discernment of what is certain to a solitary buddha but

still give up the attainment of the fruit of the solitary buddha; [F.227.b] and to be in harmony with the discernment of the untroubled state of a bodhisatva but still have compassion for all beings—this, sister, is how the bodhisatva adopts vigor.

1.71 “Just as, sister, it is easy to enter the ocean but hard to get hold of the great pearls and to return, in the same way, sister, reflecting on emptiness is easy but returning from it is difficult for one who has no expedient means. Reflecting on the absence of distinguishing marks, wishes, and conditioning, the absence of birth and origination, and the untroubled states of the hearers and the solitary buddhas is easy, but returning from such reflections is difficult for one who has no expedient means. Just as, sister, it is easy to enter a great battle but hard to get out unscathed and without injuries, in the same way, sister, entering the three gates of liberation is easy but returning is difficult for one who has no expedient means.”

1.72 “What, Mañjuśrī, is expedient means like?” asked the girl.

Mañjuśrī replied, “Expedient means, sister, is not giving up the two opposite sides, that is, the side of existence and the side of nirvāṇa. Expedient means, sister, is demonstrating the dual gates, that is, the gate of existence and the gate of nirvāṇa; the gate of emptiness and the gate of freedom from viewpoints; the gate of the absence of distinguishing marks and the gate of freedom from distinguishing marks; the gate of the absence of wishes and the gate of being born intentionally; the gate of the absence of conditioning and the gate of the conditioning of virtue; the gate of no birth and the gate of demonstrating birth; the gate of no activity and the gate of the aggregates, the sensory elements, and the sense sources; the gate of no origination and destruction and the gate of birth and activity; the gate of voidness and the gate of bringing beings to maturity; the gate of total reality and the gate of caring for every single thing; the gate of the way of the hearers and the gate of the determination of the bodhisatva; [F.228.a] and the gate of isolated awakening and the gate of never forgetting the qualities of the Buddha.

1.73 “Sister, the bodhisatva who demonstrates the dual gates but does not become attached to any gate is said to be able in expedient means. The same goes for the gate of desire and the gate of the absence of desire, the gate of aversion and the gate of the absence of aversion, the gate of bewilderment and the gate of the absence of bewilderment, the gate of the afflicted mental states and the gate of the absence of the afflicted mental states, and the gate of all movement and the gate of the absence of movement. That, sister, is the bodhisatva’s ability in expedient means.

1.74 “The gate of the behavior of ordinary, naive beings on the one hand, and the gate of the behavior of one to be trained, one without need of further training, the hearer, the solitary buddha, and the bodhisatva on the other—knowledge of these two gates is the bodhisatva’s ability in expedient means.” [B2]

1.75 At that time, as the Blessed One was walking in the mountain forest on the slopes of Vulture Peak with his attendant, the venerable monk Ānanda, he sat down. Once he was seated, he commended the princely Mañjuśrī: “Mañjuśrī, you taught how a bodhisatva adopts vigor and his ability in expedient means just the way it is. This is very good! Very good!” This whole trichiliocosm was filled with the melody of those words “very good,” and it shook six times. Inspired by those words “very good,” the gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, mahoragas, humans, non-humans, Śakra, Brahmā, and many protectors of the world went to the place where the Blessed One was residing, greeted him by bowing their heads to the Blessed One’s feet, [F.228.b] and sat down at one side.

1.76 When they had seated themselves, the gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, mahoragas, humans, non-humans, Śakra, Brahmā, and many protectors of the world asked the Blessed One, “To whom did the Blessed One utter the words ‘very good’ that filled this whole trichiliocosm with their melody?”

The Blessed One replied, “Gods, it was to the princely Mañjuśrī.”

1.77 The gods then asked, “Blessed One, where is the princely Mañjuśrī now?”

“Gods,” answered the Blessed One, “the princely Mañjuśrī is at the eastern gate of the great city of Rājagṛha, and is engaged in conversation on the Dharma with the courtesan’s daughter Suvarṇottamaprabhāsrī. Those gods who wish to hear the Dharma should go there.”

1.78 Then all of those gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, mahoragas, humans, non-humans, Śakra, Brahmā, and many protectors of the world gathered and went to the place where the princely Mañjuśrī was residing. They manifested themselves in physical bodies and showered a rain of flowers. That rain of flowers spread bouquets of flowers all over Rājagṛha and the surrounding area. There, the gods could see the humans, and the humans could see the gods, but they did not speak to each other.

1.79 Many hundreds of thousands of beings from the great city of Rājagṛha who had been inspired by the flowers, and who had been inspired by the visible bodies of the gods, went to the place where the princely Mañjuśrī was staying. King Ajātaśatru, [F.229.a] surrounded by his retinue of women, with his armed forces of the four branches, and with his great royal wealth

and his great royal might, also went to the place where the princely Mañjuśrī was staying. The retinue, the king, the ministers, the sons of the ministers, the traders, and the sons of the householders all saw that the courtesan's daughter Suvarṇottamaprabhāśrī was free from the manifestation of the afflicted mental state of desire. Her senses and her behavior were calm. Her senses were undisturbed, full of modesty, and she was adorned with beauty. When they saw her, none of them gave rise to lustful thoughts.

1.80 When he saw that great crowd of people, the princely Mañjuśrī said to the courtesan's daughter Suvarṇottamaprabhāśrī, "My child, this great crowd of people is no longer filled with desire upon seeing you. Where have you disposed of those afflicted mental states?"

"The afflicted mental states of all beings, Mañjuśrī, are located within knowledge and liberation," answered the girl. "They are placed within the totality of phenomena, and I have understood them thus as being without origination, without destruction, and without change. This essential nature of the afflicted mental states is what I have understood."

1.81 Mañjuśrī then asked, "My child, what is the essential nature of the afflicted mental states?"

The girl replied, "The essential nature of the afflicted mental states, Mañjuśrī, is an essential nature beyond construction and concept. The essential nature of the afflicted mental states is a fundamentally unborn essential nature. The afflicted mental states are adventitious. They do not remain when emptiness is understood. They do not remain when the absence of distinguishing marks and the absence of wishes is known. They do not remain when the originally pure light is present.

1.82 "Mañjuśrī, [F.229.b] people can be killed by the poison of a highly venomous snake, but if they ingest the antivenom called *agada*, which neutralizes and pacifies all poison, then, as soon as the drug is administered, the poison of the venomous snake is made innocuous. Thus, boys and girls who ingest it can lovingly play with the snake. When they play with the snake, they may take it on their laps and wear it on one side as a shoulder belt. But even though they adorn themselves with it, it will not hurt, consume, or inflict harm on them.

