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The Dhāraṇī of the Jewel Torch

Ratnolkādhāraṇī

འཕགས་པ་དགོན་མཚན་ཏ་ལ་ལའི་གཟུངས་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa dkon mchog ta la la'i gzungs zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Dhāraṇī of the Jewel Torch”

Āryaratnolkānāmadhāraṇīmahāyānasūtra

· Toh 145 ·

Degé Kangyur, vol. 57 (mdo sde, pa), folios 34.a–82.a

TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 *The Dhāraṇī of the Jewel Torch* starts with a profound conversation between the Buddha and the bodhisattvas Samantabhadra and Mañjuśrī on the nature of the *dharmadhātu*, buddhahood, and emptiness. The bodhisattva Dharmamati then enters the meditative absorption called *the infinite application of the bodhisattva's jewel torch* and, at the behest of the millions of buddhas who have blessed him, emerges from it to teach how bodhisattvas arise from the presence of a tathāgata and progress to the state of omniscience. Following Dharmamati's detailed exposition of the "ten categories" or progressive stages of a bodhisattva, the Buddha briefly teaches the mantra of the *dhāraṇī* and then, for most of the remainder of the text, encourages bodhisattvas in a long versified passage in which he recounts teachings by a bodhisattva called Bhadraśrī on the qualities of bodhisattvas and buddhas. Some verses from this passage on the virtues of faith have been widely quoted in both India and Tibet.

ac.

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i.

INTRODUCTION

· Overview ·

- i.1 In this profound Mahāyāna sūtra, *The Dhāraṇī of the Jewel Torch*, the Buddha Śākyamuni explains, with the help of the bodhisattvas Mañjuśrī, Samantabhadra, and Dharmamati, how bodhisattvas progress toward awakening.
- i.2 Although seen as a sūtra in its own right, it is closely connected to the family of texts belonging to the *Avataṃsakasūtra*, two chapters of which it shares. As its title suggests, it can also be seen as a *dhāraṇī*, or as a sūtra about a dhāraṇī.
- i.3 Substantial passages were quoted by Śāntideva in the *Śikṣāsamuccaya*, and these extracts are now the only remnants of the Sanskrit text. The Tibetan translation, by the Indian master Surendrabodhi and the chief-editor translator the monk Yeshé Dé, dates to the early, imperial translation period, and its verses on faith later had a wide impact in Tibetan works. The Chinese translation, by Fatian, dates to the late tenth century and is classified as an *Avataṃsaka* text.

· Narrative and Doctrinal Content ·

- i.4 The setting of the text is the Vulture Peak in Rājagṛha. Its audience is a great gathering of highly accomplished monks and bodhisattvas, headed by Samantabhadra who, as the initial interlocutor, asks the Buddha how dharmadhātu should be understood. A brief but profound exchange follows.
- i.5 Mañjuśrī then appears and requests the Buddha to teach the dhāraṇī of the *jewel torch* (1.11). The Buddha insists that Mañjuśrī should request Samantabhadra to teach it instead, and Samantabhadra's dialog with Mañjuśrī starts with the meaning of *buddha*. A brief interlude follows (1.40–1.54) in which Śāriputra (here Śāradvatīputra) compares his own understanding

unfavorably with Mañjuśrī's vast wisdom, and professes his inability and unwillingness to debate with him; similar brief conversations between Śāriputra and Mañjuśrī recur at several points in the text.

i.6 The bodhisattva Dharmamati then makes his appearance (1.55) and enters the meditative absorption called *the infinite application of the bodhisattva's jewel torch*. Blessed and encouraged by millions of buddhas to summon the eloquence to teach, Dharmamati sets out the ten categories of bodhisattva (1.59–1.84) in the long passage that follows. A number of wonders then occur, after which Dharmamati summarizes the ten categories in verse (1.88–1.178).

i.7 The Buddha, in response to several ensuing requests to teach, briefly teaches the mantra of the dhāraṇī (1.213) and comments on its meaning. At Samantabhadra and Mañjuśrī's request, he then explains the benefits that hearing this sūtra will have for future disciples (1.228–1.256). Here several stark warnings are given to future hearers (mainly future monks) who might one day criticize or reject this sūtra.

i.8 The final main section of the sūtra is a very long passage (twenty folios in the Degé edition) of versified encouragement for bodhisattvas, introduced by a prologue featuring Ānanda. The main versified part (2.20–2.397) is spoken by the Buddha as a narrative that introduces, relates, and concludes teachings given by the bodhisattva Bhadraśrī on the good qualities and modes of conduct of the bodhisattva. Bhadraśrī first eulogizes the thought of awakening (*bodhicitta*) and then a few verses later praises faith in a well-known passage, parts of which were quoted by Śāntideva (see below) and subsequently by many Tibetan authors. Bhadraśrī then describes many of the other qualities of bodhisattvas and their ability to manifest miraculously in different ways, including the astounding visual and other sensory content of their meditative absorptions, the many kinds of miraculous rays of light with which they bring benefit to the world and beings, and comparisons with the powerful magical displays of the ordinary gods such as Indra and the king of the nāgas.¹

i.9 At the end of the teaching, its importance and future benefits are expressed by Subhūti and others, and Ānanda promises to retain it.

· The Sūtra, the *Avataṃsaka*, and the Chinese Translation ·

i.10 Although it is found in the Kangyur among other Mahāyāna sūtras in the General Sūtra section (as Tōh 145 in the Degé Kangyur) and is listed as belonging to that general category in the Denkarma inventory of translated texts² (as well as to the Dhāraṇī section, see below), the sūtra also belongs to the family of texts related to the *Avataṃsakasūtra* (*phal po che*, “A Multitude of

Buddhas,” Toh 44). Indeed, in the other imperial period inventory, the roughly contemporary Phangthangma, it is listed under the heading of “the works included in the group of sūtras of the noble, great, very extensive *Buddhāvataṃsaka*.”³

- i.11 The prominent role of the bodhisattva Samantabhadra; the centrality of the dharmadhātu; the vast numbers of buddhas who gather and the mention of the Buddha Vairocana in the pivotal passage about the absorption and blessing of Dharmamati; the tenfold division and subdivision of the categories of bodhisattva; the repeated vocative “O sons of the victors”;⁴ and many other features of this work, above all the central theme of how bodhisattvas first emerge in the presence of a tathāgata and progressively develop access to the buddha qualities, culminating in their regency and consecration, are all strongly reminiscent of the *Avataṃsaka*.
- i.12 Two long passages in the text represent two complete chapters of the *Avataṃsakasūtra*.⁵ In terms of content they are close to being exact matches, although the translations in Tibetan are different. The long passage recounting Dharmamati’s absorption and his ensuing revelations in both prose and verse (from 1.55 to 1.178) is almost identical to the whole of chapter 20 of the Tibetan *Avataṃsakasūtra*, “The Ten Categories of Bodhisattvas” (chapter 15 of the Chinese),⁶ while almost the entirety of the final verse section recounting the teachings by Bhadraśrī (from 2.27 to 2.397 near the conclusion of the text) matches the whole of chapter 17 of the Tibetan *Avataṃsakasūtra*, “Bhadraśrī” (chapter 12 of the Chinese).⁷
- i.13 The Chinese translation of this text, Taishō 299,⁸ made by Fatian almost a hundred years later than the Tibetan, in the year 983, is also classified as a sūtra of the *Avataṃsaka* family. It is placed in the Taishō in the Huayan volume, volume 10, along with the *Avataṃsakasūtra* itself and the other standalone texts related to it.⁹

· Why Is the Sūtra Also a Dhāraṇī? ·

- i.14 The text is classified not only as a sūtra, but also as a *dhāraṇī*, and in those Kangyurs that have an additional Dhāraṇī section it is duplicated there (as Tōhoku no. 847¹⁰ in the Degé Kangyur). Indeed, the title itself includes the word *dhāraṇī*, and the teaching requested of the Buddha is referred to as “the dhāraṇī of the jewel torch.”
- i.15 The term *dhāraṇī* is derived from the Sanskrit root √*dhṛ* (“to hold” or “to maintain”), and among its wide range of meanings most are closely related to the retaining—in the mind, in memory, in words, or in writing—of a particular teaching, realization, or approach to awakening. Perhaps the two most widespread senses in which the term is used are when it refers to a

mantra-like formula that “encodes” its meaning without necessarily expressing it in comprehensible speech, or when it describes the highly developed capacity of advanced practitioners to memorize and accurately retain a set of detailed and profound instructions. But as well as signifying the means by which such meanings or sets of instructions are retained (i.e., what holds them), it can also designate a specific meaning or instruction itself (i.e., what is held).

i.16 Furthermore, by extension from these senses of the term, a text that either *contains* a (mantra-like) dhāraṇī, or is *about* a dhāraṇī in any of these senses, may itself be referred to *as* a dhāraṇī. This is the basis for the term dhāraṇī having also come to designate a whole scriptural genre of Mahāyāna texts—well represented in the Kangyur, which contains some two hundred fifty texts in that category. However, as a genre it is both quite diverse in its composition and shares most of the texts it contains with other genres. It is often not entirely clear whether any one text is labeled a dhāraṇī because the text itself *is* a dhāraṇī, *contains* a dhāraṇī, or is *about* a dhāraṇī.

i.17 For all these reasons, each text placed in this genre deserves its own analysis of what makes it “a dhāraṇī.” In the case of the present text, mentions are made throughout to a “dhāraṇī of the jewel torch,” but it is difficult to determine whether they all have the same reference, or whether they variously refer to a particular realization of bodhisattvas, to a teaching on that realization, or to the text itself.

i.18 In the first chapter, there are four separate occasions on which the dhāraṇī seems to be taught. Although the corresponding mentions could conceivably all be understood as referring to one and the same instance of the dhāraṇī, three of the four occasions end with a statement that the dhāraṇī has now been taught, in the past tense. In the first of the four instances, the exchange between Mañjuśrī, Samantabhadra, and the Buddha (starting at 1.11) is termed an explanation of the dhāraṇī in the initial request. In the second instance, Dharmamati’s long teaching on the ten levels of bodhisattvas is also described as a dhāraṇī immediately afterward by Samantabhadra (1.179). The third instance is a dialog between Mañjuśrī and Śāriputra (starting at 1.196) in response to the latter’s request for an explanation of the dhāraṇī, which is lauded as a teaching on that dhāraṇī afterward (1.205). The fourth instance is when yet another request is made to the Buddha, this time by Samantabhadra, to teach the dhāraṇī (1.211); the Buddha teaches what is described as a mantra, and in the discussions that follow it is made clear that the meaning it carries is that of the ineffable ultimate nature of reality.¹¹

i.19 Along with dhāraṇīs, a number of sūtras mention gateways (Skt. *mukha*, Tib. *sgo*), meditative absorptions (Skt. *śamādhi*, Tib. *ting nge ’dzin*), and liberations (Skt. *vimokṣa*, Tib. *rnam par thar pa*) as different kinds of qualities

attained by bodhisattvas. That some of the mentions of the dhāraṇī in this sūtra fall into the category of such attained qualities is suggested by the first of the four instances instance here being also termed an “access” or gateway (1.34), and by the second instance being described as arising from the gnosis that Dharmamati has attained while immersed in a meditative absorption called “the infinite application of the jewel torch.”¹² Nevertheless, this second instance, the long teaching on the ten levels of bodhisattvas, is clearly also seen as a teaching, in the sense of presenting specific doctrinal content. The third instance is heralded by Śāriputra’s announcement that a sūtra is to be taught, yet what happens turns out to be a short and somewhat cryptic dialog equating explanation with emptiness, and demonstrating how neither can be taught. Only the fourth instance, the mantra, can be reasonably clearly placed in the category of dhāraṇīs that are encoding formulae, and the meaning that the mantra can be assumed to express is linked to the first and third instances in the teaching by Samantabhadra that follows it, on how the dhāraṇī should be “retained” and cultivated as a teaching on thatness, the ultimate (Skt. *tathatā*, Tib. *de bzhin nyid*).

i.20 Most of the subsequent mentions of the dhāraṇī as such, in what remains of the first chapter and at the beginning of the second (it is not mentioned at all in the long verse section), are made in the context of its future holders and of its past history, intermingled with descriptions of it as a Dharma discourse. In other words, as a teaching—but also, in the kind of internal self-reference that is a common feature of many Mahāyāna sūtras, designating this very text itself.

i.21 The frequent mentions in this text of the “dhāraṇī of the jewel torch” are therefore quite varied in terms of the sense in which the term is being used. We have made no attempt to use capitalization or punctuation to distinguish those that may refer to the text itself, to a teaching, to the mantra, or to a realization.

i.22 Neither of the two long sections that appear as chapters in the *Avataṃśaka-sūtra* make any mention of a dhāraṇī. None of the excerpts in Sanskrit quoted by Śāntideva (see below) include passages where the dhāraṇī is mentioned in the Tibetan text, but the title Śāntideva uses to introduce his citations does include the designation *dhāraṇī*.

· The Title and Its Variants ·

i.23 The Sanskrit title transliterated in the Tibetan text, *Ratnolkādhāraṇī* in its short form, is the same as the title that appears in the Sanskrit manuscripts of the *Śikṣāsamuccaya* (see below). The Sanskrit *ulkā* can mean a fiery phenomena in the sky, i.e., a meteor, and also a firebrand or torch.

i.24 Of the title in Tibetan, however, there are several different renderings. In all Kangyurs, the title is *dkon mchog ta la la'i gzungs*, incorporating the unusual, archaic word *ta la la*, meaning “lamp” or “torch.” In some of the twenty or so Tengyur treatises that quote the text (including the Tibetan translation of the *Śikṣāsamuccaya*), the *ta la la* title is used, even if in some cases the word *gzungs* (dhāraṇī) is dropped or replaced by the word *mdo* (sūtra). In others, however, the title is rendered in various forms that use, instead of *ta la la*, the more usual Tibetan term for “lamp” or “torch,” *sgron ma* or *sgron me*.¹³ Probably as a consequence, later Tibetan authors of indigenous works (see below) use sometimes one version of the title, sometimes the other, and only some authors who use the *sgron ma* variants seem to be aware that the canonical work they are quoting is in the Kangyur under a different title.

· The Sūtra in Śāntideva’s *Śikṣāsamuccaya* and Other Treatises ·

i.25 The sūtra is quoted a little over twenty times in treatises in the Tengyur, notably by Atiśa, Vimalamitra, and Śāntideva, but also by lesser known authors. As noted above, both the *dkon mchog ta la la* and *dkon mchog sgron ma* forms of the title can be found, and there are considerable minor variations. Most, but not all, of the quotations are from the long verse section of the second chapter.

i.26 The most extensive extracts appear in Śāntideva’s *Śikṣāsamuccaya* (*Training Anthology*), and indeed the sūtra appears to have been among Śāntideva’s favorite texts, as he quotes from it more than from any other work. His text contains two short extracts, one longer passage, and one very extensive section of the verses from the second chapter that makes up more than half of one of his chapters.¹⁴ The *Śikṣāsamuccaya* has survived in Sanskrit, as well as in its Tibetan translation in the Tengyur, and its Sanskrit text thus contains the only known remnants of the sūtra in Sanskrit.

· The Sūtra’s Impact on Tibetan Works ·

i.27 The sūtra is listed in the *Mahāvvyutpatti* as one of the hundred or so Dharma texts that were presumably best known at the time,¹⁵ and is frequently quoted by Tibetan authors of all the main traditions. The passages on the importance of faith are the most commonly quoted, and for some authors it is the scriptural source for there being—variously—three, four, or six kinds of faith.¹⁶ Other parts of both chapters are also cited.

i.28 Identifying quotes from the sūtra is made more difficult by the variety of titles used.¹⁷ In the case of several authors, including Chomden Rikpa Raltri (*bcom ldan rig pa ral dri*, thirteenth century), Longchen Rabjampa (*klong chen rab 'byams pa*, fourteenth century), and many of the early Sakya scholars, quotes using both the *dkon mchog sgron ma* and the *dkon mchog ta la la* forms of the title can be found in the same work, suggesting that in some cases they may have been consulting treatises or other sources that used these different titles as well as the canonical text itself without always recognizing that both titles designate the same sūtra. Shākya Chokden (*shA kya mchog ldan*, fifteenth century) specifically mentions the identity of both titles.

· The Translation ·

i.29 This translation is based principally on the Degé block print and the Comparative Edition (*dpe bsdur ma*) of the Kangyur. Yeshé Dé's early-ninth-century translation contains a few archaic words that have survived subsequent editing, including the *ta la la* in the title, mentioned above. A few other noteworthy archaic spellings, recorded in the notes, are *byin* as a verb of the Buddha's speech (see [1.31](#)); *dbung*, "center" (see [1.84](#));¹⁸ and the spelling *nod pa* for *mnod pa* (*prahaṇam*, "to receive").¹⁹ In a few passages we have suggested a change in the text reading in an endnote, often in consultation with the Stok Palace version.