1.83 "In the same way, Mañjuśrī, I had not previously heard of the discipline of the Dharma and was burned by the afflicted mental states that were brought about by superficial mental activity and misunderstanding. I was attached to my own body by desire, I was attached to my beauty, and I did not reflect upon the fact that beauty is just as fragile as foam. I did not understand that the body has the nature of an illusion. I did not understand that playing with pleasures is like a dream. I did not understand that the taste of the pleasure of desire is like a drop of honey. I did not understand that the life principle is

like dewdrops. I did not understand that all composite things are impermanent. I did not understand that the body is impure. I did not understand that all composite things are intense suffering, and I did not reflect on the fact that all phenomena are without any self. I was thus obscured by darkness myself and I also obscured others. I was bound myself and I bound others as well.

1.84 “I heard your teaching on the Dharma, Mañjuśrī, and when I heard it, I had faith in it. When I had attained faith in it, I was freed, and so I will not look upon anyone with desirous eyes, neither in the present nor in the future. And why is this? Mañjuśrī, light does not coexist with darkness. In the same way, Mañjuśrī, no one who is free of desires is attached to the afflicted mental states.” [F.230.a]

1.85 Then the courtesan’s daughter Suvarṇottamaprabhāśrī implored the princely Mañjuśrī, “Please, Mañjuśrī, as these great assemblies of gods and humans are gathered here, be eloquent in your speech on the Dharma so that when they have understood the essential nature of the afflicted mental states, these gods and these people will develop the mind of absolute, incomparable awakening out of compassion for living beings.”

“But sister,” replied Mañjuśrī, “the essential nature of the afflicted mental states is very difficult to reach. And why is this? Because the essential nature of the afflicted mental states is awakening.

1.86 “Sister, just as an unkindled fire does not have the nature of burning, in the same way, sister, the afflicted mental states that are not imagined do not have the nature of existence. Sister, just as a kindled fire has the nature of burning, in the same way, sister, the afflicted mental states that are imagined have the nature of existence.

1.87 “Sister, just as a fire burns if it has a cause, in the same way, sister, if the afflicted mental states have the cause of the manifestation of viewpoints, they burn in the three spheres of existence. Sister, just as a fire does not burn if it has no cause, in the same way, sister, if the afflicted mental states do not have the cause of the manifestation of viewpoints, they do not burn in the three spheres of existence.

1.88 “Sister, just as there is no increase or decrease in a thousand-year fire, in the same way, sister, there is no increase or decrease in the afflicted mental states generated over a hundred thousand eons.

1.89 “Sister, just as a fire that has been extinguished cannot be called a fire, in the same way, sister, afflicted mental states that have abated cannot be called afflicted mental states.

“Sister, just as a fire that burns in an open space cannot burn the space itself, in the same way, sister, the adventitious afflicted mental states that arise in that which is originally luminous are not able to pollute that which is

- originally luminous. [F.230.b]
- 1.90 “Even though this is the case, sister, how should the body of form be regarded?”
“Mañjuśrī,” answered the girl, “just like the reflection of the moon in a small lake.”
- 1.91 “How, girl, should the aggregates be regarded?” asked Mañjuśrī.
“Just like the manifestation of the Tathāgata, Mañjuśrī,” answered the girl.
- 1.92 “How, girl, should the sensory elements be regarded?” asked Mañjuśrī.
“Just like the three spheres of existence when they are consumed by the fire of the eon, Mañjuśrī,” answered the girl.⁹
- 1.93 “How, girl, should the sense sources be regarded?” asked Mañjuśrī.
“Just like formed actions, which are really unformed, Mañjuśrī,” answered the girl.
- 1.94 “How, girl, should this assembly be regarded?” asked Mañjuśrī.
“Just like the empty space above us, Mañjuśrī,” answered the girl.
- 1.95 “How, girl, should you be regarded?” asked Mañjuśrī.
“Just like a meeting between my mother and father, Mañjuśrī,” answered the girl.
- 1.96 “How, girl, should I be regarded?” asked Mañjuśrī.
“Just like a blind man seeing form, Mañjuśrī,” answered the girl.
- 1.97 “Girl, have you heard these teachings?” asked Mañjuśrī.
“I have heard them, Mañjuśrī, like information heard from a magically conjured person,” answered the girl.
- 1.98 “Girl, do you wish to reach incomparable, perfect awakening?” asked Mañjuśrī.
“As I myself am awakening, I do not need to wish for it anymore, Mañjuśrī,” answered the girl.
- 1.99 “Girl, have you practiced the perfection of giving?” asked Mañjuśrī.
“I have practiced it, Mañjuśrī, by completely giving away my afflicted mental states,” answered the girl.
- 1.100 “Girl, have you fulfilled the perfection of morality?” asked Mañjuśrī.
“I have fulfilled it, Mañjuśrī, [F.231.a] in the manner of filling up empty space,” answered the girl.
- 1.101 “Girl, have you cultivated the perfection of patient acceptance?” asked Mañjuśrī.
“I have cultivated it, Mañjuśrī, by means of the absence of birth and the absence of all beings,” answered the girl.
- 1.102 “Girl, have you undertaken the perfection of vigor?” asked Mañjuśrī.
“I have undertaken it, Mañjuśrī, by means of the principle that all phenomena are beyond reach,” answered the girl.

- 1.103 “Girl, are you established in the perfection of meditation?” asked Mañjuśrī.
“I am established in it, Mañjuśrī, by means of the principle that the expanse of reality is unestablished,” answered the girl.
- 1.104 “Girl, have you fulfilled the perfection of insight?” asked Mañjuśrī.
“I have fulfilled it, Mañjuśrī, without adding or removing anything,” answered the girl.
- 1.105 “Girl, have you cultivated friendliness?” asked Mañjuśrī.
“I have cultivated it, Mañjuśrī, by means of the principle that all beings are nonexistent,” answered the girl.
- 1.106 “Girl, from where is great compassion to be sought by the bodhisatva?” asked Mañjuśrī.
“Great compassion is to be sought by the bodhisatva from the afflicted mental states of all beings, Mañjuśrī. Why is this? If the afflicted mental states of all beings did not exist, the bodhisatva would not develop the mind of awakening,” answered the girl.
- 1.107 “Girl, from where is joy to be sought by the bodhisatva?” asked Mañjuśrī.
“Joy is to be sought by the bodhisatva from the mind of awakening, Mañjuśrī, which is characterized by great determination,” answered the girl.
- 1.108 “Girl, what is the use of the equanimity of the bodhisatva?” asked Mañjuśrī.
“The equanimity of the bodhisatva brings about the complete absence of any deceit toward all beings, Mañjuśrī, [F.231.b] and brings that about without there being any opposition toward all phenomena,” answered the girl.
- 1.109 “Girl, what kind of ‘opposition,’ as you say, is that?” asked Mañjuśrī.
“It is that of those who have entered awakening trying to get rid of the afflicted mental states, Mañjuśrī, which are really nonexistent,” answered the girl.
- 1.110 “Girl, to what are they opposed?” asked Mañjuśrī.
“To all who argue against them,” answered the girl.
“But girl, who are those who argue against them?” asked Mañjuśrī.
“They are people conceited about their patient acceptance who argue against others,” answered the girl.
- 1.111 “Girl, where does what you call ‘patient acceptance’ come from?” asked Mañjuśrī.
“It comes from being hurt by all beings, Mañjuśrī. Why is this? If one is not hurt, there is no patient acceptance. But those who, even though they have been hurt by all beings, are unperturbed and do not harm anyone, they have cultivated patient acceptance,” answered the girl.
- 1.112 “Girl, what is so-called ‘anger’ like?” asked Mañjuśrī.

- “Mañjuśrī, that which destroys the roots of virtue collected for a hundred eons is called ‘anger,’” answered the girl.¹⁰
- 1.113 “Girl, what could be called ‘the absence of anger?’” asked Mañjuśrī.
“Those who have no negative thoughts and do not cause any harm can be known as those who are patient,” answered the girl.
- 1.114 “Girl, how are bodhisatvas victorious in battle?” asked Mañjuśrī.
“They discern all phenomena, Mañjuśrī, but do not apprehend them,” answered the girl.¹¹
- 1.115 “Girl, how do bodhisatvas become killers of demons?” asked Mañjuśrī.
“They are not sullied even though they subdue demons, Mañjuśrī. Why is this? Mañjuśrī, [F.232.a] bodhisatvas display the aggregates, but they do not abide with the afflicted mental states in the aggregates. Moreover, Mañjuśrī, even though bodhisatvas demonstrate afflicted mental states, they are essentially and by their nature not attached to them. They demonstrate old age and death in order to bring living beings to maturity, but they understand that all phenomena are beyond death and movement. Even though, Mañjuśrī, bodhisatvas show such qualities as a child of the gods, they are without any envy or conceit,” answered the girl.
- 1.116 “Girl, how do bodhisatvas bring living beings to maturity?” asked Mañjuśrī.
“Bodhisatvas bring beings to maturity by cultivating insight and expedient means, Mañjuśrī,” answered the girl.
- 1.117 “Girl, how do bodhisatvas stay close to all beings?” asked Mañjuśrī.
“They stay close to all beings by cultivating their own thoughts and knowledge, Mañjuśrī,” answered the girl.
- 1.118 “Girl, is there any wish to listen to your teachings in this assembly?” asked Mañjuśrī.
“Someone who is entrenched in the concept of ‘self and others’ has no wish to listen, Mañjuśrī. Someone who has penetrated the knowledge derived from hearing has no wish to listen,” answered the girl.
- 1.119 “So, girl, what is the wish to listen to the Dharma?” asked Mañjuśrī.
“When one believes in one’s own body in the same way as one believes in a person who appears in a dream, when one believes in the teacher of the Dharma in the same way as one believes in a person who has been created through magical deception, when one believes in a Dharma teaching in the same way as one believes in an echo, and when there is no duality of belief and liberation, that is the wish to listen, Mañjuśrī,” answered the girl.
- 1.120 “How then, girl, should Dharma teachings be listened to?” asked Mañjuśrī.

“Dharma teachings should be listened to in such a way that one makes progress in relying on the Dharma teaching, Mañjuśrī,” answered the girl. [F.232.b]

- 1.121 When the courtesan’s daughter Suvarṇottamaprabhāśrī taught the Dharma in that way, by means of the powerful presence of the princely Mañjuśrī and the insight resulting from the roots of virtue that she herself had collected, twelve thousand beings in that assembly developed the mind of incomparable, perfect awakening, five hundred gods and humans who had collected roots of virtue as followers of the bodhisatva’s way attained patient acceptance of the fact that all things are unborn, and thirty-two thousand beings attained impeccable pure vision of phenomena.
- 1.122 By means of the joy and rapture resulting from hearing about the Dharma, the girl herself attained the patient acceptance that is in accord with all things. When she had attained it, she fell down before the feet of the princely Mañjuśrī, and asked him for permission to go forth: “Out of compassion, Mañjuśrī, allow me to go forth, and please release me from this body, which is inappropriately produced and ignoble, and which indeed makes us stray from the noble Dharma.”
- 1.123 Mañjuśrī replied, “It is like this, sister. Shaving the hair on your head is not equivalent to going forth as it pertains to the bodhisatva. Why not? Girl, bodhisatvas go forth by means of the effort to eliminate the afflicted mental states of all beings.
- 1.124 “Girl, wearing the yellow robe is not equivalent to going forth as it pertains to the bodhisatva. Rather, girl, bodhisatvas go forth by adopting the training and rules of morality themselves while encouraging immoral beings to adopt the vows and practice of morality.
- 1.125 “Girl, practicing for oneself in isolation is not equivalent to going forth as it pertains to the bodhisatva. Rather, girl, bodhisatvas go forth by establishing the beings dispersed throughout the five destinies of existence in the knowledge of disengagement.
- 1.126 “The qualities of color and beauty, of behavior and appearance, are not equivalent to going forth as it pertains to the bodhisatva. [F.233.a] Rather, bodhisatvas go forth by generating thoughts of friendliness and compassion.
- 1.127 “Planting one’s own roots of virtue is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by planting the roots of virtue of all beings.
- 1.128 “Honoring the determination to reach one’s own complete nirvāṇa is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by honoring the determination that others should reach complete nirvāṇa.

- 1.129 “Pacifying one’s own afflicted mental states is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by appeasing the afflicted mental states of others.
- 1.130 “Protecting one’s own mind is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by protecting the minds of all beings.
- 1.131 “Striving for one’s own freedom is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by striving for the freedom of all beings.
- 1.132 “Girl, disgust for existence is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by means of the joy of freeing all beings from existence.
- 1.133 “Girl, the pleasure of nirvāṇa is not equivalent to going forth as it pertains to the bodhisatva. Rather, bodhisatvas go forth by fully developing all the qualities of an awakened one.
- 1.134 “Girl, going forth is an expression of great compassion for all beings. Girl, going forth is an expression of not seeing others’ faults. Girl, going forth is an expression of not being jealous of others’ gains. Girl, going forth is an expression of harming neither oneself nor others. [F.233.b] Girl, going forth is an expression of not blaming others. Girl, going forth is an expression of serving others. Girl, going forth is an expression of not encouraging others’ faults. Girl, going forth is an expression of lifting others out of all faults.
- 1.135 “Girl, the bodhisatva’s going forth is dependent on other things, but the bodhisatva is not dependent on other things.”
- 1.136 The girl asked, “How, Mañjuśrī, is the bodhisatva’s going forth dependent on other things?”
- “Girl, going forth is dependent on morality,” replied Mañjuśrī. “There is no going forth in immorality. Girl, going forth is dependent on concentration. There is no going forth in sustained forgetfulness. Girl, going forth is dependent on insight. There is no going forth in false insight. Girl, going forth is dependent on freedom. There is no going forth when the mind is not free. Girl, going forth is dependent on insight into freedom. There is no going forth in the absence of insight into freedom.”
- 1.137 “How, Mañjuśrī, do bodhisatvas become independent in their going forth?” asked the girl.
- “Girl,” replied Mañjuśrī, “bodhisatvas are independent as they do not depend on anyone else. By means of their own comprehension and knowledge, whatever they know, they know themselves. Whatever they say, they say themselves. Thus they are independent because they are not compliant.”