The Translation

**The Noble Mahāyāna Sūtra
The Dhāraṇī of the Jewel Torch**

1.

CHAPTER 1

[B1] [F.34.a]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling on the Vulture Peak of Rājagṛha, seated together with a great gathering of fully ordained monks, all of whom had perfected virtuous qualities, roared mighty lion's roars as great teachers, and were expert in seeking an immeasurable accumulation of gnosis, in all more than a thousand fully ordained monks.

1.3 A great gathering of bodhisattvas was also assembled there, including the bodhisattva great being Samantabhadra, the bodhisattva great being Ratnamudrāhasta, the bodhisattva great being Nityodyukta, the bodhisattva great being Ornamented by Good Qualities, the bodhisattva great being Announcing Merits, the bodhisattva great being Mahāmati, the bodhisattva great being Array of Good Qualities, [F.34.b] the bodhisattva great being Vajra Intelligence, the bodhisattva great being Vajragarbha, the bodhisattva great being Light of a Vajra, the bodhisattva great being Weapon of a Vajra, the bodhisattva great being Adamantine Vajra, the bodhisattva great being Dhāraṇīdhara, the bodhisattva great being Dhāraṇīmati, the bodhisattva great being Seeing All Purposes, the bodhisattva great being Avalokiteśvara, the bodhisattva great being Mahāsthāmaprāpta, the bodhisattva great being Dṛḍhamati, the bodhisattva great being Vajrapāṇi, the bodhisattva great being Mañjuśrī Kumārabhūta, the bodhisattva great being Avoiding Evil Destinies, the bodhisattva great being Overcoming All Sorrow and Darkness, the bodhisattva great being Suvikrāntavikrāmin, the bodhisattva great being Not Taking or Rejecting, the bodhisattva great being Essence of Sandalwood, the bodhisattva great being Sāgaramati, the bodhisattva great being Durabhisambhava, the bodhisattva great being Arising Joy, the

bodhisattva great being Intelligence of Conduct, the bodhisattva great being Pratibhākūṭa, the bodhisattva great being Essence of Speed, and the bodhisattva great being Maitreya.

- 1.4 Those and other bodhisattva great beings all dwelled in inconceivable emancipation, had left everything behind²⁰ through the meditative absorption *heroic progress*, [F.35.a] had unimpeded melodic voices, and were skilled in holding sway over limitless buddha realms. They all dwelled in fearlessness, were devoid of attachment and anger, possessed pleasant-sounding voices, were not attached to the three realms of existence, possessed undivided retinues of attendants, were arisen from omniscience, and possessed limitless meditative absorptions and meditative attainments. They all fulfilled every hope, experienced the perfection of discriminating wisdom, were inclined toward meaningful goals in their bodily, verbal, and mental deeds, were intent on omniscience, were blessed to have limitless²¹ meditative absorptions and conduct, had attained fearlessness, had emptiness as their sphere of experience,²² and dwelled in the absence of phenomenal marks.

- 1.5 The bodhisattva great being Samantabhadra, who was seated as part of that assembly, bowing with his head to the feet of the Blessed One, said, “Blessed One, how should we understand dharmadhātu?”

The Blessed One answered, “Son of a good family, dharmadhātu is to be understood as the absence of entities. Son of a good family, you should understand dharmadhātu as follows: as space-like, as without conceptual elaborations, as unelaborated, as without accepting, as without rejecting, as the absence of entities, and as foundationless.”

- 1.6 The bodhisattva Samantabhadra asked, “Blessed One, does dharmadhātu arise?”

The Blessed One answered, “Son of a good family, dharmadhātu has no arising. Son of a good family, dharmadhātu is inconceivable. You should understand it as the absence of entities: entities are in no way expressible, nor can they be shown in any way.”

- 1.7 The bodhisattva Samantabhadra asked, “Blessed One, how many aspects does awakening have?” [F.35.b]

The Blessed One answered, “Son of a good family, the aspects of awakening are measureless; they cannot be shown to have a fixed measure.”

- 1.8 The bodhisattva Samantabhadra asked, “Blessed One, can dharmadhātu be conceptualized?”

The Blessed One answered, “Son of a good family, dharmadhātu is nonconceptual.”

- 1.9 The bodhisattva Samantabhadra asked, “If dharmadhātu is nonconceptual, how could it be that spiritually immature ordinary people would think of it?”
- The Blessed One answered, “All spiritually immature ordinary people have arisen from thinking, conceptualizing, and imagining.”
- 1.10 The bodhisattva Samantabhadra said, “Blessed One, the awakening of the tathāgatas is profound.”
- The Blessed One said, “So it is. As you say, son of a good family. Moreover, the fact that all phenomena are without conceptual elaborations is what is called *awakening*.”
- 1.11 Then Mañjuśrī Kumārabhūta, who had already arrived at that assembly and was already seated, bowed his head to the Blessed One’s feet and addressed him with these words: “I request that the Blessed One explain the dhāraṇī of *the jewel torch*.”
- The Blessed One answered, “Son of a good family, ask the bodhisattva Samantabhadra. He possesses eloquent confidence that is unhindered with respect to all dharmas.²³ He will teach it to you.”
- 1.12 Then Mañjuśrī seated himself directly facing the Blessed One with palms joined in supplication and said, “Why cannot the Blessed One himself, who is omniscient and all-seeing, explain it?”
- The Blessed One said, “Son of a good family, where there is a bodhisattva who possesses such excellent qualities, there the tathāgatas remain in indifference.” [F.36.a]
- Mañjuśrī said, “Blessed One, tathāgatas do not remain in indifference.”
- 1.13 The Blessed One said, “Son of a good family, I am not abandoning the realm of sentient beings. Nevertheless, the teaching of the bodhisattvas is an immeasurable and inconceivable teaching.”
- Then Mañjuśrī repeated, “I request the Blessed One to explain the dhāraṇī of *the jewel torch*.”
- 1.14 The Blessed One answered, “Son of a good family, ask the bodhisattva Samantabhadra! He will teach it to you. Why? Because that sublime man remains in the accumulation of gnosis.”
- Mañjuśrī said, “If it is the Tathāgata’s intention that I do so, I will request it from that sublime man.”
- 1.15 The Blessed One said, “Mañjuśrī, if you have attained as many meditative absorptions as there are atoms, what need is there for you to request it from the Tathāgata? Son of a good family, you possess fortunate endowments regarding all the qualities of a buddha.”
- 1.16 Mañjuśrī said, “Blessed One, all the qualities of a buddha that I have relied on, cultivated, and enhanced should be understood as the power of the person of the Tathāgata.”

- 1.17 The Blessed One said, “Son of a good family, excellent, excellent! You have spoken well. But I request you, Mañjuśrī, to ask the bodhisattva Samantabhadra to teach.”
- 1.18 Then Mañjuśrī Kumārabhūta said to the Blessed One, “This bodhisattva Samantabhadra teaches the exceedingly profound. He has mastered the Mahāyāna.” [F.36.b]
- 1.19 The Blessed One said, “Son of a good family, you, too, are a king whose might extends over all dharmas;²⁴ do not address me. You also possess the inconceivable meditative absorption of abiding in emptiness.”
- 1.20 So Mañjuśrī Kumārabhūta respectfully paid homage to the bodhisattva Samantabhadra, pressing the ten fingers of his hands together and saying to him, “O son of the victors, if you grant me the occasion, I would like to ask you a few words.”
- 1.21 The bodhisattva Samantabhadra said, “Son of a good family, if you know the right time to have come, ask!”
- 1.22 Then Mañjuśrī Kumārabhūta asked the bodhisattva great being Samantabhadra, “O son of the victors, what is the basic meaning behind calling the Buddha ‘Buddha’?”
- 1.23 The bodhisattva Samantabhadra said, “O son of the victors, the basic meaning of *buddha* is groundlessness.²⁵ The basic meaning of *buddha* is the absence of entities. The basic meaning of *buddha* is inconceivability. The basic meaning of *buddha* is to be equal to the unequaled.²⁶ The basic meaning of *buddha* is the absence of conceptual elaborations. The basic meaning of *buddha* is unelaborated. The basic meaning of *buddha* is the absence of accepting. The basic meaning of *buddha* is the absence of rejecting. The basic meaning of *buddha* is space-like. The basic meaning of *buddha* is ineffability. Son of a good family, such is the nature of the qualities of a buddha.”
- 1.24 Mañjuśrī said, “O son of the victors, but if all phenomena are without conceptual elaborations, how can you teach ‘qualities of a buddha’?”²⁷
- The bodhisattva Samantabhadra said, “O son of the victors, such a ‘teaching’ is unteachable.”
- 1.25 Mañjuśrī said, “O son of the victors, if it is unteachable, what is taught?”
- The bodhisattva Samantabhadra said, “Mañjuśrī, that which is the unteachable is taught through designation.” [F.37.a]
- 1.26 Mañjuśrī said, “O son of the victors, what does one designate through designation?”
- The bodhisattva Samantabhadra said, “Mañjuśrī, through designation one designates neither entities nor the absence of entities.”
- 1.27 Mañjuśrī said, “O son of the victors, if one does not designate entities through designation and does not designate the absence of entities either, then how could the Three Vehicles ever be taught?”

- 1.28 The bodhisattva Samantabhadra said, “Mañjuśrī, do not be attached to the dharmadhātu, which is free of attachment! Why not? Mañjuśrī, it is because the Tathāgata taught that all phenomena are the absence of entities. Why are they the absence of entities? It is because the five aggregates are not apprehended.”²⁸
- 1.29 Mañjuśrī asked, “Is awakening something with conceptual elaborations? Or is it something that is without conceptual elaborations?”
- 1.30 The bodhisattva Samantabhadra replied, “Son of a good family, awakening is neither something with conceptual elaborations, nor is it something that is without conceptual elaborations. Thus, awakening exists neither in terms of having elaborations nor as being devoid of elaborations; it is indivisible into two.”
- 1.31 Then the Blessed One said²⁹ to the bodhisattva great being Samantabhadra, “Son of a good family, this inconceivable teaching is excellent, excellent! Yet, through the teaching of this discourse, the world with its gods will become confused.”
- 1.32 Mañjuśrī said, “Blessed One, to teach the Dharma in this way is not best suited to its being understood.”
- The Blessed One replied, “Son of a good family, just as you say, it is not.”
- 1.33 Then Mañjuśrī Kumārabhūta asked the Blessed One, “Blessed One, are all phenomena designated by this type of designation?”
- The Blessed One said, “Son of a good family, just as you say, they are.”
[F.37.b]
- 1.34 Then the bodhisattva Samantabhadra said to the Blessed One, “This pure access to the Dharma³⁰ is difficult to appreciate!”
- The Blessed One said, “Son of a good family, just as you say, it is.”
- 1.35 Then the bodhisattva Sāgaramati said to the Blessed One: “This pure access to the Dharma that was taught by the bodhisattva Samantabhadra was well expressed.”
- The Blessed One said, “Son of a good family, just as you say, it was. Moreover, son of a good family, this is the natural result³¹ of all phenomena. It is a great rain of the Dharma.”
- 1.36 Then a brahmin who was like a great śāla tree³² and who dwelled in sameness said, “Blessed One, awakening is inconceivable sameness. No letters or words are perceived in it.”
- 1.37 The Blessed One said, “Son of a good family, it is so; in the dharmadhātu no words are perceived, nor are any sense objects perceived.”
- 1.38 Then Mañjuśrī Kumārabhūta said to the Blessed One, “Blessed One, what is the natural result of emptiness? What is its aspect? What is its sign? What is its phenomenal mark?”

- 1.39 The Blessed One said, “Mañjuśrī, emptiness is inexpressible and ineffable. That which partakes of its inexpressible nature is what is called *emptiness*. Emptiness is without letters, and thus it is called *emptiness*. Emptiness is ineffable, and hence it is called *emptiness*. Son of a good family, all phenomena are empty of their own essential nature.”
- 1.40 Then the venerable Śāradvatīputra said to the Blessed One: “Blessed One, look at the magical displays of the bodhisattvas who dwell in the inconceivable reality.”
- 1.41 The Blessed One said: [F.38.a] “Venerable Śāradvatīputra, the knowledge of a bodhisattva who has generated the thought of awakening for the first time is sublime, while the knowledge of an arhat is not like that. Why not? It is because the arhat remains far removed from the qualities of a buddha, while the bodhisattva will become a blessed buddha.”
- 1.42 The bodhisattva great being Sarvadharmēśvara then said to the Blessed One, “Blessed One, according to my understanding of the sense of what the Blessed One has taught, the śrāvaka has simply not obtained the qualities of a śrāvaka.”
- 1.43 The Blessed One said, “Son of a good family, it is not that the śrāvaka has not obtained the qualities of a śrāvaka, but rather, how could śrāvakas answer questions together with bodhisattvas or have the power and potency to bring about a transformation of their conduct?”
- 1.44 Then Mañjuśrī Kumārabhūta said to the Blessed One, “Blessed One, if the Tathāgata taught that this Śāradvatīputra was foremost among disciples possessing discriminating wisdom, what did that teaching reveal?”
- The Blessed One said, “Mañjuśrī, what I taught was without teaching.”
- 1.45 Then Mañjuśrī Kumārabhūta said to the elder Śāradvatīputra, “Elder, did you obtain the qualities of a śrāvaka?”
- He answered, “No, I did not.”
- 1.46 Mañjuśrī said, “In that case, are you an ordinary person?”
- “No.”
- 1.47 “So, are you a trainee?”
- “No.”
- 1.48 “Are you foremost among those who possess discriminating wisdom?”
- “No.”
- 1.49 Mañjuśrī said, “Honorable Śāradvatīputra, if you are neither an ordinary person nor a trainee, nor foremost among those possessing discriminating wisdom, that can only mean you are someone who adheres to a heretical view.”³³ [F.38.b]
- 1.50 Śāradvatīputra said, “Son of a good family, I am not going to debate with you, a sublime person whose profound depth is as unfathomable as the ocean.”

- Mañjuśrī said, “Honorable Śāradvatīputra, do not say that! You are the most prominent of the older generation.”
- 1.51 The elder said, “The fact of my age will not itself achieve anything, nor will it lead to realization. To make it better understood, son of a good family, I will give you an analogy. Consider how with a small diamond even a great boulder may be destroyed. Likewise, the discriminating wisdom that you have in a single pore of your body is more than a sentient being like myself has in all the particles of my body put together. Son of a good family, to make it understood, I will use another analogy for you. It is like, for instance, how a powerful man can, with just a small iron hook, tame a huge frightful elephant. Son of good family, likewise, you possess power. I am weak. How can I debate with a great elephant like this?”
- 1.52 Then the elder Śāradvatīputra said to the Blessed One, “Blessed One, it is like this: if a blind man cannot follow after someone or see a city, how would he manage to go from house to house? That would be impossible. Similarly, I see myself as blind in the presence of great elephants like these. The qualities of a buddha are that vast. I am not a suitable vessel for the qualities of a buddha. Now there is nothing for me to do.”
- 1.53 The Blessed One said, “Śāradvatīputra, do not talk like that! Consider, for example, that however many sentient beings may be touched by light from a tathāgata, all will obtain the qualities of a buddha. Likewise, Śāradvatīputra, you will be a recipient of limitless and inconceivable meditative absorptions.” [F.39.a]
- 1.54 When the Blessed One explained this Dharma discourse, ninety-two thousand among the gods and humans gained a clear understanding of the Dharma.
- 1.55 It was at this point³⁴ that the bodhisattva Dharmamati entered the bodhisattva’s meditative absorption called *the infinite application of the jewel torch*.³⁵ No sooner had the bodhisattva Dharmamati entered that meditative absorption than, from the world systems in each of the ten directions that exceed in number the atoms of ten thousand buddhafi elds, blessed buddhas numbering as many as the atoms of ten thousand buddhafi elds showed their faces. Those blessed buddhas all had but one and the very same name: Vajra Quintessence.
- 1.56 As though they were in just one place despite issuing from the ten directions, those blessed buddhas said to him, “Dharmamati, that you have entered the bodhisattva’s meditative absorption of the infinite application in this way is excellent, excellent! Son of a good family, it is like this. Through the previous aspirations and previous blessings of this blessed tathāgata Vairocana himself, and reinforced by your own roots of virtue, all we buddhas from the ten directions, numbering as many as the atoms of ten

thousand buddhafiels and each one with the same name, bless you, so that you may teach all Dharma teachings, purify the gnosis of buddhahood, increase the gnosis of buddhahood, enter into the dharmadhātu, liberate the realms of sentient beings, enter and penetrate unbound gnosis, engage with gnosis, speak all languages, enter into omniscient gnosis, become unobstructed with respect to all phenomena, and engage in teaching the Dharma through knowing all three times. [F.39.b] Through the strength and blessing of the Buddha, expound the Dharma with inspired speech, beginning with the ten categories of the bodhisattva!"³⁶

1.57 Then those blessed buddhas caused that blessed bodhisattva Dharmamati to attain the light of unimpeded gnosis, with a very nature that was free of obstruction, free of interruption, and not forgetful; a gnosis free from differentiation, with a very nature that was morally blameless, inviolable, dauntless, inalienable; and excellent speech. Why so? Because he had thus obtained the very nature of that absorption.