- 1.138 When the princely Mañjuśrī had taught this exposition of the Dharma consisting of this passage on going forth, because it was so well formulated [F.234.a] five hundred bodhisatvas took the clothes and ornaments off their bodies and declared, “The going forth of the bodhisatvas as you have taught it was so well formulated that we also wish to attain that going forth.”
- 1.139 The princely Mañjuśrī then said to the courtesan’s daughter Suvarṇottama-prabhāśrī, “Girl, get into the carriage and, out of compassion, bring the banker’s son Bhayadatta to maturation. By this, you will go forth and attain full ordination.”
- 1.140 Then the great crowd of people thought, “How can it be right that one without desire remains in the company of one who is not without desire?”
- 1.141 The girl knew the thoughts of the great crowd of people, and she said to them, “Friends, even though bodhisatvas who are without desire remain in the company of beings who are full of desire, they are without blemish. They educate those beings who are full of desire. Friends, even though bodhisatvas who are without aversion stay in the company of beings who are full of aversion, they are without blemish. They educate those beings who are full of aversion. Friends, even though bodhisatvas who are without bewilderment stay in the company of beings who are full of bewilderment, they are without blemish. They educate those beings who are full of bewilderment. Friends, even though bodhisatvas who are without afflicted mental states stay in the company of beings who are full of afflicted mental states, they are without blemish. They educate those beings who are full of afflicted mental states.
- 1.142 “Friends, just as a mother has no desire for her son even though she dwells together with him, [F.234.b] in the same way, friends, bodhisatvas are not desirous of living beings, although they dwell together with them. Friends, just as a man who is shut up in prison does not act according to habits of desire, in the same way, friends, bodhisatvas are not attached to concepts in the threefold world, which is like a pit in a prison.”
- 1.143 Then the courtesan’s daughter Suvarṇottamaprabhāśrī stood on the Dharma dismounting step, attained the profound, and stepped down on to the earth. Freed from the obscuration of ignorance, she had fully realized the view of the fearfulness of the afflicted mental states that result from the imperfections of existence. She bowed her head to the feet of the princely Mañjuśrī, circumambulated him three times, and then expressed herself in verse by the carriage steps:
- 1.144 “Being essentially pure, I am not impassioned.
Due to my constant friendliness, I am not affected by aversion.
Because of the light of my insight, I am not bewildered by delusion,

- And I will mount this carriage.
- 1.145 “That which previously overpowered me
When I went to the park attached to riches,
Riding in a carriage with a banker’s son—
That concept of passion, where has it gone?
- 1.146 “The rays of the sun do not shine and do not burn
When thick clouds cover the earth.
Nevertheless, those rays do not go anywhere.
They simply do not shine while obscured by clouds.
- 1.147 “In just the same way, all fools are obscured by the afflicted mental states.
Though understanding via the light of insight has not arisen,
And the areas of insight are nowhere present,
By comprehending the afflictions, insight shines forth.
- 1.148 “Afflicted mental states come from nowhere;
They do not depart to anywhere.
Afflicted mental states arise from the superficial;
They do not arise from the fundamental.
- 1.149 “There is no giving away and no grasping,
No arising and no destruction.
There is no giving to others or taking back,
And because of the sameness of all phenomena, I too am pure. [F.235.a]
- 1.150 “When a sesame-oil lamp appears in the darkness,
The darkness does not disperse in different directions.
When darkness is dispelled by insight
There is no cessation of afflicted mental states and also no origination.
- 1.151 “Doctors do not destroy the elements
Of their patients’ bodies when they cure them.
They pacify the adventitious disease,
And then other diseases do not arise.
- 1.152 “In just the same way, the best of physicians, Mañjughoṣa,
Who knows the appropriate methods,
Pacifies the afflicted mental states of beings by means of various practices,
But he does not make the phenomena disappear.
- 1.153 “These aggregates, sensory elements, and sense sources
Do not change into something else.
The factors that earlier had the poison of negativity

Are now without poison and are unchanged.”

- 1.154 Then, when the courtesan’s daughter Suvarṇottamaprabhāśrī had spoken these verses, she again bowed her head to the feet of the princely Mañjuśrī, and, after she had again circumambulated him, she ascended into the carriage with the banker’s son Bhayadatta and proceeded to the park with all those riches.
- 1.155 The princely Mañjuśrī too taught the whole of that assembly by means of conversation on the Dharma. He led them to take the conversation to heart, gave them cause to rejoice, and made them happy. After he had taught them, led them to take the conversation to heart, given them cause to rejoice, and made them happy, he said to them, “Friends, those of you who wish to listen to the Dharma should go to the Tathāgata in the evening.”
- 1.156 After he had said this, they left that place, and all went their separate ways. [F.235.b]
- 1.157 Then the courtesan’s daughter Suvarṇottamaprabhāśrī and the banker’s son Bhayadatta went to the park together. There were bouquets of flowers spread everywhere, giving off their fragrance. There were awnings decorated with parasols, banners, and ensigns. They prepared riches of food and drink and stayed in the park and gathered around them drums large and small, cymbals, and songs for amusement. Because they had eaten and drunk so much, they became quite intoxicated, and the courtesan’s daughter Suvarṇottamaprabhāśrī fell asleep on a pillow on the lap of Bhayadatta, the banker’s son.
- 1.158 Then that girl, by means of her power of supernormal knowledge, made her body appear withered and gave the impression that she was dead. Her whole body became impure and appeared to be a rotting corpse. Ill-smelling impurities emerged from the two openings of her ears, from her eyes, and from the inside of her nose, and spread all over her body. A foul odor issued from the inside of her mouth and filled the whole park. Blood and pus flowed from every pore. Her liver and all her intestines appeared from her abdomen, with her navel in the center. Excrement and urine appeared and flowed out from her anus and her vulva. Her brains oozed out from her head, and blue flies began creeping over the nails of her feet and hands.
- 1.159 Seeing what had happened to the girl’s body, the banker’s son Bhayadatta was seized by panic and terror. Having no protection or support, no one and nothing to turn to, he sought protection.. He was greatly frightened, [F.236.a] and he trembled and cried bitterly. Such great fear arose in him for two reasons. He was an ordinary person outside the religious life, and he was aware of the crimes that are connected with such fear. “As punishment for

this girl's fate, King Ajātaśatru will kill me," he thought. He tried to move the girl off his lap and escape, but he was unable to. All of his companions saw his great and terrible fear and ran away.