1.58 Then those blessed buddhas extended their right hands and touched³⁷ the head of the bodhisattva Dharmamati. As soon as those blessed buddhas had touched the bodhisattva Dharmamati, he rose from that absorption and said to the bodhisattvas, "O sons of the victors, this family of bodhisattvas is as follows: it is vast owing to the boundlessness of the dharmadhātu and of the element of space. O sons of the victors, the bodhisattva great beings were born into the family of past blessed buddhas, future blessed buddhas, and present blessed buddhas."

1.59 Then those bodhisattvas said to the bodhisattva Dharmamati, "O son of the victors, who are those bodhisattva great beings who were born into the family of the past, future, and present blessed buddhas? Tell me what thought they came from. O son³⁸ of the victors, explain what those ten categories of bodhisattvas are!" [F.40.a]

1.60 The bodhisattva Dharmamati said to those bodhisattvas, "O sons of the victors, ten categories of bodhisattvas were taught, are taught, and will be taught by buddhas of the past, present, and future. What are those ten? They are: (1) bodhisattvas who have generated the initial thought of awakening, (2) beginners, (3) those who engage in yogic practice, (4) those who have taken rebirth, (5) those who have perfected application, (6) those who have perfected intention, (7) those who are irreversible, (8) those who are still youths,³⁹ (9) those who are regents, and (10) those who have been consecrated. O sons of the victors, those ten categories of bodhisattvas were taught, are taught, and will be taught by buddhas of the past, present, and future.

1.61 (1) “O sons of the victors, what is the category of bodhisattvas who have generated the initial thought of awakening? O sons of the victors, these bodhisattvas who have generated the initial thought of awakening will, as soon as they see the blessed buddhas, see an excellent or beautiful form with a completely excellent and brilliant complexion,⁴⁰ miracles of magical displays, miracles of mind reading,⁴¹ or miracles of insightful admonition,⁴² or see suffering sentient beings, or hear the praises of the Tathāgata, such that they will long for all-knowing gnosis and from the very beginning generate the intention to attain the highest insuperable awakening. And as soon as that very first intention to attain awakening is generated, those beings will have taken up ten things that are difficult to approach. What are those ten? [F.40.b] They are: (1) the knowledge of what is possible and impossible,⁴³ (2) the knowledge of deeds⁴⁴ that occur in the past, present, and future and qualities that were obtained, (3) the knowledge of everywhere that paths lead, (4) the knowledge of the numerous and varied constituents of beings, (5) the knowledge of numerous spiritual inclinations and liberations, (6) the knowledge of the superior and inferior faculties, (7) the knowledge of the meditative concentrations, emancipations, absorptions, and meditative attainments in their defiled and purified forms and their arising,⁴⁵ (8) the knowledge that remembers previous lives, (9) the knowledge of the divine eye, and (10) the knowledge of the exhaustion of defilements. Thus, they will have taken up those ten things that are difficult to approach. O sons of the victors, such is the category of bodhisattvas who have generated the initial thought of awakening.

1.62 “O sons of the victors, these bodhisattva great beings who have generated the initial thought of awakening should worship the Buddha and apply the requisites for a bodhisattva’s happiness. Concerning that, they should provide explanations on becoming the lord of the world, acting sublimely, not being outshone, meeting with an immeasurable number of buddhas, engaging in yogic practice in the absorption of *complete pacification*, turning back the wheel of saṃsāra, setting in motion the wheel of the holy Dharma, and protecting suffering sentient beings. Why so? It is because upon generating the thought of awakening, they apply themselves for the most part to all the qualities of a buddha, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who have generated the initial thought of awakening.

1.63 (2) “O sons of the victors, what is the category of beginner bodhisattvas? O sons of the victors, these beginner bodhisattvas have from the start generated ten aspects of mind. What are the ten aspects? [F.41.a] They are: (1) a mind that brings benefit, (2) a mind that brings happiness, (3) a mind of

kindness, (4) a mind that is flexible, (5) a mind that feels sadness, (6) a mind that intends to help, (7) a mind that aims at protecting everyone, (8) a mind of equality, (9) a mind of becoming a teacher, (10) and a mind of becoming a great teacher. They have generated these ten aspects of mind. O sons of the victors, such are beginner bodhisattvas.⁴⁶

1.64 “O sons of the victors, such beginner bodhisattvas should apply themselves to receiving instructions on scriptures and recitation. After becoming learned, they should devote themselves to retiring into solitude. Having retired into solitude, they should devote themselves to pleasing their spiritual teachers. Having pleased their teachers, they should devote themselves to delighting in following their instructions. Having followed their instructions with delight, they should devote themselves to awareness of temporality.⁴⁷ Having become aware of temporality, they should devote themselves to fearlessness. Having become fearless, they should devote themselves to knowing the meaning. Having become knowledgeable in the meaning, they should devote themselves to following the Dharma. Having become a follower of Dharma, they should apply themselves to the nature of non-confusion.⁴⁸ Having become free of confusion, they should apply themselves to formulating the Dharma. Why so? Because upon first generating the thought of awakening, for the most part they apply themselves with diligence to all the teachings of the Buddha, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of beginner bodhisattvas.

1.65 (3) “O sons of the victors, what is the category of bodhisattvas who engage in yogic practice? O sons of the victors, concerning this,⁴⁹ bodhisattvas who engage in yogic practice will understand entities by means of ten aspects of apprehending. What are those ten? They are: (1) understanding all phenomena to be impermanent, (2) understanding all phenomena to be suffering, (3) to be without a self, (4) to be empty, (5) to be immovable, (6) to be without increase, [F.41.b] (7) to be without any situation, (8) to be nonconceptual, (9) to be effortless, and (10) not to be produced. These bodhisattvas should understand those ten aspects, but since they are followers of the Dharma, they practice neither application nor non-application. O sons of the victors, such are bodhisattvas who engage in yogic practice.

1.66 “O sons of the victors, bodhisattvas who engage in yogic practice should apply themselves to investigating the constitution⁵⁰ of sentient beings. They should apply themselves to investigating the dharmadhātu. They should apply themselves to investigating the world realm. They should apply themselves to investigating the element of earth. They should apply

themselves to investigating the elements of water, fire, air, and space, and the form and formless realms.⁵¹ Why is that? It is because for the most part they have direct insight that operates regarding all phenomena, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who engage in yogic practice.

1.67 (4) “O sons of the victors, what is the category of bodhisattvas who have taken rebirth? O sons of the victors, bodhisattvas who have taken rebirth are born as exalted in sacred scripture⁵² thanks to ten purifiers. What are those ten? They are: (1) Not turning back from ultimate reality, (2) accomplishing what will become the highest undivided faith in the Buddha, (3) contemplating the Dharma, (4) investigating sentient beings, (5) investigating the pure lands, (6) investigating the world, (7) investigating deeds, (8) investigating karmic consequences, (9) investigating saṃsāra, and (10) investigating nirvāṇa. Bodhisattvas will take rebirth as exalted in sacred scripture thanks to those ten purifiers. O sons of the victors, such is the category of bodhisattvas who have taken rebirth.

1.68 “O sons of the victors, these bodhisattvas who have taken rebirth should apply themselves to investigating the sameness of the dharmas of all past buddhas, [F.42.a] apply themselves to investigating the sameness of the dharmas of all future buddhas, and apply themselves to investigating the sameness of the dharmas of all present buddhas. They should apply themselves to investigating the sameness of the dharmas of all buddhas.

1.69 “They should apply themselves to the investigation that correctly establishes the dharmas of past buddhas, apply themselves to the investigation that correctly establishes the dharmas of future buddhas, and apply themselves to the investigation that correctly establishes the dharmas of present buddhas. They should apply themselves to the investigation that correctly establishes the dharmas of all buddhas.

1.70 “They should apply themselves to investigating the sameness of the perfection of the qualities of past buddhas,⁵³ apply themselves to investigating the sameness of the perfection of the qualities of future buddhas, and apply themselves to investigating the sameness of the perfection of the dharmas of present buddhas. They should apply themselves to investigating the sameness of the perfection of the dharmas of all buddhas.

1.71 “Why is that? It is because for the most part they understand the sameness of the three times, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who have taken rebirth.

1.72 (5) “O sons of the victors, what is the category of bodhisattvas who have perfected application? O sons of the victors, these bodhisattvas who have perfected application will perform whatever virtuous deeds they may undertake (1) for the sake of protecting all sentient beings, (2) with the desire to benefit all sentient beings, (3) with the resolve to make all sentient beings happy, (4) with kindness toward all sentient beings, (5) in order to liberate all sentient beings, (6) in order that all sentient beings avoid harm, [F.42.b] (7) in order to guide all sentient beings, (8) in order that all sentient beings have faith, (9) in order to train all sentient beings, and (10) in order to cause all sentient beings to enter perfect nirvāṇa. O sons of the victors, such are bodhisattvas who have perfected application.

1.73 “O sons of the victors, to those bodhisattvas who have perfected application ten topics ought to be expounded. What are they? They are (1) that sentient beings are boundless, (2) that sentient beings are inestimable, (3) that sentient beings are innumerable, (4) that sentient beings are inconceivable, (5) that sentient beings are incomparable, (6) that sentient beings are immeasurable, (7) that sentient beings are empty, (8) that sentient beings are immovable, (9) that sentient beings are nonexistent, and (10) that sentient beings have no intrinsic nature. Why is that? It is because for the most part they settle their minds in non-attachment, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who have perfected application.

1.74 (6) “O sons of the victors, what is the category of bodhisattvas who have perfected intention? O sons of the victors, these bodhisattvas who have perfected intention, if they learn ten factors, will be decisively intent on the qualities of a Buddha. What are those ten? They are: (1) their resolve will be set on the qualities of a buddha regardless of whether someone teaches in praise of or not in praise of a buddha, (2) their resolve will be set on the qualities of a buddha regardless of whether someone teaches in praise of or not in praise of the Dharma, (3) their resolve will be set on the qualities of a buddha regardless of whether someone teaches in praise of or not in praise of bodhisattvas, (4) their resolve will be set on the qualities of a buddha regardless of whether someone teaches in praise of or not in praise of the conduct of bodhisattvas, (5) their resolve will be set on the qualities of a buddha regardless of whether someone teaches that the realm of sentient beings is small or vast in scope, [F.43.a] (6) their resolve will be set on the qualities of a buddha regardless of whether someone teaches that the realm of sentient beings is defiled or not, (7) their resolve will be set on the qualities of a buddha regardless of whether someone teaches that the realm of sentient beings is easy or difficult to train, (8) their resolve will be set on

the qualities of a buddha regardless of whether someone teaches that the dharmadhātu is small or vast in scope, (9) their resolve will be set on the qualities of a buddha regardless of whether someone teaches that the world realms perish or do not perish, and (10) their resolve will be set on the qualities of a buddha regardless of whether someone teaches that the dharmadhātu exists or does not exist. O sons of the victors, such are bodhisattvas who have perfected intention.

1.75 “O sons of the victors, bodhisattvas who have perfected intention will be taught ten things that conform with phenomena. What are those ten? They should be taught that all phenomena: (1) are the very absence of phenomenal marks, (2) are without defining marks, (3) are not entities, (4) are nonexistent, (5) are deceptive, (6) are disengaged, (7) are essenceless, (8) are like illusions, (9) are like dreams, and (10) are without conceptual thought. Why is that? It is because since they are thus inalienable they possess for the most part the quality of increasing their excellent intention, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who have perfected intention.

1.76 (7) “O sons of the victors, what is the category of bodhisattvas who are irreversible? O sons of the victors, bodhisattvas who are irreversible will not turn back from their progress toward the qualities of a buddha if they learn ten objectives. What are those ten? They are: (1) to progress irreversibly toward qualities of a buddha whether one hears that a buddha exists or does not exist, (2) to progress irreversibly whether one hears that the Dharma exists or does not exist, (3) to progress irreversibly whether one hears that bodhisattvas exist or do not exist, [F.43.b] (4) to progress irreversibly whether one hears that the conduct of bodhisattvas exists or does not exist, (5) to progress irreversibly whether one hears that in bodhisattva conduct a bodhisattva leaves everything behind or does not leave everything behind, (6) to progress irreversibly whether one hears that the tathāgatas have passed away or have not passed away, (7) to progress irreversibly whether one hears that the tathāgatas have come into the world or not, (8) to progress irreversibly whether one hears that the tathāgatas have presently appeared or not, (9) to progress irreversibly whether one hears that the gnosis of the Buddha is exhausted or is not exhausted, and (10) to progress irreversibly whether one hears that the three times have the same defining mark or that they have dissimilar defining marks. O sons of the victors, such are bodhisattvas who are irreversible.

1.77 “O sons of the victors, to those bodhisattvas who are irreversible, ten continuities of phenomena should be explained. What are those ten? They are: (1) explaining all phenomena as the same and different in nature, (2) as

multiple and single in nature, (3) as meanings attributed to words, (4) as words attributed to meanings, (5) as the absence of entities attributed through entities, (6) as entities attributed through the absence of entities, (7) as the absence of phenomenal marks attributed through phenomenal marks, (8) as phenomenal marks attributed through the absence of phenomenal marks, (9) as the absence of defining marks attributed through defining marks, and (10) as defining marks attributed through the absence of defining marks. Why is that? It is because they have, for the most part, left everything behind as do those who have brought their expertise in all phenomena to fruition, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who are irreversible.

1.78 (8) “O sons of the victors, what is the category of bodhisattvas who are still youths? O sons of the victors, bodhisattvas who are still youths possess ten understandings of the Dharma. What are those ten? [F.44.a] They are: (1) knowing bodily deeds together with their karmic results, (2) knowing verbal deeds together with their karmic results, (3) knowing mental deeds together with their karmic results, (4) knowing how to obtain a new birth merely by generating the thought of doing so, (5) knowing the thoughts of other sentient beings and people and understanding their inclinations, (6) knowing the different realms of sentient beings, (7) knowing the different desire realms, (8) knowing the different form realms, (9) knowing the different formless realms, and (10) swiftly gaining clairvoyance for the sake of beings present in different time periods. O sons of the victors, such is the category of bodhisattvas who are still youths.

1.79 “O sons of the victors, to bodhisattvas who are still youths should be taught ten ways of perfecting the Dharma. What are those ten? They are being correctly shown how to (1) comprehend buddhafi elds, (2) shake buddhafi elds, (3) bless buddhafi elds, (4) investigate buddhafi elds, (5) journey to buddhafi elds, (6) journey to countless world realms, (7) ask countless questions, (8) fully achieve a mental body, (9) have measureless translations of words and languages, and (10) accomplish countless buddhafi elds by generating the thought of doing so. Why is that? It is because for the most part they apply themselves to expertise in perfecting things, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who are still youths.

1.80 (9) “O sons of the victors, what is the category of bodhisattvas who are regents? O sons of the victors, bodhisattvas who are regents are expert in ten factors to be understood. What are those ten? They are: (1) expertise in understanding the births of sentient beings, (2) expertise in understanding

the flux of the defilements, [F.44.b] (3) expertise in understanding the connections of latent tendencies, (4) expertise in understanding the engagement in the object domains, (5) expertise in understanding ultimate reality, (6) expertise in understanding experiences, (7) expertise in understanding the sphere of the world, (8) expertise in understanding the past and the future, (9) expertise in understanding the present, and (10) expertise in understanding the investigation of the relative truth.⁵⁴ O sons of the victors, such are bodhisattvas who are regents.

1.81 “O sons of the victors, to these bodhisattvas who are regents should be taught ten things. What are those ten? They consist in being correctly taught: (1) the expertise concerning the royal palace,⁵⁵ (2) the modes of conduct in the royal palace, (3) the entering of the royal palace, (4) the investigation of the royal palace, (5) the consecration as a Dharma king, (6) the blessings as a Dharma king, (7) the punishment of the opponents of a Dharma king, (8) the abode of a Dharma king, (9) and the orders of a Dharma king.⁵⁶ Why is that? It is because for the most part their minds engage in realization without obscurations regarding all phenomena, and those subjects of learning acquired previously are mastered with their own application and without recourse to dependence on others. O sons of the victors, such is the category of bodhisattvas who are regents.

1.82 (10) “O sons of the victors, what is the category of bodhisattvas who have received consecration? O sons of the victors, bodhisattvas who have received consecration possess ten realizations of knowledge. What are those ten? They consist in: (1) many ways of making innumerable spheres of the world shake, (2) many ways of blessing innumerable spheres of the world, (3) many ways of passing beyond innumerable spheres of the world with a single thought, (4) many ways of purifying innumerable spheres of the world, [F.45.a] (5) many ways of making innumerable sentient beings known with a single thought, (6) many ways of viewing innumerable spheres of the world, (7) expertise in investigating the mental activity of innumerable sentient beings with a single thought, (8) expertise in making understood the faculties of innumerable sentient beings with a single thought, (9) expertise in disciplining innumerable sentient beings, and (10) expertise in introducing innumerable sentient beings to the mind of omniscience.

1.83 “O sons of the victors, bodhisattvas on the level of regent and below cannot know the bodily deeds of bodhisattvas who have received consecration. Nor can they understand their verbal deeds, mental deeds, magical power, or magical vision. Neither do they know how to see what is in past times, nor can they know their karmic conditioning. They do not

know how they see with the mind, nor can they know their objects of mind or the sphere of their experience of gnosis. O sons of the victors, such are bodhisattvas who have received consecration.

1.84 “O sons of the victors, to bodhisattvas who have received consecration will be taught ten things by the blessed buddhas. What are these ten? They are: (1) knowing the three times, (2) knowing the Buddhadharma, (3) knowing that the dharmadhātu is indivisible, (4) knowing that the dharmadhātu is without limit and without center,⁵⁷ (5) knowing how to suffuse all the spheres of the world, (6) knowing how to illuminate all the spheres of the world, (7) knowing how to bless all the spheres of the world, (8) thorough knowledge of all sentient beings, (9) clairvoyant knowledge of all phenomena, and (10) the infinite gnosis of the Buddha. [F.45.b] Why is that? Because for the most part they apply their minds to knowing everything. O sons of the victors, such is the category of bodhisattvas who have received consecration.”

1.85 Immediately after the bodhisattva Dharmamati explained the ten bodhisattva categories of bodhisattva great beings through the power of the Buddha, world realms numbering as many as the atoms in ten thousand buddhafi elds shook in every direction. They shook strongly and shook violently. They quaked, quaked strongly, and quaked violently. They trembled, trembled strongly, and trembled violently. They were disturbed, strongly disturbed, and violently disturbed. They shuddered, shuddered strongly, and shuddered violently. And they were agitated, strongly agitated, and violently agitated.⁵⁸

1.86 By the power of the Buddha and through the attainment of the ultimate nature, a shower of divine flowers poured down from the clouds. From the clouds, there also fell showers of divine incense, of divine fragrance, of divine incense powder, of divine flower garlands, of divine textiles, of divine jewels, of divine lotuses, of divine necklaces, and of divine ornaments. Divine cymbals sounded without being played, divine light shone forth, and divine cheers sounded forth.

1.87 In this world with its four continents, and in all world realms, this Dharma teaching pervaded everywhere without omission or repetition, just as in the dwelling place of the king of gods on Mount Meru. And by these very words, this same meaning was taught. [F.46.a] Through the power of the Buddha, as many bodhisattvas as there are atoms in ten thousand buddhafi elds arrived from beyond as many world realms as there are atoms in ten thousand buddhafi elds. Filling up space throughout the ten directions, they said, “O son of the victors, it is excellent, excellent that you are teaching the true nature of bodhisattvas. O son of the victors, we, too, are all named Dharmamati. We have come here from world realms called

Dharmamegha, from the presence of tathāgatas who are all named Dharmamatibhadra. By the blessing-power of the Buddha, this Dharma instruction occurred for all of them; within an audience such as this, the same sense is being expressed by these very words, with nothing added or left out. O son of the victors, we have come under your power, and by the power of the Buddha we all came to this world sphere. And just as we came to this world sphere, so too as many bodhisattvas as there are atoms in ten thousand buddhafi elds went to the residences of the lords of gods at the peak of Mount Sumeru of all the four-continent worlds in every world sphere throughout the ten directions.” [B2]

- 1.88 Then, by the power of the Buddha, the bodhisattva Dharmamati looked in the ten directions and, after seeing the fully-equipped retinue and the dharmadhātu, spoke these verses:
- 1.89 “Having seen the Buddha, who has a mind that is self-arisen and immaculate,
Who possesses beauty and power of body,
And who is ornamented by marks difficult to approach,⁵⁹
They set their mind firmly on the goal of awakening.⁶⁰
- 1.90 “Having seen the Buddha’s matchless magical powers,
Excellent miracles of clairvoyant prophecy, and miracles of insightful instruction,
And having seen living beings of the world with their unbearable suffering,
They set their thought firmly on the goal of awakening.
- 1.91 “Having heard about the qualities of Samantabhadra
And the source of all qualities, the tathāgata,
They set their thought firmly on the goal of awakening
That is unchanging like the sphere of space. [F.46.b]
- 1.92 “To gain understanding of the extent of all that is possible—
What is present, and other possibilities that may intrinsically exist—
And also of all else that is not,
They set their thought firmly on the goal of awakening.⁶¹
- 1.93 “Whatever virtuous and nonvirtuous deeds exist
In the three times—past, present, and future—
To gain understanding of their causes
They set their thought firmly on the goal of awakening.
- 1.94 “The absorptions, concentrations, and the practice of the emancipations,
And similarly the meditative accomplishments, pure and ultimate—

- In order to understand them provisionally
They set their thought firmly on the goal of awakening.
- 1.95 “In order to understand the progressive stages
Of mundane diligence, powers, and faculties
As they really are, each and every one of them,
They set their thought firmly on the goal of awakening.
- 1.96 “In order to understand numerous treatises
According to the inclinations of the whole world
And out of the three distinct kinds of excellent intention,
They set their thought firmly on the goal of awakening.
- 1.97 “All the numerous constituents in all their varieties,
That exist here in the three worlds—
In order to understand the nature of those constituents
They set their thought firmly on the goal of awakening.
- 1.98 “In this Dharma where there are ways that go everywhere,
In order to correctly understand the nature of those
Whom they will introduce to virtuous action and establish them there,
They set their thought firmly on the goal of awakening.
- 1.99 “ ‘How do all the realms arise?
And how do sentient beings arise from the earth?’—
In order to open wide the eye of nonattachment
They set their thought firmly on the goal of awakening.
- 1.100 “In order to understand what characteristics and types of sentient beings
Existed in the past, and also now in present times,
As well as the places of their previous lives,
They set their thought firmly on the goal of awakening.
- 1.101 “In order to understand the exhaustion
Of the fetters that there are in the world
Binding sentient beings to their migrations, the defilements,
They set their thought firmly on the goal of awakening.
- 1.102 “In order to understand the truth as expressed in symbols, [F.47.a]
Including all the designated terms in use in the three worlds
And all the forms of mantra that are pathways of speech,
They set their thought firmly on the goal of awakening.
- 1.103 “All phenomena being inexpressible,
Their nature and essence never moving from the empty,

- In order to understand the ultimate truth
They set their thought firmly on the goal of awakening.
- 1.104 “In order to display the wonders of the Tathāgata,
Manifesting earthquakes in the worlds
And the violent churnings of oceans,
They set their thought firmly on the goal of awakening.
- 1.105 “In order to understand as one light
The light rays that spread out in the ten directions
From the tip of every light ray,
They set their thought firmly on the goal of awakening.
- 1.106 “Making magically appear in their own hands
Unimaginably numerous realms,
In order to understand how everything is illusory
They set their thought firmly on the goal of awakening.
- 1.107 “Placing, just like those realms, all sentient beings
On the palms of their hands without harming them
In order to understand that all phenomena are without life-force,
They set their thought firmly on the goal of awakening.
- 1.108 “Taking all the water of the great ocean
And placing it as a single drop on the tip of a hair,
In order to understand the ultimate extent,
They set their thought firmly on the goal of awakening.
- 1.109 “Counting all the infinitesimal particles,
However tiny, that constitute all the worlds,
In order to understand the number of those infinitesimal atoms,
They set their thought firmly on the goal of awakening.
- 1.110 “In order to understand how eons come to an end,
How in this world in the past there has been a time of destruction by
burning⁶² in this world in the past
That will happen likewise in the future,
They set their thought firmly on the goal of awakening.
- 1.111 “In order to understand the nature of the teachings
Of the tathāgatas of the three times, of the teachers,
Of pratyekabuddhas, and of śrāvakas,
They set their thought firmly on the goal of awakening.
- 1.112 “In order to understand the nature of entities,

- To bind inexpressibly vast worlds with a hair
 And weigh them on a scale, [F.47.b]
 They set their thought firmly on the goal of awakening.
- 1.113 “In order to understand coarse and fine,
 To bind a ring of unimaginably huge mountains with a hair
 And weigh them on a scale,
 They set their thought firmly on the goal of awakening.
- 1.114 “In order to display the pure aspects of speech
 Whose sounds bring understanding in a single instant
 In all realms of the world without exception,
 They set their thought firmly on the goal of awakening.
- 1.115 “In order to understand the nature of peace,
 Describing it in one instant in a single voice
 In the languages of all worlds, however they may be,
 They set their thought firmly on the goal of awakening.⁶³
- 1.116 “In order to understand the Buddha’s vast, wide tongue
 That informs all three worlds
 And is known by all sentient beings,
 They set their thought firmly on the goal of awakening.
- 1.117 “Just as what it pronounces, too, throughout all realms,
 Clears away views in a single instant,
 In order to understand discursive doctrines,
 They set their thought firmly on the goal of awakening.
- 1.118 “Here, in order to understand in an instant
 The self-arising teachings
 Of the tathāgatas filling all worlds,
 They set their thought firmly on the goal of awakening.
- 1.119 “In order to understand that world realms like diverse atoms
 Are magically emanated in all their aspects
 And have arisen from mind,
 They set their thought firmly on the goal of awakening.
- 1.120 “All those buddhas of the past as well as those to come,
 However many may exist in the world—
 In order to understand them in a single instant of mind,
 They set their thought firmly on the goal of awakening.
- 1.121 “Even a single word they have spoken,

- In order to analyze it in detail with no diminution
 Even if inconceivably many eons pass,
 They set their thought firmly on the goal of awakening.
- 1.122 “In order to understand in a single instant of mind
 How beings go to all worlds [F.48.a]
 In all ten directions, and how they return,
 They set their thought firmly on the goal of awakening.
- 1.123 “To go in all directions, yet with no attachment
 Of body, speech, or mind to anything;
 In order to understand the three times as empty,
 They set their thought firmly on the goal of awakening.
- 1.124 “To tell them, just as they resolved in their thought of awakening,
 For infinite eons to go in all directions
 And worship in the presence of the buddhas there—
 That is the teaching for those who do not turn back.⁶⁴
- 1.125 “In the different worlds of the ten directions,
 To the lords of those worlds should they, who are the victors’ offspring,
 Proclaim as befits them all that is most sublime—
 That is the teaching for those who do not turn back.
- 1.126 “When performing deeds in worldly existence for the sake of awakening,
 To constantly express their praise
 Of what has brought them the wellbeing of bodhisattvas—
 That is the teaching for those who do not turn back.
- 1.127 “The highest Dharma, the superior Dharma that is preeminent,
 And the extraordinary Dharma that is unsurpassed,
 These are what should be taught to bodhisattvas—
 That is the teaching for those who do not turn back.
- 1.128 “Bodhisattvas should apply themselves to none other
 Than the great ones⁶⁵ themselves, the tathāgatas,
 Those who are endowed with all good qualities—
 That is the teaching for those who do not turn back.
- 1.129 “Those bodhisattvas should be taught
 How it is to meet infinite, incalculable,
 And inconceivable buddhas.
 That is the teaching for those who do not turn back.
- 1.130 “As many meditative absorptions as may exist,

And likewise the absorptions that are aspects of their mindstream,
Should be taught to the offspring of the sugatas.
That is the teaching for those who do not turn back.

- 1.131 “To turn back the wheel of saṃsāra,
To turn the wheel of the holy Dharma,
And never to be turned around by anyone in the world—
Bodhisattvas should be taught such things.
- 1.132 “To become, for all in worlds where sufferings are intense,
And for those tormented in the places of the lower realms,
Their basis, refuge, and defender—
Bodhisattvas should be taught such things. [F.48.b]
- 1.133 “Those who have set their thoughts on the goal of awakening
Are, it is taught, beginner bodhisattvas.
The instructions for their training as they have been ascertained
Are as they are detailed for them in this presentation.
- 1.134 “Those who, to begin with, have thus generated the thought of awakening
For the sake of benefiting the entire world
Just as is taught by those who are free from all ailments—
These are the second kind of bodhisattva: the fortunate beginners.
- 1.135 “A mind that brings benefit, is good, and brings happiness,
That is friendly, feels sadness, and likewise gathers together;
A mind that protects everything, a mind of equality,
The mind of a teacher, and a mind that teaches equally—
- 1.136 “Those who have in these ways transformed their mind
Should apply themselves to hearing the scriptures and to the performance of
recitations.
Once they are learned, they should devote themselves to retiring into
solitude.
Having retired into solitude, they should devote themselves to serving their
spiritual teacher.
- 1.137 “They should delight in following the instructions of their teachers.
In becoming aware of temporality, they should be conscientious.
Aware of temporality, they should become utterly fearless.
Being fearless, they should exert themselves in knowing the meaning.
- 1.138 “Knowing the meaning, they should expound the Dharma likewise.
Regarding all the teachings of Dharma, they should be without confusion.

Having become free of confusion, the offspring of the victors
Should apply themselves to abiding in the well-taught Dharma.

- 1.139 “These are what are called fortunate beginners—
Bodhisattvas who have entered the state of awakening.
These are the instructions, and these the teachings;
Those who train in them are the offspring of the Buddha.
- 1.140 “Bodhisattvas of the third kind⁶⁶ are those
Who apply themselves to the teaching of the King of Dharma.
They should understand that all phenomena are impermanent, suffering,
empty,
Without self, and immovable;
- 1.141 “Likewise that all these phenomena are not self,
Are not produced, and are disengaged,
And that they are all without conceptual thought;
Thus should bodhisattvas should understand things in this way.⁶⁷
- 1.142 “To have them examine the constitution⁶⁸ of sentient beings and the
dharmadhātu,
The sublimity of these is praised,
And they are told how the world realms are infinite and boundless
To engage them, too, in that investigation. [F.49.a]
- 1.143 “Earth, water, fire, and air,
And the extent of space in all directions,
The desire realm, form, and formless realms—
All these they they should set about investigating.
- 1.144 “Their pursuit to the end of investigating thus the natures
Of the whole vast extent of phenomena and the realms without exception—
It is to benefit them as they apply themselves to this
That the offspring of the buddhas are instructed.
- 1.145 “Any bodhisattvas who have taken rebirth⁶⁹
Have been born into the teachings and go forth.
These intelligent ones understand entities to be the absence of entities.
Born in the realm of the holy Dharma, they are well born.
- 1.146 “They do not turn back from their own level.
The conviction arises that buddhahood is the ultimate.
They constantly have a mind that ascertains the Dharma,
And they investigate what the nature of sentient beings is like.

- 1.147 “The offspring of the victors know deeds, the worlds and realms,
Karmic ripening, and saṃsāra and nirvāṇa
And their differentiations.
Such things have been taught to bodhisattvas who have produced an
awakened mind.
- 1.148 “Having investigated the qualities of the omniscient ones
Of past, present, and future,
Then the accomplishments, the ultimate rewards,
And the self-arisen accomplishments
- 1.149 “Of all those supreme buddhas,
These bodhisattvas are known to be attuned to the sameness of the three
times.
Supreme buddhas never differentiate this sameness into categories,
And they are attuned to the three times as undifferentiated.
- 1.150 “Those endowed with benefits of this sort
Are the fourth kind of bodhisattva.
Bodhisattvas who fully accomplish this
Will leave everything behind for the sake of awakening.
- 1.151 “The fifth kind of bodhisattva
Is specified as those who have perfected application.
They have engaged in skill in means.
By accomplishing the meritorious practices, they perfect them.
- 1.152 “Thus, whatever merit they produce
Is done in order to become the support of all the world,
With the desire to help others attain happiness,
With kindness, and in order to emancipate all living beings.
- 1.153 “In order to tame what harms the world [F.49.b]
They guide and inspire lucid conviction.
They wish to train all the many sentient beings
And strongly wish to establish others in nirvāṇa.
- 1.154 “They understand that the entire world of sentient beings is boundless
And, similarly, that it is inestimable, innumerable,
Incomparable, inconceivable,⁷⁰ immeasurable,
Empty, immovable, and of a nonexistent nature.⁷¹
- 1.155 “They are bodhisattvas of the fifth kind—
Those who have perfected application and who are beneficial and kind.