1.160 He sat there all alone and without friends, wondering, "Who is going to free me from this great fear that afflicts me—a god, a nāga, a yakṣa, a gandharva, a demigod, a garuḍa, a kinnara, a mahoraga, a human, a non-human being, a monk, or a brahmin?"

1.161 As the banker's son's roots of virtue had not yet matured, he had not heard the teaching that the princely Mañjuśrī had given to the girl, and he did not know it. Because of the magical presence of the princely Mañjuśrī, though, the following verses resounded from all the trees in the park:

1.162 "All worlds are nonexistent.
It is like seeing an illusion,
But this boy sees phenomena
As having an essential nature.

1.163 "That which is clothed in flesh and blood
Deceives the foolish.
The unwise and the childish imagine
That the nonexistent is existent and become impassioned.

1.164 "One is like an unwise person
Walking with a vase
That has a nicely painted exterior
But is full of foul-smelling filth.

1.165 "While one is walking, however, the jar falls,
And upon seeing the foul-smelling filth,
All passion ceases and one runs away,
Despite having been so impassioned before.

1.166 "In the same way, the unwise and the foolish [F.236.b]
Become mentally impassioned—
They become impassioned by imagining
Color, beauty, and the appearance of women.

1.167 "But you, my boy, should understand
The essential nature of the body.
What wise man becomes impassioned
By the rotten smell from a cemetery?

1.168 "Do not be afraid; there is no reason
To be frightened by the nonexistent.

- Look at the essential nature
Of the things that used to depress you.
- 1.169 “A wonderful teacher of the Dharma
Clears away the fear of those who are afraid.
A teacher whose name is
The Lion of the Śākyas has appeared.
- 1.170 “Pleasure is impermanent and does not abide.
It is like a flash of lightning—
Though it blazes up, it is not real,
And the wise are not attached to it.
- 1.171 “Bubbles and foam
Arise from turbulent waters,
Arising in dependence on causes and circumstances,
But with no agent to bring them about.
- 1.172 “In just the same way,
Names and forms arise from actions.
They stem only from causes,
But have no agent to bring them about.
- 1.173 “Where has the beautiful color gone?
And where do the impurities come from
That frightened you so much just now?
That, my boy, is what you should realize.
- 1.174 “Phenomena are not found in the outside world,
And they do not come from any direction.
They are beyond both coming and going,
And you should understand their essential nature.
- 1.175 “There is no subject that acts or feels,
And phenomena,
Which have no subject that acts or feels,
Are like illusions and not existent things.
- 1.176 “Understand your own body
In this way, and you
Should not be frightened
By the body of another.
- 1.177 “Just as one experiences amorous play
And pleasure when one dreams,

- All amorous pleasure and play is like
That amorous play one experiences in a dream.
- 1.178 “So, my boy, go to
The Lion of the Śākya, [F.237.a]
And he will pull your fear and terror
Up by their roots.
- 1.179 “Your father and mother are no longer your protection,
Nor are your friends and relatives.
When they have left you,
How can you do what you wish?¹²
- 1.180 “So go for protection to the one
Who clears away the fear of those who are afraid,
The Awakened One who is the protector of the unprotected,
To the Dharma, and to the Supreme Assembly.
- 1.181 “Those who go to him for protection—
Be they gods, gandharvas, or humans—
Are liberated from every fear,
And happiness is not hard for them to obtain.”
- 1.182 When the banker’s son had heard those verses, he felt happy and rejoiced.
He had gotten rid of his fear, and he felt joy. Overjoyed, he cast the rotting
corpse aside and left the park. Then the Blessed One emitted a ray of light
from his body in order to educate the banker’s son, and the whole land of
Magadha was filled with that light. The boy saw the Tathāgata, the Worthy
One, the Perfectly Awakened One, from a distance, looking like the orb of
the rising sun, burning with heat and beauty, bringing glory and happiness,
with his senses calmed, with his mind calmed, well trained, incomparable,
having obtained the highest truth, shining like a sacrificial pillar of gold,
with his senses guarded and controlled like those of an elephant, clear and
shining, not turbid like the sea, adorned with the thirty-two characteristics of
a great man, surrounded by his disciples, and teaching the Dharma. The path
upon which he was walking was variegated and beautiful to behold, a
railing of gems was set up, and flowers were scattered all around.
- 1.183 Then Śakra, the king of the gods, appeared before the boy [F.237.b] and
addressed him: “Boy, now that you have seen the Tathāgata, your mind will
be at ease, and that is truly a great attainment. The Tathāgata is thinking of
you, boy, so set out on this road and go to the Tathāgata!”

1.184 So the boy went with Śakra, the king of the gods, to the Blessed One, and Śakra, the king of the gods, gave the boy some mandārava flowers, saying, “Boy, you should scatter these over the Tathāgata.” At this, the boy scattered the flowers over the Blessed One. When he had done this, he bowed his head to the Blessed One’s feet and circumambulated him three times. Then he sat down before the Blessed One and addressed him with the following words: “Blessed One, I take my refuge in the Blessed One, his Dharma, and his Community, and I dedicate my root of virtue toward complete awakening. Blessed One, I led this famously beautiful girl Suvarṇottama-prabhāśrī, who was approached even by kings, to the park to have fun and pleasure with her, but suddenly she lost all of her color and her body started to rot. As all my companions have left me, I have become very frightened. Blessed One, will the king not execute me as punishment for this?”

1.185 The Blessed One replied, “My boy, have no doubt. Fear no longer arises in those who have taken their refuge in the Buddha, so as I have invited you here by means of the absence of fear, have no fear! Instead, give up the cause from which fear and terror arise.” [F.238.a]

1.186 “Blessed One, what is the cause of fear and terror?” asked the boy.

“Desire, aversion, and bewilderment are the cause of fear and terror, my boy,” replied the Blessed One. “The arrogance of thinking ‘I am’ is the cause. Being obsessed with doctrinal viewpoints is the cause. Attachment caused by thirst is the cause. Egotism and self-centered ideas are the cause. Attachment to things is the cause. Possessions and quarreling are the cause. The fetter of viewing things as substantial and real is the cause. Seeing the impermanent as permanent is the cause. Seeing suffering as happiness is the cause. Seeing the ugly as beautiful is the cause. Seeing no-self as self is the cause. The idea that there is something to hold on to among the aggregates is the cause. Lack of insight into the sensory elements is the cause. Absence of knowledge of the sense sources is the cause. Not seeing the defects of the body is the cause. Enjoyment of life is the cause. Fear and terror arise from these causes, and so they should be done away with.

1.187 “My boy, do you see the perished body of this girl?”

“Blessed One, I see it,” replied the boy.