- Their teaching is like this,
 Taught by those endowed with all good qualities.
- 1.156 “They have no confusion regarding all infinite sentient beings
 And the essential nature of phenomena.
 These highly intelligent ones are free of conceptual thought and without
 conceptions,
 And together with the gods of the world they do not differentiate.
- 1.157 “The Buddha, the Dharma, bodhisattvas,
 And bodhisattvas’ conduct—whether they are praised or not,
 And whether they are told that sentient beings are vast or of small extent,
 These bodhisattvas should not let these things escape from his mind.⁷²
- 1.158 “And whether sentient beings are said to be defiled or be pure,
 Or whether they are said to be difficult or easy to train,
 Whether the dharmadhātu is said to be little or vast,
 Whether it is said to undergo destruction or formation,⁷³
- 1.159 “And whether the dharmadhātu is said to exist or not exist,
 Bodhisattvas who know the three times
 Think resolutely and investigate everything.
 Regarding this Buddhadharma, their thoughts are extremely firm.
- 1.160 “They should thus learn this peaceful, highest of teachings:
 All phenomena are without phenomenal marks, without defining marks,
 The absence of entities, deceptive, isolated,
 Illusory, and like visual distortions.⁷⁴
- 1.161 “Thus, irreversible bodhisattvas
 Investigate whether or not the Buddha, the Dharma, bodhisattvas,
 And bodhisattvas’ conduct exist.
 They are also not deterred if asked whether these arise or do not.
- 1.162 “They are not deterred if asked whether or not the Tathāgata has passed
 away,
 Or whether or not he has come into the world,
 Or whether or not he presently appears
 And, in either case, whether or not he fades away,
 Or likewise whether he has one defining characteristic or none.
- 1.163 “Irreversible bodhisattvas develop a conviction
 In the many aspects of sameness and difference, [F.50.a]
 The existence and non-existence of meanings and⁷⁵ words and syllables,

And the other aspects of imputing everything.

- 1.164 “Having studied the reciprocal relations of such distinctions
As the existence and non-existence of defining characteristics,
And what is shown by characteristics and their absence,
They progress toward the ultimate in these things.
- 1.165 “Bodhisattvas who are still youths
Will perform bodily, verbal, and mental deeds
That have karmic results,
And they can demonstrate rebirth here in any way they wish.
- 1.166 “They understand⁷⁶ the thoughts of others
And help them to fulfill their aims.
They know the conduct of sentient beings, the Dharma that befits them,
And the realms that undergo destruction and formation.
- 1.167 “They quickly gain clairvoyance to grant any desires,
Engaging their mind in all directions.
Having studied the teachings proclaimed by the Sugata,
They do not become displaced from them.
- 1.168 “They should articulate comprehensive knowledge, how to move among
buddhafi elds
And likewise their blessings and analyses,
How one instantaneously goes to the incalculable world systems,⁷⁷
And the process of going to buddhafi elds.
- 1.169 “They ask countless questions,
Manifest a mental body that is like a normal body,
Express the vast range of translations of words and languages,
And instantaneously give expression to countless buddhas.
- 1.170 “Bodhisattvas who are regents
Know precisely the functioning of sentient beings.
They are expert in understanding all beings’ defilements, mindstreams,
latent tendencies,
And their objects of experience and their engagements.
- 1.171 “They are expert in everything to be understood:
Differences in phenomena, diverse kinds of movements,
Distinctions between worlds, the limits of the past,
Language-dependent truth, and ultimate truth.
- 1.172 “They have definitive expertise⁷⁸ about the royal capital.

- They know the modes of conduct there,
The residence and how things function therein,
And the investigation of what the royal capital is like.
- 1.173 “They understand how one is consecrated and blessed
As a king of the true Dharma and how opponents are suppressed, [F.50.b]
The entry into the Dharma, and the royal decrees to be expressed.
These are the functions of those on the stage of bodhisattvas who are
regents.
- 1.174 “Through these alone will one reach the ultimate;
They do not become other than exactly what was taught.
And when a king one day abandons the formations that support life,
The principled regent will step forth in order to rule.
- 1.175 “Bodhisattvas who have been consecrated are one kind of offspring of the
Tathāgata;
Their nature is to be extraordinary and perfected senior brothers.⁷⁹
Though the ocean’s volume might be measurable in single miniscule drops,
Their thinking is not fathomed by any measurement.
- 1.176 “The conduct of the victors’ offspring is like this:
Here, were some sentient beings to pulverize all the worlds
Into fine atoms and try to count them all,
They will determine that they are countless in number,
Yet the whole of that is known by bodhisattvas.⁸⁰
- 1.177 “The thought of awakening that is born is the seed
Of all past and future buddhas
That exist in all directions
And of pratyekabuddhas as well as śrāvakas.
- 1.178 “That which is called *the first thought of awakening*
Is something that cannot be precisely fathomed.
And were it to pervade all the spheres of the world,
What more could be said than that?”⁸¹
- 1.179 Then the bodhisattva Samantabhadra said to the bodhisattva Dharmamati,
“Son of a good family, your explanation of the dhāraṇī of *the jewel torch* was
well expressed. Son of a good family, the qualities of a buddha are
inconceivable. Since all those sentient beings who hear the name of this
Dharma discourse have approached omniscience, it goes without saying that
those who maintain, read, and completely comprehend this Dharma
discourse and realize suchness will surely become buddhas.”

- 1.180 The bodhisattva Dharmamati replied, “O son of the victors, so it is. Just as you say, we should know that those who possess profound discriminating wisdom will be anointed by the Tathāgata.”
- 1.181 The bodhisattva Samantabhadra said, [F.51.a] “And if those sons or daughters of good families—those sublime beings who have heard these renowned teachings—are to be understood as prophesied in the Buddha’s Dharma teachings, it goes without saying that those who actually hold this Dharma discourse in their hands should be too.”
- 1.182 The elder Śāradvatīputra then bowed to the Blessed One’s feet and said, “Blessed One, please behold me. Since I do not understand such Dharma teachings as these, I am like a blind person. Blessed One, not only am I like a blind person, but all other sentient beings who have not heard this Dharma discourse are similarly blind.”
- 1.183 The Blessed One answered, “Elder, so it is, just as you say.”
Śāradvatīputra said, “I ask that the Blessed One kindly explain the inconceivable.”
- 1.184 The Blessed One said, “Śāradvatīputra, go and encourage Indra, Brahmā, and the guardian deities of the world. Tell them what the Tathāgata commands. Inform that assembly that I will proclaim the holy Dharma seal of this dhāraṇī of *the jewel torch*!”
- 1.185 Having heard the Tathāgata’s decree, the venerable Śāradvatīputra, thirsting to hear the dhāraṇī of *the jewel torch*, told Indra, Brahmā, and the guardian deities of the world, “Gather all the Dharma listeners. Gather them because the Tathāgata is going to explain the dhāraṇī of *the jewel torch* and teach the inconceivable. Later you will certainly regret missing it. Hey friends, it is extremely rare for precious sūtras like this to appear in the world!” [F.51.b]
- 1.186 Then, at that very instant, Indra, Brahmā, and the guardian deities of the world gathered and circumambulated the Blessed One three times. Taking their seats in the presence of the Blessed One, they humbly folded their hands and supplicated the Blessed One: “We ask that the Blessed One kindly explain the dhāraṇī of *the jewel torch*!” Then, by remaining silent, the Blessed One assented.⁸²
- 1.187 Although Indra, Brahmā, and the guardian deities of the world made their request to the Blessed One a second and third time, he still remained silent.
- 1.188 Then the venerable Śāradvatīputra said, “I ask that the Blessed One kindly teach the dhāraṇī of *the jewel torch*! I ask the Sugata to explain it!”
- 1.189 At that time the Blessed One showed his tongue, making these words understood throughout the entire billionfold world system: “Any son of a good family who implores the Tathāgata for the meaning of the dhāraṇī of *the jewel torch* will not turn back from insuperable perfect awakening.”

- 1.190 The Blessed One now told the venerable Śāradvatīputra, “Śāradvatīputra, go ask Mañjuśrī Kumārabhūta to explain it!”
- 1.191 At that time, Mañjuśrī Kumārabhūta was staying seated with a motionless body near the foot of some *palāśa* and *sāla* trees. He sat facing forward in a pavilion surrounded by the gods Indra, Brahmā, and the guardian deities of the world, with a form and complexion more radiant than countless millions of suns. His body had a golden color, and he sat there illumined, bright, and resplendent. [F.52.a]
- 1.192 The venerable Śāradvatīputra approached Mañjuśrī Kumārabhūta and said, “Son of a good family, the Tathāgata told me to request you to explain the Dharma.”
- To this Mañjuśrī Kumārabhūta answered, “Honorable Śāradvatīputra, what is the basic meaning of ‘tathāgata’?”
- 1.193 Śāradvatīputra said, “Son of a good family, you have profound discriminating wisdom; I cannot debate with you.”
- “Do not worry! I will teach according to what you can tolerate,” replied Mañjuśrī.
- Śāradvatīputra said, “Son of a good family, I will listen. You explain!”
- 1.194 Then Mañjuśrī Kumārabhūta rose from his meditative absorption and with his voice made himself understood throughout the world realms of the billionfold world system. At that time, all the resident deities from the class of pure abodes down to the Akaniṣṭhā class gathered. Along with the four great kings and their troops and servants, several tens of millions of yakṣa deities assembled. Indra, Brahmā, and the guardian deities of the world gathered. Those who desired Dharma and even those who did not desire it congregated.⁸³ Many goddesses also joined the gathering.
- 1.195 A retinue of fully ordained monks, a retinue of fully ordained nuns, a retinue of novice monks, and a retinue of novice nuns came together. A retinue of gods from the Trāyastriṃśa class, a retinue of gods from the Yāma class, a retinue of gods from the Tuṣita class, a retinue of gods from the Nirmāṇarati class, a retinue of gods from the Paranirmitavaśavartin class, a retinue of gods from the Brahmā class, and likewise a retinue of gods from down to the Akaniṣṭhā class gathered. Similarly, a gathering of great śrāvakas assembled, including the venerables Subhūti, Mahākāśyapa, [F.52.b] Mahāmaudgalyāyana, Śāradvatīputra, Kātyāyana, Aniruddha, Gayākāśyapa, Koṣṭhila, Cūḍāpanthaka, Revata, Nadīkāśyapa, Urubilvākāśyapa, Pūrṇamaitrāyaṇīputra, Rāhula, Bhadrāpāla, Bāśya, and Ānanda—they and other great śrāvakas all gathered. Also, a group of five hundred fully ordained nuns led by Yaśodharā came. The rulers of the realms and universal emperors also joined the group, as did an assembly of kṣatriyas, brahmins, and householders.

- 1.196 Then the venerable Śāradvatīputra circumambulated the Blessed One three times and said, “Blessed One, through whose power has this assembly gathered here and now? How are we to understand it?”
- The Blessed One answered, “Venerable Śāradvatīputra, it is the power of the dhāraṇī of *the jewel torch*.”
- 1.197 Śāradvatīputra declared, “Blessed One, I would like to learn the dhāraṇī of *the jewel torch*.”
- The Blessed One told him, “Śāradvatīputra, go and ask Mañjuśrī Kumārabhūta and the bodhisattva Samantabhadra.”
- 1.198 Then the venerable Śāradvatīputra requested Mañjuśrī Kumārabhūta, “Son of a good family, explain this teaching on the jewel of absorptions, the dhāraṇī of *the jewel torch*!”
- 1.199 Mañjuśrī said, “Honorable Śāradvatīputra, who is going to listen to the dhāraṇī of *the jewel torch*?”
- Śāradvatīputra said, “The members of the four parts of this assembly and Indra, Brahmā, and the guardian deities of the world will listen to it. And I myself have come to listen to it.” [F.53.a]
- 1.200 Then Mañjuśrī asked the elder Śāradvatīputra, “Elder Śāradvatīputra, among those who listen to the Dharma who have arisen solely through illusion, to whom will I explain the Dharma? Who is it that listens? Who is it that explains?”
- The elder answered, “Noble one, you explain! I will listen.”
- 1.201 Mañjuśrī said, “Honorable Śāradvatīputra, what is ‘explaining’ an epithet for?”
- Śāradvatīputra replied, “Mañjuśrī, ‘explaining’ is an epithet for emptiness.”
- 1.202 “Śāradvatīputra, what is ‘emptiness’ an epithet for?”
- “Mañjuśrī, ‘emptiness’ is the absence of words.”
- 1.203 Mañjuśrī said, “Honorable Śāradvatīputra, if emptiness is without words, how can we explain it?⁸⁴ Honorable Śāradvatīputra, all phenomena are impossible to teach. Śāradvatīputra, they are unteachable and impossible to learn.”
- 1.204 The elder said, “Son of a good family, all of those things that you thus have taught are explained as being emptiness. They are explained as being without phenomenal marks, wishless, without acceptance, without rejection, without conceptual elaborations, and unelaborated.”
- 1.205 Then the fully endowed assembly of bodhisattvas, as well as Indra, Brahmā, and the guardian deities of the world, were very pleased. They declared unanimously that Mañjuśrī Kumārabhūta and the venerable Śāradvatīputra’s teaching of the dhāraṇī of *the jewel torch* was well explained and excellent.

- 1.206 Then the venerable Subhūti said to Mañjuśrī Kumārabhūta: “Mañjuśrī, how should a bodhisattva memorize, recite, study, or explain to others in great detail the dhāraṇī of *the jewel torch*?”
- 1.207 Mañjuśrī said: “Subhūti, this dhāraṇī should be thought of as birthless. You should think of it as the absence of entities, without defining marks, without conceptual elaborations, and without rejecting.” [F.53.b]
- 1.208 When Mañjuśrī Kumārabhūta explained this Dharma discourse, from among that retinue ninety-two bodhisattvas gained the absorption *heroic progress* and sixty-two deities and humans gained the acceptance of unborn phenomena.
- 1.209 Then the bodhisattva Samantabhadra rose from his seat and, covering one shoulder with his robe, addressed the Blessed One: “Blessed One, what sort of thing is the great compassion that the bodhisattva great beings have?”
- 1.210 The Blessed One said, “Son of a good family, regarding the great compassion of the bodhisattva great beings, to not at all abandon the three realms is great compassion. To thoroughly display the buddhafi elds to all sentient beings is great compassion. To receive into one’s care any sentient beings who are lax in their discipline is great compassion. To not abandon the perfection of wisdom is great compassion. To sacrifice one’s body and life for the sake of all sentient beings is great compassion. To express loving kindness to sentient beings who are engaged in desire is great compassion. To have loving kindness for powerful sentient beings is the great compassion of the bodhisattva great beings. Son of a good family, moreover, bodhisattva great beings should keep their minds free from animosity. They should practice being unassociated many times over.”
- 1.211 Then the bodhisattva Samantabhadra said to the Blessed One, “For the benefit of many beings, for the happiness of many beings, with kindness toward the world, for the majority of beings, and for the purpose and benefit of gods and humans and for their happiness, would the Blessed One kindly explain the dhāraṇī of *the jewel torch*? [F.54.a] For the benefit of all sentient beings, I beg the compassionate Blessed One to explain it!”
- 1.212 Then the Blessed One, with the voice of Brahmā, said to those bodhisattvas, “Who among you would like this Dharma discourse to be taught at a later time, at the time of the final five hundred years of the holy Dharma’s existence?”
- 1.213 Then sixty-two hundred billion bodhisattvas⁸⁵ spoke unanimously, including the bodhisattvas Samantabhadra, Mañjuśrī Kumārabhūta, Avalokiteśvara, Mahāsthāmaprāpta, Avoiding Evil Destinies, Bhaiṣajyarāja, Pratibhākūṭa, King Elevated by All Dharmas, Akṣayamati, Sāgaramati, Anther-Possessing Jewel, Maṇiprabha, Maṇicūḍa, Observing, Not Seen when Viewed, Always Watching, Vajrapāṇi, Heap of Jewels, Ratnākara,

Dharmaśrī, Glory of Thought, Dhanaśrī, Puṇyaketu, Candanaśrī, Dharmamati, Amṛtamati, Unimaginable Intelligence, Ornamented with Merit, Ornamented by Good Qualities, Ornamented by Marks, [F.54.b] Always Laughs and His Faculties All Rejoice, King Who Smashes the Peak of the Mountain, Expert Eloquence, Nityotkṣiptahasta,⁸⁶ Dhāraṇīdhara, Quick Eloquence, Ākāśagarbha, Essence of the Moon, Sūryagarbha, Śaśivimalagarbha, Ādityagarbha, Superior King, Mahāmeru, Dṛḍhamati, Valiant Eloquence, and the bodhisattva great being Maitreya. They said, “Blessed One, we all would be delighted if in later times, during the final five hundred years of the holy Dharma’s existence, we all assemble en masse so that the dhāraṇī of *the jewel torch* could then be fully explained.”

1.214 The Blessed One said, “Sons of good families, excellent, excellent! Sons of good families this is difficult to do. A ceremony⁸⁷ like this is extremely difficult.”

1.215 Then the Blessed One said to the bodhisattva Samantabhadra, “Son of a good family, for the benefit and happiness of many beings, listen to the dhāraṇī of *the jewel torch*.” Then the Blessed One sat upon an elaborate lion’s throne and spoke the mantra:

1.216 Homage to all tathāgatas, arhats, and perfectly awakened buddhas!
Tadyathā oṃ maṃ bharate bharate bhara bharanate svāhā.

1.217 Then the Blessed One solemnly declared once, then a second time and a third time, “How wonderful is the Dharma, How wonderful is the Dharma, How wonderful is the Dharma!”⁸⁸ [F.55.a]

1.218 The bodhisattva Samantabhadra asked the Blessed One, “Blessed One, when you say ‘Dharma, Dharma,’ what is its basic meaning?”

1.219 Then the Blessed One said, “Son of a good family, the basic meaning of all dharmas is the meaning of having no basis. The basic meaning of all dharmas is the basic meaning of the absence of entities. The basic meaning of all dharmas is the basic meaning of space. The basic meaning of all dharmas is the basic meaning of not accepting. The basic meaning of all dharmas is the basic meaning of not rejecting.”

1.220 Then the bodhisattva Samantabhadra said, “Blessed One, in that case, why did you speak of ‘all dharmas’?”

The Blessed One said, “Son of a good family, when I mentioned ‘all dharmas,’ I meant the senses of eye, ear, nose, tongue, body, and mind, and similarly the elements of perception, the cognitive faculties, and dependent origination. That is what I meant when I mentioned ‘all dharmas.’ Son of a good family, moreover, all dharmas, since they are from the beginning unborn, are empty.”

1.221 Then Mañjuśrī Kumārabhūta said to the bodhisattva Samantabhadra, “O son of the victors, how should the dhāraṇī of *the jewel torch* be retained?”

The bodhisattva Samantabhadra answered, “This dhāraṇī should be retained as a teaching on reality, the reality of the unborn, the reality of non-arising, the reality of being without defining marks, the reality of space, the reality of the absence of entities, the reality of the essential nature, and the reality of the essential nature of the absence of entities. Son of a good family, the retention, the complete retention, the cultivation through meditation, the investigation, the designation, [F.55.b] the positing, the liberation, the differentiation, and the clarification of the dhāraṇī of *the jewel torch* should be like this. Son of a good family, that is the sense of cultivating and investigating the dhāraṇī of *the jewel torch*.”

1.222 Then the venerable Śāradvatīputra asked Mañjuśrī Kumārabhūta, “Mañjuśrī, how long has it been since you properly entered into this Dharma discourse?”

Mañjuśrī replied, “Śāradvatīputra, for as long as the defilements of desire, anger, and ignorance have been entered into.”

1.223 Śāradvatīputra asked him, “Son of a good family, how long have the defilements of desire, anger, and ignorance been entered into?”

Mañjuśrī replied, “Śāradvatīputra, for as long as the element of earth has been entered into.”

1.224 “Son of a good family, how long has the element of earth been entered into?” Śāradvatīputra then asked.

“Śāradvatīputra, for as long as knowledge and ignorance have been entered into,” answered Mañjuśrī.

1.225 “Son of a good family, how long have knowledge and ignorance been entered into?” asked Śāradvatīputra.

“Śāradvatīputra, for as long as the element of space has been entered into,” was Mañjuśrī’s reply.

1.226 “Mañjuśrī, how long has the element of space been entered into?” asked Śāradvatīputra.

“Śāradvatīputra, for as long as all phenomena with the nature of the absence of entities have been entered into,” answered Mañjuśrī.

1.227 The venerable Śāradvatīputra then said to Mañjuśrī Kumārabhūta, “It is beyond my ability to converse with such noble people as these. Son of a good family, it is like all the dogs and cats of the world, or all of its foxes, being unable to pick apart and comprehend the great central mountain, Sumeru. Similarly, son of a good family, if none of the śrāvakas who are like this Śāradvatīputra can understand even a single basic principle of the bodhisattva doctrine, it goes without saying that will be unable to fathom what Mañjuśrī Kumārabhūta has taught.” [F.56.a]

- 1.228 The bodhisattva Samantabhadra now said to Mañjuśrī Kumārabhūta, “Go and supplicate the Tathāgata to protect those Dharma teachers who in later times and periods will maintain this king of sūtras, requesting that he guard them.”
- 1.229 So Mañjuśrī Kumārabhūta rose from his seat and addressed the Blessed One as follows: “May the Blessed One⁸⁹ kindly explain the special excellent qualities possessed by those future Dharma teachers who will maintain this Dharma discourse, recite it, study it, and teach it in great detail to others.”
- 1.230 The Blessed One answered, “Mañjuśrī, those monks and Dharma teachers who maintain this king of sūtras will leave everything behind in my dharmakāya. They will attain the awakening of a buddha. They will draw closer to the Buddha’s teaching. Māra and the divine sons belonging to the family of māras who search for an opening to attack them will not find one. Son of a good family, people who produce an unfriendly attitude toward such Dharma-teaching monks for even the duration of a single snap of the fingers will distance themselves from attaining even human rebirth, so it goes without saying that they will be far removed from attaining the awakening of a buddha. Moreover, Mañjuśrī, people who have no faith in the monks who maintain this king of sūtras will have ugly, crooked teeth and will be without tongues or noses; their feet and hands will point outward, their bodily diseases will become worm-infested, they will lose their eyes, and they will possess faulty intelligence and poor diligence. Mañjuśrī, such are the problems experienced by such ignorant people. In brief, Mañjuśrī, at the time of death such people will experience, in every pore of their bodies, the infinite sufferings of the hells. And even if they gain human rebirths, they will be constantly blind and without tongues. [F.56.b] Mañjuśrī, those who abandon this Dharma instruction in this very life will suffer from leprosy. Their lips will become terrifying. Their bodies will become ravaged, naked, and thin; they will look like hungry ghosts. Moreover, Mañjuśrī, I know through my inconceivable buddha knowledge where they will be born.”
- 1.231 Mañjuśrī Kumārabhūta requested, “Blessed One, please prophesy it. Sugata, kindly foretell it.”
- 1.232 The Blessed One replied, “Mañjuśrī, do not ask with a hushed voice. Indeed, this teaching will make the whole world including the gods crazy, scared, fearful, and terrified.”
- Mañjuśrī said, “May the Blessed One explain it out of kindness so that, having heard about this, such sentient beings may in the future never abandon the noble Dharma.”

- 1.233 The Blessed One said, “These are the names of hells that exist below this earth: (1) Tapanā, (2) Pratāpanā, (3) Kālasūtra, (4) Burning, (5) Intense Burning,⁹⁰ (6) Difficult to Touch,⁹¹ (7) Fierce, (8) Pressing the Lips, (9) Iron Hammer, (10) Iron Stick, (11) Darkness, (12) Upper Head,⁹² (13) Ūrdhvapāda, (14) Monkey Face,⁹³ (15) Always Burning,⁹⁴ (16) Rotten, (17) Always Foul Smelling, (18) Destruction, (19) Certain Destruction, and (20) Extremely Thorough Destruction.⁹⁵ Mañjuśrī, these are hells in any of which ignorant ones are reborn.”
- 1.234 Then the bodhisattva Samantabhadra said to the Blessed One: “Blessed One, when those Dharma teachers who maintain this sūtra die, where will they be reborn?”
- 1.235 The Blessed One said, “Samantabhadra, your question is good. [F.57.a] Samantabhadra, those sons or daughters of good families who teach this Dharma will be reborn after death in beautifully ornamented world realms, in buddhafi elds filled with the inconceivable eloquence of the tathāgatas, and in those worlds will live only very beautiful bodhisattvas. And when those beings later die, tens of millions of buddhas will manifest. In brief, son of a good family,⁹⁶ the benefits of this teaching are incalculable and infinite. Moreover, son of a good family, they could not be adequately expressed even by speaking for a thousand eons.”
- 1.236 The bodhisattva Samantabhadra said, “Blessed One, what sorts of sentient beings will appear in later times and periods who will reject this Dharma discourse?”
- 1.237 The Blessed One said, “Samantabhadra, those sentient beings who will reject such Dharma teachings as these will mostly appear in the form of monks. They will reject this Dharma discourse, saying: ‘These were composed as poems but not spoken by the Tathāgata. They are fabrications; sūtras such as these were not heard before.’ Even though they reject the teachings, they do not confess or renounce their fault. Owing to their rejecting of Dharma, they will be reborn in unbearable flaming hell realms immediately after death. As soon as they are born there, the heads of those ignorant ones will be cut off by an iron wheel, and in that way many eons will pass. For many thousands of eons they will be born blind, and even when they are born as humans, after the passage of hundreds of eons they will have always been born blind. They will have no tongues, with faces facing backwards, with backs like tents, centers that are recessed, and lame feet, with voices like dogs and with bodies emaciated through constant hunger and thirst, and with faces always looking skyward. Thus they will become unpleasant looking and sounding to all sentient beings.” [F.57.b]

- 1.238 Then the members of that fully endowed retinue said, speaking unanimously, “Blessed One, we ignorant ones were wrong to reject such sūtras as this or to angrily ridicule those who were teaching this Dharma. We confess this as a mistake. Blessed One, we regret how spiritually immature we were, how ignorant, unskilled, and how small-minded we were! That being so, may the blessed ones consider us!”
- 1.239 Then all the great śrāvakas, Indra, Brahmā, the guardian deities of the world, and the retinue of fully ordained monks, fully ordained nuns, and male and female lay followers gasped and said, “Blessed One, after hearing such an explanation, we gasp in terror!”
- 1.240 The Blessed One said, “Friends, so it is. Just as you say, it is right for you to be afraid. Friends, if I, who have attained omniscient gnosis, am frightened, it is natural for my students to be. Sons and daughters of good families, the teachings are profound. If no human or demon, no god, nāga, yakṣa, or gandharva can endure this disruption, it goes without saying that no human ascetic or brahmin can. Sons of good families, this Dharma discourse is a sacred stūpa for the world, including the gods. Sons of good families, you should view this king among sūtras as like, for instance, the *Kāraṇḍavyūha Sūtra*.⁹⁷
- 1.241 Then Mañjuśrī Kumārabhūta said, “Blessed One, this was well taught. Blessed One, how will such monks be able to comprehend gifts given in faith?” [F.58.a]
- The Blessed One said, “Mañjuśrī, those who abandon this Dharma discourse and who view its teachers with an unfriendly attitude—I do not allow them to use things given in faith for a day or for a finger snap, or to come as far as one can spit⁹⁸ to land that was donated to the monastic assembly.”
- 1.242 Then the venerable Śāradvatīputra asked, “Is this deed almost as bad as their committing the five heinous sins of immediate hell consequence? Or is it far better than that?”
- 1.243 The Blessed One said: “Elder Śāradvatīputra, do not ask with a hushed voice! Why not? Because the five heinous sins of immediate hell consequence would be better to commit, whereas to abandon this Dharma discourse is something altogether different. Śāradvatīputra, the karmic consequences of the five heinous sins of immediate hell consequence would be quickly exhausted, and one could quickly become a human again. But people who abandon the holy Dharma will never achieve the qualities of a buddha; they bring disaster to both themselves and others.”
- 1.244 Then the venerable Śāradvatīputra broke into tears in the presence of the Blessed One, saying, “How sad! Those who abandon the Dharma experience such suffering! May I never see such karmic obscurations, even in a dream!”

- 1.245 The Blessed One said to venerable Śāradvatīputra: “Śāradvatīputra, do not think like that! If my doctrine is associated with ordinary reality, then in the world one commits one’s own karma, experiences one’s personal share of karmic retribution, and reinforces one’s own karma. Thus, sentient beings experience suffering according to their own karmic deeds; that is not the Tathāgata’s fault. Śāradvatīputra, I have explained the path leading to excellent virtue. [F.58.b] I explained the path leading to happiness, fearlessness, nirvāṇa, and immortality. Nevertheless, these sentient beings who commit bodily, verbal, and mental misdeeds defame the āryas and harbor wrong views. Through their wrong views and because of abandoning the Dharma, when they die they will be reborn in the hells, and for that the Tathāgata is not to blame.
- 1.246 “Śāradvatīputra, my compassion for all sentient beings arises like this. For the sake of one sentient being, I have the thought to not abandon one who experiences the sufferings of hell for either an eon or longer than an eon; such is the great compassion of the Tathāgata.
- 1.247 “Śāradvatīputra, it is like this: suppose, for example, that some person had an only son who was of sound body, was handsome, attractive, of good complexion, and had reached the full growth of young adulthood. But owing to certain circumstances, that son died. That person, thinking of his son, would suffer and feel unhappy, crying and wailing. Śāradvatīputra, a tathāgata, arhat, and fully awakened buddha also thinks of suffering sentient beings as his only son. But the tathāgatas do not stay together with the emotional defilements. Śāradvatīputra, just as, for example, the great ocean will not remain together with a corpse without casting it up on the shore, the tathāgatas do not stay together with the emotional defilements. Or it is like, for example, a magician or one of his skilled apprentices who magically projects a great gathering of people at the junction of four roads. [F.59.a] Though the conjurer displays those people performing actions, in fact those activities do not reside either in that location or in that position. Being unborn, those actions are neither obstructed nor do they come to an end. Śāradvatīputra, just so, the tathāgatas bring sentient beings to maturity and demonstrate aspirational conduct, but though they reveal such conduct it does not exist. For instance, the element of space is without conceptual thought and without elaborations. Nevertheless, the tathāgatas act in conformity with sentient beings. Similarly, the body of a tathāgata is without conceptual thought and without elaborations. Nevertheless, the tathāgatas act in conformity with the way that is most conducive to the training of sentient beings.

- 1.248 “Śāradvatīputra, the Tathāgata does not have delusion, nor does he harbor unknowing or forgetting. Śāradvatīputra, I am the elder brother of the world, and together with its gods I am the chief, the superior, the best, the preeminent, the revered, the unsurpassed, the one without a superior, and the one equal to the unequaled. Śāradvatīputra, this statement of mine corresponds to the truth. Whether they are monks or laymen, all those beings who reject this Dharma discourse will experience the sufferings of hell in this way.”
- 1.249 Then the venerable Subhūti, after hearing what the Blessed One had taught, said, “Blessed One, what those sentient beings gain, they gain as a crime. What will the tongues of those who abandon this Dharma discourse be like?”
- 1.250 The Blessed One said, “Subhūti, their tongues will grow a hundred thousand *yojanas* long, and they will be plowed by a flaming iron plow that burns hotter and hotter, flaming higher and higher and more and more intensely, bursting into five hundred million individual tongues of flame. [F.59.b] Why so? Because they did not guard their speech. Subhūti, those ignorant ones will be subject to karmic obscurations like that.”
- 1.251 Then by the power of the Buddha, the entire assembly of disciples uttered the solemn utterance: “What the Tathāgata has taught is a great marvel!”
- 1.252 Then Indra, king of gods, said to the Blessed One, “Blessed One, I will carry in homage on my shoulders those monks who teach this Dharma. I will worship them with flowers, incense, fragrance, garlands, and unguent oils. I will bow after offering parasols three times by day and three times by night. I will venerate, I will pay homage, I will adore as my guru, I will pay respect, I will worship, I will venerate, and I will honor them. I will pay them homage, honor them as guru, and respectfully protect them. Why so? Because they are the sons of the Blessed One and have left everything behind on the basis of the dharmakāya. Blessed One, it is like, for example, the son of a king of the royal lineage who has been anointed prince and successor, who has a fine body and who is good looking and handsome. He is worthy of the respect of all his underlings and worthy of their honor. Similarly, those teachers of this Dharma teaching are worthy of the respect and honor of the world, together with its gods.”
- 1.253 Then the Blessed One said to the bodhisattva Samantabhadra, “Son of a good family, Indra spoke well when he said he would keep those monks safe from worries and protect and watch over them.”
- 1.254 The bodhisattva Samantabhadra said, “Blessed One, I, too, will watch over those sons or daughters of good families. [F.60.a] I will protect them, favor them, and make them attain peace and excellent happiness. Within an area a hundred *yojanas* in circumference, I will watch over them.”