1.188 “My boy,” said the Blessed One, “all composite things are like this: impermanent, filled with suffering, and without self. They are always changing and unstable, without permanence. They deceive foolish people. They arise from falseness. They are without activity, and their establishment is illusory. They are like an illusion because they are manifested from nothing. They are like a dream because they provide a limited kind of enjoyment. They are like a mirage because they manifest out of bewilderment. They are like a visual distortion because they have never

arisen in the first place. They are like a reflection because actions culminate in their effects. [F.238.b] They are like the reflection of the moon in water because there is no movement. They are like an echo because sound is produced from the soundless. They are like shadow images because they are the gate of the non-conditioned. They are like an empty fist because they are empty of any essential nature. They are like the wind because they cannot be held on to. They are false, without support, and without purpose. They do not diminish or increase. In this way, my boy, all phenomena are without a controlling self, and you should not be attached to them. What do you think then, my boy? How do you view the thoughts and reflections connected to your desire?"

1.189 "The desire of childish, ordinary people arises from imagining a beautiful complexion and bodily form," answered the boy. "It does not arise when they contemplate impurity, and so on, as found in the discipline of the noble Dharma. Blessed One, if one does not generate concepts of desire, its origin does not arise."

1.190 "Very good! Very good, my boy!" said the Blessed One. "This is how it is: the essential nature of desire is to not generate concepts and thoughts. So, my boy, you should strive to have the correct ideas concerning phenomena regarding not viewing them as self, not viewing them as other, and not superimposing on them any other views."

1.191 "But Blessed One, how does the bodhisatva strive to have the correct ideas concerning phenomena?" asked the boy.

"My boy," replied the Blessed One, "the bodhisatva seeks awakening by means of the essence of desire. My boy, the bodhisatva seeks awakening by means of the essence of aversion, the essence of bewilderment, and the essence of all the afflicted mental states.

1.192 "My boy, desire, aversion, and bewilderment are insubstantial, [F.239.a] and the bodhisatva's entrance into knowledge is in accord with this.

1.193 "My boy, desire, aversion, and bewilderment have no root, no dwelling place, no foundation, and no subject that acts or feels. They are beyond the dichotomy of inner and outer. They are empty, without a self, being, life principle, soul, person, or personality. They have no distinguishing marks, no construction of distinguishing marks, no wishes, no pleasure, no passion, no thirst, and no conditioning.

1.194 "My boy, desire, aversion, and bewilderment are unborn, and the bodhisatva's entrance into knowledge is in accord with this.

1.195 "Further, my boy, all the thoughts of the bodhisatva who practices genuinely are awakening. Why is this? The understanding of thought is beyond demonstration, beyond wishes, beyond information. It is like an illusion—not inside, nor outside, nor both. It is therefore formless, and that,

my boy, is exactly what the awakening of the bodhisatva is. Moreover, my boy, there is nothing that bodhisatvas need to understand apart from their own thoughts. To understand one's own thoughts is indeed to understand the thoughts of all beings. If one's own thoughts stand aloof, the thoughts of all beings stand aloof. By understanding the essence of one's own thoughts, one understands the essence of the thoughts of all beings. If one's own thoughts are pure, the thoughts of all beings are pure. If one's own thoughts are without desire, the thoughts of all beings are without desire. If one's own thoughts are without aversion, the thoughts of all beings are without aversion. If one's own thoughts are without bewilderment, [F.239.b] the thoughts of all beings are without bewilderment. If one's own thoughts are without afflicted mental states, the thoughts of all beings are without afflicted mental states. This understanding is the understanding of omniscience.

1.196 "Thus, my boy, the bodhisatva who practices genuinely has acquired the insight that the thoughts of all beings are essentially without afflicted mental states.

1.197 "Moreover, because of their expanded vision that is in accord with the true Dharma, there is no fervent desire in the trains of thought of those who are not stained by afflicted mental states, even though they may occasionally be sullied by adventitious afflicted mental states. Thus, those bodhisatvas are not stained by afflicted mental states because they see that afflicted mental states are adventitious."

1.198 When this teaching had been given, the banker's son Bhayadatta attained patient acceptance that is in accord with all things.

1.199 The courtesan's daughter Suvarṇottamaprabhāśrī noticed that the banker's son Bhayadatta had been educated, and accompanied by about five hundred goddesses she caused cymbals to sound, music to be heard, and songs to be sung. She went to the Blessed One, bowed her head to his feet, and sat down before him.

1.200 Then the princely Mañjuśrī addressed the banker's son Bhayadatta: "My boy, do you know this sister?"

"Yes, I do," answered the boy.

1.201 "What do you know her to be?" asked Mañjuśrī.

Then the boy spoke these verses to the princely Mañjuśrī:

1.202 "Beautiful forms are just like a mass of foam,
Feelings are just like bubbles,
Perceptions are like mirages,
Conditioning is like the soft plantain tree,

1.203 "And consciousness is just like an illusion.

Everything is produced from fantasies
And from the nonexistent imaginings of a fool. [F.240.a]
Thus I know her to be the nonexistent concept of a child.

- 1.204 “Her body itself is inactive.
It is dead matter, like grass and stones.
Consciousness is impossible to display.
This is what I know her to be.
- 1.205 “There is no being, no self, no life principle,
No person in this body.
It is just a heap.
This is what I know her to be.
- 1.206 “There is no desire, aversion, or bewilderment,
No afflicted mental state
And no purification in it.
This is what I know her to be.
- 1.207 “The childish confusion of fools
Is to be found in superficial teachings.
The wise are not attached to this.
This is what I know her to be.
- 1.208 “This form has the same nature
As a foul-smelling corpse
Rotting away in the jungle.
This is what I know her to be.
- 1.209 “It is unborn in the beginning,
Does not perish in the end,
And is nonexistent in the present.
This is what I know her to be.
- 1.210 “As I have been liberated by impurity
After being stupefied by this young woman,
I am not really able to say, Mañjughoṣa,
What this is about.
- 1.211 “Although there is really no death and no transmigration,
I will still manifest my death for the sake
Of living beings who are coming to maturity,
So that no one will fail to seek awakening.
- 1.212 “My desire, my aversion,

And all my afflicted mental states are superficial.
The character of all beings is the same.
This is the reality of all things.”

1.213 Then the Blessed One smiled. The nature of the Awakened One is such that when he smiles, light of many colors appears from the opening of his mouth: blue, yellow, red, white, rose, crystal, and silver. When it had appeared, it reached all the way to the heaven of Brahmā [F.240.b] and illuminated innumerable world spheres. When it returned, it was absorbed into the crown of the Blessed One’s head. Venerable Ānanda saw the Blessed One smile and approached his feet. He put his robe over one shoulder and placed his right knee on the ground. He joined his palms, bowed his head toward the Blessed One in veneration, and addressed the Blessed One as follows:

1.214 “The tathāgatas, the worthy ones, the perfectly awakened ones do not smile without a specific reason and cause. So, Blessed One, what is the reason, what is the cause, for your smile?”