- 1.255 Then the Blessed One said to Samantabhadra, “Son of a good family, your well-spoken words are excellent, excellent!” Then the Blessed One spoke this verse with the beautiful voice of Brahmā:
- 1.256 “Accumulating benefits for others and causing them happiness,
Endowed with excellent supreme words that are utterly beautiful,
You, with an immaculate face, expressed well
Your highest thoughts—incomparable jewels of excellent qualities.”
- 1.257 Then the bodhisattva Samantabhadra asked the Blessed One, “What are the qualities that those bodhisattva great beings must possess for them to obtain the dhāraṇī of *the jewel torch*?”
- 1.258 The Blessed One said, “Son of a good family, those bodhisattva great beings will obtain the dhāraṇī of *the jewel torch* if they possess one quality. What is it? It is not having anger toward any sentient beings. Also, Samantabhadra, those bodhisattva great beings should have two more qualities. What are they? They are to have neither jealousy nor pride. Those are the qualities of the bodhisattva great beings. Moreover, Samantabhadra, those bodhisattva great beings should not harm the faculties of any sentient beings. Samantabhadra, furthermore, in all ways and in all respects, a bodhisattva should not cause harm to any sentient beings.”
- 1.259 When the qualities of bodhisattvas were explained and the special virtues of the dhāraṇī of *the jewel torch* were taught in detail, [F.60.b] infinite numbers of human beings attained the non-forgetting retention of the dhāraṇī.
- 1.260 *Here ends the chapter in which the special virtues of the dhāraṇī of the jewel torch were taught in detail.*

2.

CHAPTER 2

2.1 Then the venerable Ānanda arose from his seat and, covering one shoulder with his robe, knelt on one knee. Bowing with folded hands toward the seat of the Blessed One, he said to the Blessed One, “Blessed One, this Dharma discourse is profound.”

2.2 The Blessed One said, “Ānanda, so it is. Because the aggregate of form is profound, it is profound. Because the aggregates of feeling, perception, mental forces, and cognition are profound, it is profound. Because emptiness is profound, it is profound. Because the element of space is profound, it is profound.”

2.3 Ānanda said, “Though I have heard eighty-four thousand articles of Dharma from the Tathāgata, I never heard one like the present Dharma discourse.”

The Blessed One said, “This Dharma discourse is extremely difficult to receive.”

2.4 Ānanda said, “Blessed One, I beg you to magically bless this Dharma discourse so that in a later time and later period, during the last five hundred years when the noble Dharma is coming to an end, it will perform Buddha activities for many sentient beings.”

2.5 The Blessed One said, “Ānanda, I have already blessed this Dharma discourse. I, the Tathāgata Śākyamuni, have also blessed those Dharma teachers who will teach it. Ānanda, those who write this Dharma discourse will not suffer eye disease. Their tongues, noses, teeth, hands, and feet will not become diseased. Their brains will not be diseased, nor will their ears. Their bodies will not deteriorate, nor will they smell bad. They will not be killed by harmful enemies. [F.61.a] They will be protected by all humans and non-human deities, and when they do die they will, avoiding other entanglements, be born in the happy realms among the gods.”

2.6 Ānanda said, “Blessed One, why did Māra not cause obstacles when you explained this Dharma? Owing to what conditions did that not occur?”

The Blessed One answered, “Ānanda, all māras were unable to create an obstacle to this Dharma discourse. Ānanda, when Māra the evil one conceived the intention to obstruct the teaching of the dhāraṇī of *the jewel torch*, he saw his own home burning in flames; Ānanda, this Dharma discourse is so profound. Ānanda, any place where this Dharma discourse has been practiced becomes a holy stūpa shrine worthy of respect.”

2.7 Ānanda said, “If in that very place where the Tathāgata dwells this Dharma discourse also exists, how great would my error be if I went to see the Tathāgata and, after going there, I first bowed to that Tathāgata and later to this Dharma discourse?”

2.8 The Blessed One said, “Ānanda, if you set this Dharma discourse to one side and bowed to me, that would be a fault. Ānanda, moreover, though I am the elder brother of the world with its gods, the chief, the best, and the superior, Ānanda, I attained the perfect awakening of buddhahood after I heard this Dharma discourse.”

2.9 Ānanda said, “Blessed One, from which tathāgata did you hear the teaching of the precious absorption of the dhāraṇī of *the jewel torch*? Who was higher than the Tathāgata?” [F.61.b]

2.10 The Blessed One said, “Ānanda, no one is higher than me in the worlds of men, gods, and gandharvas. Yet when I was practicing the conduct of a bodhisattva, I learned from the blessed one, the tathāgata Layered Essence of Endless Gnosis, out of a vast matrix of many light rays radiating from wonderful inconceivable lights. Ānanda, after experiencing thousands and millions of ascetic hardships, I heard this Dharma discourse. At that time, that tathāgata made a prophecy about me. Therefore, Ānanda, first bow to this Dharma discourse and later pay homage to me.”

2.11 Indra, Brahmā, and the guardian deities of the world then spoke unanimously: “How wonderful is the Dharma! How wonderful is the Dharma! How wonderful are the magical powers of the Dharma teachings! If sentient beings who so much as hear the name of this Dharma discourse should be honored, it goes without saying that those who memorize, read, study, and teach it in detail to others should be honored all the more. They should be called *tathāgatas*.”

The Blessed One replied to Indra, Brahmā, and the guardian deities of the world, “Friends, your words are well spoken. Excellent, excellent!”

2.12 The Blessed One now used the miraculous faculty of his tongue and, making his voice heard throughout the realm of the whole billionfold world system, said to the bodhisattva Samantabhadra, “Those sentient beings who do not listen to this Dharma discourse are like blind people who do not see the light of the sun, like people who do not know how a transaction is made, and like poor people who look to others for support. [F.62.a] In order to ensure that

sentient beings do not become far removed from such a mass of precious teachings in the way I have illustrated with these similes, would it please you, son of a good family, if I were to make a request of you for the sake of this Dharma discourse and for the benefit of sentient beings?”

2.13 Then the bodhisattva Samantabhadra rose from his seat and covered one shoulder with his robe. Bowing with folded hands toward the Blessed One, he wept.

As soon as the bodhisattva Samantabhadra rose from his Dharma mat, the entire billionfold world system shook in six ways, it shook strongly and shook violently; it quaked, quaked strongly, and quaked violently; it trembled, trembled strongly, and trembled violently; it was disturbed, strongly disturbed, and violently disturbed; it shuddered, shuddered strongly, and shuddered violently; and it was agitated, strongly agitated, and violently agitated. And in the world a great light shone.

2.14 Then the bodhisattva Samantabhadra pressed the fingers of his hands together in homage and wept. He said to the Blessed One, “Blessed One, I would be delighted. Sugata, I would be delighted. Blessed One, you are all-knowing, you intend the benefit of all sentient beings, and you are endowed with great compassion. Yet on top of that, as I am born from the Tathāgata, why would I not act in accord with the Tathāgata’s word? If the word of the Blessed One, the Tathāgata, is a word of ambrosia, how could I be capable of acting in contradiction to the Tathāgata’s word? Blessed One, I will keep what you say in mind, I will not fail to keep it in mind.”

2.15 Then the Blessed One said to the bodhisattva Samantabhadra, “O son of the victors, excellent, excellent! [F.62.b] You are the elder son of the tathāgatas; the chief, the best, the superior, and the preeminent one. I have entrusted you with this Dharma discourse. This is my teacher. Therefore, you should guard it. From time to time, show it respect. Place it in a precious container and carry it on your shoulder. In later times and periods, pay no heed to those sinful monks. Son of a good family, these are my instructions to you.”

2.16 The bodhisattva Samantabhadra said, “Blessed One, what sort of people who have gone forth will there be?”

The Blessed One said, “Do not ask in a whisper.”

The bodhisattva Samantabhadra said, “If it would benefit many sentient beings, I beg the Blessed One to kindly give us an explanation. I beg the Sugata to please give an explanation.”

2.17 The Blessed One said, “Samantabhadra, I will explain, so listen! Everyone in this great ocean-like assembly and all of these countless bodhisattva great beings such as Mañjuśrī and Avalokiteśvara should leave off other thoughts

and should heed what sort of people who have gone forth there will be in a later time and period.”

2.18 Then the Blessed One said to Samantabhadra, “Samantabhadra, people who have gone forth will vex the holy Dharma, will be attached to homes, attached to material gain, attached to temples, attached to dwellings, and attached to their begging bowls and robes; they will bother homes, and will engage in all sinful doctrines. Samantabhadra, for me to entrust this sūtra for the sake of those ignorant ones would indeed bring this sūtra to its decline.”

2.19 Then from all directions came gods, nāgas, yakṣas, and gandharvas. They said to the Blessed One, “Blessed One, we, too, have all assembled and gathered. As long as we live and for as long as the holy Dharma endures, we will protect this Dharma discourse. [F.63.a] We will also guard those future Dharma-teaching monks who will maintain it. We will pay homage to, adore, honor, worship, venerate, and supplicate them.”

2.20 Then the Blessed One spoke the following verses of encouragement to the bodhisattva Samantabhadra and ninety-two hundred million other bodhisattvas:

2.21 “Hear from me all the explanations of all the qualities,
Of those qualities that are the perfections.
Leave aside pride, conceit, and carelessness,
And listen with a happy and delighted mood!

2.22 “Here in Magadha in the presence of the lord of trees, the Bodhi tree,
It is said that a self-arisen lion of men stayed.
He dwelled in the absorption of *the highest emancipation*,
Living in front of that great king of trees.

2.23 “That hero was surrounded by sublime men living with him,
Numbering as many as the atoms in the buddhafiels in all ten directions.
That lord of humans dwelled in an absorption
Called *buddha multitudes*.⁹⁹

2.24 “After that lord of humans had realized the meditative states,
Mañjuśrī Kumārabhūta came from the east
To the presence of the king and the sublime beings
Numbering as many as the atoms of ten buddhafiels.

2.25 “Engaging similarly, from the fiels of the ten directions,
All the sons of the victors named Bhadra
Arrived together with those sublime beings
Numbering as many as the atoms in the ten directions.

2.26 “Having joined that assembly desiring benefit for the world,

The noble person named Bhadraśrī
Asked Mañjuśrī and those possessing infinite fame:
'What is the conduct of a son of the Buddha? What are his excellent
qualities?'¹⁰⁰

- 2.27 "Then the great being named Mañjuśrī
Questioned the sublime man Bhadraśrī
Who knew without error the qualities of awakening
And the pure sphere of experience of those possessing the virtues of
extensive happiness:
- 2.28 " 'I will here explain the pure sphere of experience
Of the Buddha's sons that is relied upon by the Victor.
And you, too, should explain the qualities of the Buddha's sons [F.63.b]
And what their modes of conduct are like.'
- 2.29 "Bhadraśrī said, 'Listen, sons of the victors:
Among all the qualities possessed by those whose qualities are infinite
The ones of which I can describe even a tiny part
Are as infinitesimally few as a drop in the ocean.
- 2.30 " 'If to give rise at the very beginning
To the spontaneous thought that is the basis for awakening
Is something whose good qualities can be praised without limit
So that even "incomparable" does not suffice to describe it,
- 2.31 " 'How much more so the qualities of the transcendent perfections and
levels
When they have been practiced for many eons:
For all the victors of the ten directions
The river of their qualities is never brought to an end.¹⁰¹
- 2.32 " 'Among all the qualities possessed by those whose qualities are infinite,
The ones of which I can describe even a tiny part
Are as infinitesimally few as the tracks a bird leaves behind in the sky,
Or as a single atom compared to the entire earth.
- 2.33 " 'The arising of the thought to dwell in those qualities of awakening
Is not without cause, nor is it meaningless;¹⁰²
Rather, the thought arises after one has produced faith and admiration
For the Victor, the Dharma of the Victor, and the Saṅgha.
- 2.34 " 'It is not for the sake of desire or for wealth,
Or for one's own pleasure, fame, and reputation.

- That thought of benefitting the world arises
For the sake of quelling all the sufferings of living beings.
- 2.35 “ ‘That thought arises for the sake of perpetually benefiting sentient beings,
To purify the fields¹⁰³ and worship the Buddha,
To maintain the Dharma, to gain the awakening of a buddha,
And to purify gnosis.
- 2.36 “ ‘Having generated constant faith in all the victors, in the Dharma,
And likewise in the assembly of āryas,
And with admiration, appreciation, and devotion toward them,
That thought will arise for the sake of worshiping the guru through
devotion.
- 2.37 “ ‘After one has felt faith in the Victor and the Dharma of the Victor,¹⁰⁴
One generates faith in the conduct of the Buddha’s sons.
And after one has felt faith in highest awakening,
The thought of the sublime beings will arise.
- 2.38 “ ‘Through the power of faith, those lords of humans
Worship through unimaginably vast offerings.
And there arises the thought after they have also worshiped
Through inconceivably vast offerings the Dharma and Saṅgha, which are
inseparable.
- 2.39 “ ‘Faith is the starting point, the mother of guides.
It guards and increases all good qualities. [F.64.a]
It removes all doubts and rescues one from the torrents of ailments.
Faith is exemplified by the city of happiness.
- 2.40 “ ‘Faith is unclouded and clarifies the mind.
It removes pride and is the root of devotion.
Faith is treasure, wealth, and the best of pillars.
It is the fundamental gatherer of virtue, like a hand.
- 2.41 “ ‘Faith makes one like to give things up.
Faith makes one delight in the Dharma of the Victor.
Faith makes good qualities into special features of gnosis.
It reveals the rank of buddhahood and makes one attain it.
- 2.42 “ ‘It makes the faculties sharp and very lucid.
The power of faith is not undermined by others.
It is the foundation for removing the defilements.
Faith also searches out the innate qualities.

- 2.43 “ ‘Faith has no attachment to the doors of attachment.
It removes inopportune things and is the single best opportunity.
It makes one escape from the path of Māra
And reveals the highest path to liberation.
- 2.44 “ ‘Faith is the unspoiled seed of the field of good qualities.
Faith produces the field of awakening.
It increases the good qualities of the special features of gnosis.
Faith reveals all victors.
- 2.45 “ ‘Through faith, there are different sorts of delight in devotion.
Concerning that, I will gradually explain the practice.
This sort of Dharma teaching is very rare in the world,
Like the king of jewels in the ocean.
- 2.46 “ ‘Those who have faith and devotion toward the Buddha
Will not abandon the rules of moral conduct.
Possessing good qualities,
They will be praised by those endowed with good qualities.
- 2.47 “ ‘Moral conduct reveals the thought of awakening.
It inures one to the good qualities of the level of a trainee.
Those who do not abandon the rules of moral conduct
Will become worthy of the Victor’s praise.
- 2.48 “ ‘Those who have constant faith and devotion toward the Victor
Will make vast offerings in his honor.
They who make vast offerings
Will have inconceivably great faith in the Buddha.
- 2.49 “ ‘Those who have constant faith in and devotion toward the Dharma
Will be insatiable in desiring to learn the Victor’s Dharma.
Those who are insatiable in desiring to learn Dharma
Will have inconceivably great faith in the Dharma.
- 2.50 “ ‘Those who have constant faith in and devotion toward the Saṅgha
Will be irreversible in their faith in the Saṅgha. [F.64.b]
Those who are irreversible in their faith in the Saṅgha
Will not turn back thanks to the power of their faith.
- 2.51 “ ‘Those who do not turn back thanks to the power of their faith
Will have faculties that are sharp and very lucid.
- 2.52 “ ‘Those who have faculties that are sharp and very lucid
Will shun sinful friends.