Then Ānanda spoke the following verses:

1.215 “The Leader, the Knower of the World for whom there is no false doctrine,
The Teacher does not smile without a cause.
Thus, since you have smiled, we ask you sincerely:
What is the cause of your smile?”

1.216 “Having seen the smile of the Victorious One,
Doubt has arisen in the world, even among the gods.
So we ask you to clear away the uncertainty of the doubtful.
Best among all human beings, please reveal to us the cause of your smile.

1.217 “Who are those who have set their minds on the Dharma?
Who are the ones who in reality have been seen by the victorious ones?
Who are those who have made offerings to the Awakened One and praised
him today?
This is what we wish to hear.

1.218 “Who are those who have defeated Māra and his forces?
Who has satisfied the mind of our teacher today?
Who has understood the depth of conditioned things today?
We ask you to hear us. Please clear away our doubts.

1.219 “The whole world praises you with palms joined together
Because it wishes to hear why our leader has smiled.
Best among all human beings,
Please bring forth compassion and clear away the perplexity of doubt.”

- 1.220 “Ānanda, do you see this courtesan’s daughter, Suvarṇottamaprabhāśrī?” asked the Blessed One. [F.241.a]
 “Yes, Blessed One, I see her,” Ānanda replied. “I see her, Sugata.”
- 1.221 “Ānanda,” said the Blessed One, “the princely Mañjuśrī has inspired this courtesan’s daughter, Suvarṇottamaprabhāśrī to fully embrace incomparable, perfect awakening. When she had heard about the Dharma from him, she developed the patient acceptance that is in accord with all things.”
- 1.222 Then the Blessed One asked, “Ānanda, do you see this banker’s son Bhayadatta?”
 “Yes, Blessed One, I see him,” Ānanda replied. “I see him, Sugata.”
- 1.223 “Ānanda,” said the Blessed One, “I inspired this banker’s son Bhayadatta to fully embrace incomparable, perfect awakening. When he heard about the Dharma from me, he developed the patient acceptance that is in accord with all things. Ānanda, nine million two hundred thousand eons from now, he will be called Ratnasambhava, and this courtesan’s daughter Suvarṇottamaprabhāśrī will attain perfect awakening in a world sphere called Ratna. She will be a tathāgata, a worthy one, a perfectly awakened one called Ratnaprabha. Moreover, Ānanda, the pleasure and delight of the beings in that world sphere will be like that of the gods of the Heaven of the Thirty-Three. The only jewels there will be bodhisatva jewels, and the lifespan of that tathāgata will be immeasurable. During the life of this perfectly awakened one, the banker’s son Bhayadatta will be born as a bodhisatva called Guṇaratnaprabha, and he will do the work of preserving the collected teachings of the Tathāgata. When the tathāgata Ratnaprabha reaches final nirvāṇa, he will pronounce the following prophecy for that bodhisatva Guṇaprabha: [F.241.b] ‘This bodhisatva Guṇaprabha will reach complete awakening after me, and he will be a tathāgata, a worthy one, a perfectly awakened one called Ratnārcis. His buddhafiield will resemble mine in appearance.’ ”
- 1.224 As soon as this prophecy had been spoken for the two of them, for the courtesan’s daughter Suvarṇottamaprabhāśrī and for the banker’s son Bhayadatta, the six forms of existence in this trichiliocosm were shaken, and all the worlds were illuminated by a great brightness. As that prophecy was set forth, a hundred thousand beings developed the mind set on the attainment of incomparable, perfect awakening.
- 1.225 Then Venerable Ānanda asked the Blessed One, “Blessed One, what is the name of this exposition of the Dharma? How should it be adopted?”
 The Blessed One said, “Ānanda, you should adopt this exposition of the Dharma as *The Chapter on the Gate to the Great Presentation*. You should adopt it as *The Miraculous Play of Mañjuśrī*. You should adopt it as *The Education of the*

Courtesan's Daughter Suvarṇottamaprabhāśrī."

- 1.226 When the Blessed One had uttered these words, Venerable Ānanda, the courtesan's daughter Suvarṇottamaprabhāśrī, the banker's son Bhayadatta, the princely Mañjuśrī, the bodhisatvas, those great beings and all their retinues, and the world with its gods, humans, demigods, and gandharvas were overjoyed and praised what the Blessed One had said.

c.

Colophon

c.1 This was edited and finalized by the Indian preceptor Surendrabodhi, and by the chief editor and translator Bandé Yeshé Dé.

n.

NOTES

- n.1 The Tibetan for “a courtesan’s daughter” (*smad ’tshong ma’i bu mo*) could also be interpreted as “a girl who was a courtesan.” Her name in Sanskrit is reconstructed from the Tibetan (*gser mchog ’od dpal*) and not attested in any manuscript. For detailed notes on both points see Braarvig 2010, notes 1 and 2 (<https://www2.hf.uio.no/polyglotta/index.php?page=record&vid=20&mid=182032#Nrn1>) in the translation text.
- n.2 We prefer to follow the mainstream Buddhist Sanskrit usage of manuscripts and inscriptions by spelling *bodhisatva* with a single rather than a double *t*, the latter being a convention of modern editors. See Bhattacharya (2010). Note that this is also the spelling used in Gāndhārī, as well as in Khotanese, in Tibetan lexicography, and in old Thai documents.
- n.3 See n.10 and n.11.
- n.4 Many of the citations come from Mañjuśrī’s questioning of the girl, 1.90 to 1.120.
- n.5 Here the Chinese (Taishō 817) adds the following: “All of the bodhisatvas were great beings, having acquired the powers of memory and immeasurable eloquence. Whatever discursive knowledge they might establish was the noble knowledge of the three gates of liberation. Their knowledge was unobstructed in the three worlds. Their concentration was undisturbed, and they had perfected the ten powers and fearlessness.”
- n.6 See n.1.
- n.7 This paragraph is probably a later addition, since it is not found in either of the Chinese versions. In the Chinese versions, the section of the text above, 1.11 to here, is placed between 1.19 and 1.18, which seems to follow more clearly the logic of the narrative.

- n.8 This topic, found in many Mahāyāna sūtras, is the specific theme of the *Dharmadhātuprakṛtyasambhedanirdeśa* (“The Teaching on the Indivisible Nature of the Realm of Phenomena,” Toh 52), see Dharmachakra Translation Committee (2018), especially 1.8 (<https://read.84000.co/translation/toh52.html#UT22084-040-003-21>).
- n.9 This question and the girl’s answer are frequently cited in the commentarial literature to support the emptiness of the sensory elements as well as of the aggregates.
- n.10 This sentence is very widely quoted in the commentarial literature, both Indian and Tibetan. The Sanskrit can be found in the *Śikṣāsamuccaya* (Toh 3940), ch. 7 (Bendall 149.5), as well as in the *Bodhicaryāvatārapañjikā* (Toh 3872), ch. 6 (Bcp 91): *pratighaḥ pratigha iti kalpaśatopacitaṃ kuśalamūlaṃ pratihanti tenocyate pratigha iti*. The etymological relationships are lost in translation: “anger / hostility (*pratigha*) is called ‘anger / hostility’ because it destroys (*pratihanti*) the roots of virtue collected for a hundred eons, and on that account it is called ‘anger / hostility.’ ” As well as being an important doctrinal point, this sentence also constitutes a canonical gloss for the term *pratigha*, which has the more general meaning of “hostility” or “aversion” compared to the standard Tibetan translation (specified in *Mahāvīyutpatti* S.1945), *khong khro ba*, “anger.”
- n.11 The Sanskrit of this question and response are found cited in Kamalaśīla’s *Bhāvanākrama* III Bhk 235 (Toh 3917): *mañjuśrīr uvāca kathaṃ dārike bodhisatvo vijītasamgrāmo bhavati | āha yo mañjuśrīr vicīya sarvadharmān nopalabhate*.
- n.12 This stanza is widely quoted in the Tibetan commentarial literature.

b.

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of the Buddha, 2018.

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 aggregates

phung po

ཕུང་པོ།

skandha

The fivefold basic grouping of the components out of which the world and the personal self are formed.

g.2 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

King of Magadha and son of the king Bimbisāra. While he was a prince, he became friends with Devadatta, who convinced him to have his father killed and become the king instead. After his father's death, he became tormented with guilt and regret, converted to Buddhism, and supported the compilation of the Buddha's teachings during the First Council.

g.3 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

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

g.4 anger

khong khro ba

ཚོང་ཚྲོ་བ།

pratigha

In Sanskrit, the term is almost synonymous with *dveṣa* (see "aversion"), but in Tibetan is differentiated following *Mahāvvyutpatti* S. 1945. The present text contains this particular term's widely quoted canonical gloss. See [1.112](#) and

n.10.

g.5 armed forces of the four branches

dpung gi tshogs yan lag bzhi

དཔུང་གི་ཚོགས་ཡན་ལག་བཞི།

caturaṅgabala

Definition from the 84000 Glossary of Terms:

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

g.6 aversion

zhe sdang

ཞེ་སྤང།

dveṣa

See also “anger.”

g.7 Bhayadatta

'jigs byin

འཇིགས་བྱིན།

bhayadatta

A banker's son who purchases the favors of the courtesan's daughter Suvarṇottamaprabhāśrī in *The Miraculous Play of Mañjuśrī sūtra*.

g.8 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.9 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.10 Conditioning

mngon par 'du byed

མངོན་པར་འདུ་བྱེད།

abhisamskāra

g.11 expanse of reality

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

Varyingly, “the sphere of dharmas,” “the base of dharmas,” “the realm of dharmas”—a synonym for the nature of phenomena.

g.12 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.13 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.14 going forth

rab tu 'byung ba

རབ་ཏུ་འབྱུང་བ།

pravrajyā

The term used for renunciation and the taking of vows as a novice, monk, or nun at the vinaya or pratimokṣa level of Buddhist practice.

g.15 great king

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

A guardian of one of the four cardinal directions.

g.16 Guṇaratnaprabha

yon tan rin chen 'od

ཡོན་ཏན་རིན་ཆེན་འོད།

guṇaratnaprabha

Name of the banker's son Bhayadatta when he becomes a bodhisatva, according to a prophecy of the Buddha.

g.17 hearer

nyan thos

श्रवण

śravaka

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.18 Heaven of the Thirty-Three

sum cu rtsa gsum

सुअ'तुङ'गसुअ

trāyastriṃśā

One of the six heavens of the desire realm.

g.19 kinnara

mi'am ci

किन्नरि

kinnara · kiṃnara

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.20 Magadha

ma ga dha

मगध

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.21 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.22 mandārava flowers

me tog man dA ra ba

མེ་ཏོག་མན་རྒྱ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds.

Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.23 Mañjughoṣa

'jam dbyangs

འཇམ་དབྱངས།

mañjughoṣa

An alternate name for Mañjuśrī.

g.24 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

g.25 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

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

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also

creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvavāha; see *The Play in Full* (Toh 95), [21.14](#) and [21.43](#). (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.26 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.27 protector of the world

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

One category of Dharma protectors in Buddhism.

g.28 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.29 Ratna

rin chen can

རིན་ཆེན་ཅན།

ratna

The name of a world sphere (*'jig rten gyi kham*s).

g.30 Ratnaprabha

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabha

Name of Suvarṇottamaprabhāśrī when she reaches perfect awakening, according to a prophecy of the Buddha.

g.31 Ratnārcis

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

Name of the banker's son Bhayadatta when he reaches perfect awakening, according to a prophecy of the tathāgata Ratnaprabha.

g.32 Ratnasambhava

rin chen 'byung ba

རིན་ཆེན་འབྱུང་བ།

ratnasambhava

Future name of the banker's son Bhayadatta, according to a prophecy of the Buddha.

g.33 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

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

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

g.34 sense sources

skye mched

སྐྱེ་མཚན།

āyatana

Definition from the 84000 Glossary of Terms:

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

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

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

g.35 sensory elements

kham

ཁམས།

dhātu

One way of describing experience and the world in terms of eighteen elements (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, and mind and mental objects, to which the six consciousnesses are added).

g.36 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

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

g.37 Surendrabodhi

su ren dra bo dhi

སུ་རེན་བོ་བོ་ནི།

surendrabodhi

One of the Indian teachers invited to Tibet at the time of the emperor Ralpacan (early ninth century). He was one of the great Indian pandits who assisted the Tibetan translators such as Yeshé Dé with the translation of Buddhist texts from Sanskrit.

g.38 Suvarṇottamaprabhāsrī

gser mchog 'od dpal

གསེར་མཚོག་འོད་དཔལ།

**suvarṇottamaprabhāsrī*^{RS}

A courtesan’s daughter, central figure of *The Miraculous Play of Mañjuśrī sūtra*. Her name means “Glorious Light of Supreme Gold.” The Sanskrit name is reconstructed from the Tibetan and is not attested (see [n.1](#)).

g.39 trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu

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” (*dvīsāhasramahāsāhasralokadhātu*), 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.40 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བྱ།

vaiśravaṇa

One of the four great guardian kings, he presides over the northern direction and rules over the yakṣas.

g.41 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྗེ་དྱི་ཕུང་པོའི་རི།

gṛdhrakūṭa

Definition from the 84000 Glossary of Terms:

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

g.42 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.43 yakṣa

gnod sbyin

གཞོན་ལྷོན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.44 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

A prolific Tibetan translator in the eighth and ninth centuries. He was one of the twenty-five disciples of Guru Rinpoche, and he assisted with the translation of more than three hundred texts that now appear in the Kangyur and Tengyur.