- Those who shun sinful friends
Will be assisted by virtuous friends.
- 2.53 “ ‘Those who will be assisted by virtuous friends
Will accumulate a vast amount of virtue.
Those who accumulate a vast amount of virtue—
Such great beings will possess a powerful cause.
- 2.54 “ ‘Great beings who possess a powerful cause
Will have a great difference in their devotion.
Those who have a great difference in their devotion
Will be magically blessed by all the victors.
- 2.55 “ ‘Those who are magically blessed by all the victors
Will also produce a mind set on awakening.
Those who produce a mind for the sake of awakening
Will exert themselves in the good qualities of a great seer.
- 2.56 “ ‘Those who exert themselves in the good qualities of a great seer
Will be born in the high lineage of the buddhas.
Those who have been born in the high lineage of the buddhas
Will be equal to them and thus done with joining or not joining them.
- 2.57 “ ‘Those equal and thus done with joining or not joining
Will have faith and minds that are pure.
Those who have faith and minds that are pure
Will have the highest noble altruism.
- 2.58 “ ‘Those who have the highest noble altruism
Will always practice the perfections.
Those who always practice the perfections
Will enter into this Mahāyāna.
- 2.59 “ ‘Those who enter into this Mahāyāna
Will worship the buddhas through practice.
Those who worship the buddhas through practice
Will have constant mindfulness of the Buddha.
- 2.60 “ ‘Those who have constant mindfulness of the Buddha
Will always see inconceivable buddhas.
Those who always see inconceivable buddhas
Will never have buddhas not residing.
- 2.61 “ ‘Those who never have buddhas not residing
Will never be impaired from the Dharma in the meantime. [F.65.a]

Those who will never be impaired from the Dharma in the meantime
Will have eloquence that is without obscuration.¹⁰⁵

- 2.62 “ ‘Those whose eloquence is without obscuration
Will be boundless in teaching the Dharma.
Those who are boundless in teaching the Dharma
Will be kind to living beings and desire to benefit them.
- 2.63 “ ‘Those who are kind to living beings and desire to benefit them
Will have a firm root of great compassion.
Those who have a firm root of great compassion
Will have the faculty of joy through delighting in Dharma.
- 2.64 “ ‘Those who have the faculty of joy through delighting in Dharma
Will cast aside the fault of conditioned things.
Those who tolerate the fault of conditioned things
Will be without pride and conceit and not unrestrained.
- 2.65 “ ‘Those who will be without pride and conceit and not unrestrained
Will always exert themselves for the sake of self and others.
Those who always exert themselves for the sake of self and others
Will not be discouraged by saṃsāra.
- 2.66 “ ‘Those who will not be discouraged by saṃsāra
Will possess the highest of noble diligence.
Those who possess the highest of noble diligence
Will give birth to pure clairvoyance.
- 2.67 “ ‘Those who will give birth to pure clairvoyance
Will understand the many behaviors of living beings.
Those who understand the many behaviors of living beings
Will be skilled in maturing beings.
- 2.68 “ ‘Those who will be skilled in maturing beings
Will be skilled in the procedure of knowing how to attract beings.
Those who are skilled in the procedure of knowing how to attract beings
Will exert themselves in the four factors of attraction.
- 2.69 “ ‘Those who exert themselves in the four factors of attraction
Will make the welfare of living beings infinite.
Those who make the welfare of living beings infinite
Will rely upon discriminative wisdom and methods.
- 2.70 “ ‘Those who rely upon discriminative wisdom and methods—
Such heroes dwell on the insuperable path.

- Such heroes who dwell on the insuperable path
Will not be harmed by the assemblies of Māra.
- 2.71 “ ‘Those who are not harmed by the assemblies of Māra
Will transcend the path of Māra.
Those who transcend the path of Māra
Will attain an irreversible level.
- 2.72 “ ‘Those who will attain an irreversible level
Attain the forbearance of unborn factors. [F.65.b]
Those who attain the forbearance of unborn factors
Are lamps of the world and prophesied by the Victor.
- 2.73 “ ‘Such lamps of the world that are prophesied by the Victor
Dwell in the presence of all victors.
Those who dwell in the presence of all victors
Will be skilled in the methods of magical displays of the secret victors.
- 2.74 “ ‘Those who are skilled in the methods of magical displays of the secret
victors
Will be thought of by all the victors.
Those who are thought of by all the victors
Will be well ornamented by all good qualities.
- 2.75 “ ‘Those who are well ornamented by all good qualities—
Even their bodies will be purified by superior merit.
Those who have bodies that are purified by superior merit
Will glow like golden mountains.
- 2.76 “ ‘Those who glow like golden mountains
Will complete all thirty-two major marks.
Those who complete all thirty-two major marks
Will have bodies ornamented by the minor marks.
- 2.77 “ ‘Those who have bodies ornamented by the minor marks
Will be limitless in their bodily light.
Those who are limitless in their bodily light
Will have unimaginably large arrays of light.
- 2.78 “ ‘Those who have unimaginably large arrays of light
Will even have lotus flowers emerge from the light.
Those for whom lotus flowers emerge from the light
Can project in worlds in all ten directions
As the body of the victor present on a lotus seat

And can discipline sentient beings who dwell in meaningful relations.

- 2.79 “ ‘Those who can project in worlds in all ten directions
As the body of the victor present on a lotus seat
And can discipline sentient beings who dwell in meaningful relations
Will have infinite magical power of clairvoyance.
- 2.80 “ ‘Those who will have infinite magical power of clairvoyance
Will move through inconceivable buddhafiels,
Teach inconceivable Dharma teachings,
And satisfy inconceivably many sentient beings. [F.66.a]
- 2.81 “ ‘Those who will teach inconceivable Dharma teachings
And satisfy inconceivably many sentient beings
Will train the sentient beings in the world according to their individual
minds
Thanks to the power of the analytical knowledges.
- 2.82 “ ‘Those who will train the sentient beings in the world according to their
individual minds
Thanks to the power of the analytical knowledges
Will constantly, in their body, speech, and mind,
Be preceded by gnosis and followed by gnosis.
- 2.83 “ ‘Those who are constantly, in their body, speech, and mind,
Preceded by gnosis and followed by gnosis
Will reveal bodily forms in the minds of sentient beings
According to their wishes through the power of former aspirations.
- 2.84 “ ‘Those who reveal bodily forms in the minds of sentient beings
According to their wishes through the power of former aspirations
Will, when they utter words,
Produce inconceivable varieties of melody.
- 2.85 “ ‘Those who, when they utter words,
Produce inconceivable varieties of melody
Will perceive in one moment
The minds of all sentient beings.
- 2.86 “ ‘Those who perceive in one moment
The minds of all sentient beings
Will never die and will not be reborn,
And for them the flux of the defilements will not arise.
- 2.87 “ ‘Those who never die and will not be reborn

- And for whom the flux of the defilements does not arise
Will pass through the world, their bodies of gnosis
Differentiated by the Dharma, their quality being reality.
- 2.88 “ ‘Those who pass through the world, their bodies of gnosis
Differentiated by the Dharma, their quality being reality,
Will dwell in the ten levels, the ten powers,
The perfections, and the highest emancipations.
- 2.89 “ ‘Those who will dwell in the ten levels, the ten powers,
The perfections, and the highest emancipations
Will attain the array of being consecrated and magical displays
And will dwell in the highest absorptions.
- 2.90 “ ‘Those who attain the array of being consecrated and magical displays
And who dwell in the highest absorptions
Will attain all ways of being consecrated without exception
From all the victors in the ten directions.
- 2.91 “ ‘Those who attain all ways of being anointed without exception
From all the victors in the ten directions
Will be anointed on their heads by the buddhas of the ten directions
Whose palms are filled with the nectar of immortality.
- 2.92 “ ‘Those who are anointed on their heads by the buddhas of the ten
directions
Whose palms are filled with nectar or immortality— [F.66.b]
Such great beings with firm powers, after pervading everywhere like space,
Will dwell in all directions.
- 2.93 “ ‘Those who have firm powers and, after pervading everywhere like space,
Dwell in all directions—
The spheres of experience of those incomparable ones
Will be impossible for the world with its gods to understand.
- 2.94 “ ‘Those incomparable ones who have spheres of experience that are
Impossible for the world with its gods to understand—
All their efforts, their presence, their renown,
And their eloquence will be meaningful.
- 2.95 “ ‘Those whose efforts, presence, renown,
And eloquence are meaningful—
For such great beings all their acts of charity,
Consisting in deeds of generosity, will be meaningful.

- 2.96 “ ‘By the power of such beings, the Dharma too will endure,
And kindness will not decline.
They will practice meritorious deeds,
And the power of the noble Three Jewels will become supreme.
- 2.97 “ ‘By the power of these beings, the jewels that are in the ocean,
Including the best of jewels, the adamantite vajra,
Will never become depleted or obscured,
Just like water with limitless qualities.
- 2.98 “ ‘Wherever there are lands without buddhas,
They will manifest the complete awakening of buddhahood.
In whatever direction there is likewise no Dharma,
They will manifest a treasure of Dharma,
- 2.99 “ ‘They are without conceptualizing, nonconceptual,
And they manifest spontaneously in all directions,
Illumining like the moon.
They train sentient beings in a thousand ways.
- 2.100 “ ‘Every moment they manifest the awakening of buddhahood
In all ten directions of the world systems.
They manifest the Valiant One by turning the wheel of Dharma,
By the peace of nirvāṇa, and by leaving behind ample relics.
- 2.101 “ ‘Manifesting, for inconceivable eons, the levels of śrāvakas and
pratyekabuddhas
And the infinite magical displays of the array of buddhas,
Those expert ones train sentient beings
By means of the Three Vehicles.
- 2.102 “ ‘Those who know about fulfilling all wishes
Manifest the bodies of boys, girls, women,
Gods, humans, asuras, nāgas,
Yakṣas, kumbhāṇḍa evil spirits, and mahoragas.
- 2.103 “ ‘By the absorption of *the mudrā of the ocean*,
Those heroes manifest without omission [F.67.a]
The physical conduct, signs, behaviors,
And language systems of living beings.
Through inconceivable pure land arrays
They worship all the victors of the ten directions.
- 2.104 “ ‘Those who through inconceivable pure land arrays

- Worship all the victors of the ten directions
 Manifest inconceivable arrays of light
 And the inconceivable gnosis of explaining things to sentient beings.
- 2.105 “ ‘Those who manifest inconceivable arrays of light
 And inconceivable gnosis of explaining things to sentient beings
 Manifest magical manifestations of body and speech
 And inconceivable manifestations of mind.
- 2.106 “ ‘Those who manifest magical manifestations of body and speech
 And inconceivable manifestations of mind
 Manifest magical displays of giving and moral conduct
 And inconceivable magical displays of patience and vigor.
- 2.107 “ ‘Those who manifest magical displays of giving and moral conduct
 And inconceivable magical displays of patience and vigor
 Will, through the absorption called *buddha multitudes*,
 Produce inconceivable magical displays of concentration
 And inconceivable magical displays of discriminating wisdom, means, and
 clairvoyance.
 Their magical displays of all good qualities will also be infinite.
- 2.108 “ ‘Through a meditative absorption that manifests minute atoms,
 They achieve that for all atoms,
 And display in a single atom inconceivably many buddhafi elds;
 But even so, that single atom does not increase.
- 2.109 “ ‘Within a single atom, they display buddhafi elds with buddhas,
 And some of those fi elds lack buddhas.
 They also display a few flower clusters of purified defilements
 And fi elds that are vast and limited or extensive in scope.
- 2.110 “ ‘Some of those fi elds are destroyed, some remain established,
 Some seem to be standing upside down,
 Some seem to be in reverse¹⁰⁶ or like a mirage,
 And some appear like a conjuring trick.
- 2.111 “ ‘Just as the buddhafi elds are displayed in a single atom,
 So they appear in all of them.
 Such is the magical display of the absorption of the seers.
 Such is their liberation of limitless renown.
- 2.112 “ ‘They make manifest for all victors the absorption,
 The magical display of *offerings to the victors*.

Filling the palms of their hands with the billionfold world systems, [F.67.b]
They worship the sublime beings.

- 2.113 “ ‘As many garlands of flowers as there are in all ten directions,
And as many precious fragrances, scented powders, and jewels—
All those they emit from the palms of their hands to worship the victors
Who dwell at the foot of the tree of awakening.
- 2.114 “ ‘As many precious silk textiles, scented powders, jewels,
Victory banners, flags, varieties of the best parasols,
And gold-ornamented jewel canopies as there are—
All of these are showered down from the palms of their hands.
- 2.115 “ ‘And showering down from the palms of their hands
Infinite necessities in the ten directions,
Which are worthy of being offered to the great seers,
They worship the victors who dwell beneath the tree of awakening.
- 2.116 “ ‘All of the music that exists in the ten directions—
Played on drums, clay pot drums, lutes, vīṇās,
Small and large cymbals, or flutes—
They sound forth from the palms of their hands.
- 2.117 “ ‘They also utter from the palms of their hands
The various praises of the true qualities
In all ten directions using incomparable examples
And various formulations of eulogistic verses.
- 2.118 “ ‘Radiating from their right hands
Light rays that gather through the power of meritorious acts,
They release a shower of scented water over all the buddhafiels
And worship the lamps of the world.
- 2.119 “ ‘They worship the victors from their hands
Through numerous light rays with arrays and beautiful lights
And draped with inconceivable ornamental garlands of lotuses,
Which assume the forms of exquisite lotuses.
- 2.120 “ ‘Emanating multitudes of flowers,
Flower canopies, and light rays in the shape of flowers,
And having strewn about various flowers,
Those great beings worship the Victor.
- 2.121 “ ‘Emanating multitudes of incense,
Incense canopies, and light rays in the shape of incense,

- And having strewn about various kinds of incense,
Those great beings worship the Victor.
- 2.122 “ ‘Emanating multitudes of fragrances,
Canopies of fragrant substances, and light rays in the shape of fragrant
substances,
And having strewn about various kinds of fragrances,
Those great beings worship the Victor.
- 2.123 “ ‘Emanating multitudes of garlands,¹⁰⁷ [F.68.a]
Garland canopies, and light rays in the shape of garlands,
And having strewn about various garlands,
Those great beings worship the Victor.
- 2.124 “ ‘Emanating multitudes of incense powder,
Incense powder canopies, and light rays in the shape of incense powder,
And having strewn about various incense powders,
Those great beings worship the Victor.
- 2.125 “ ‘Emanating multitudes of textiles,
Textile canopies, and light rays in the shape of textiles,
And having strewn about various textiles,
Those great beings worship the Victor.
- 2.126 “ ‘Emanating multitudes of parasols,
Parasol canopies, and light rays in the shape of parasols,
And having strewn about various parasols,
Those great beings worship the Victor.
- 2.127 “ ‘Emanating multitudes of jewels,
Jewel canopies, and light rays in the shape of jewels,
And having strewn about various jewels,
Those great beings worship the Victor.
- 2.128 “ ‘Emanating multitudes of lotuses,
Lotus canopies, and light rays in the shape of lotuses,
And having strewn about various lotuses,
Those great beings worship the Victor.
- 2.129 “ ‘Emanating multitudes of necklaces,
Necklace canopies, and light rays in the shape of necklaces,
And having strewn about various necklaces,
Those great beings worship the Victor.
- 2.130 “ ‘They will emanate light in the shape of the best of victory banners,

- And using banners that are white, yellow, red,
 And blue, and with numerous banners of various shapes,
 They ornament the buddhafiels of the Victor.
- 2.131 “ ‘And with parasols equipped with various nets of jewels,
 They have hung¹⁰⁸ flags of silken strings,
 And with chains of large and small bells that sound with the voice of the
 Victor,
 They attach those to the head of the Tathāgata.
- 2.132 “ ‘And those infinite offerings from their hands—
 Just as they offer to a single victor,
 So they offer to all victors without exception.
 Such is the magical display of the absorption of seers.
- 2.133 “ ‘By virtue of the gnosis that attracts living beings,
 And by achieving the magical displays and highest absorptions,
 They train sentient beings through a thousand methods,
 Which is the medium of all duties and respectful service. [F.68.b]
- 2.134 “ ‘Some train others by means of worshiping the tathāgatas,
 By means of making inconceivably great gifts,
 By means of purified qualities and complete moral conduct,
 And by means of inexhaustible, undisturbed patience.
- 2.135 “ ‘Some train others by means of striving in ascetic hardships of discipline,
 By means of remaining tranquilly in meditative concentration,
 By means of discriminating wisdom that discerns the meaning,
 And by means of the methods that embody all forms of conduct.
- 2.136 “ ‘Some train others by means of the brahmic stages and clairvoyance,
 By means of desiring to benefit others through the four attracting things,
 By means of accumulating merit and gnosis,
 And by means of the truths, dependence, and the emancipations.
- 2.137 “ ‘Some train others by means of the powers and the path of the faculties,
 By means of emancipation through the śrāvaka vehicle,
 By means of purification through the vehicle of conditions,¹⁰⁹
 And by means of the magical displays of the highest vehicle.
- 2.138 “ ‘Some train others by means of impermanence and suffering,
 Some by means of selflessness and the absence of a life spirit,
 By means of no desire through conceiving of the unpleasant,
 And by means of the absorption of *peace and cessation*.

- 2.139 “ ‘However many avenues of behavior there are for sentient beings,
They will have entered that many avenues of the Dharma.
Through the avenues of emancipation for all of them,
Sentient beings of the world are trained in line with their thoughts.
- 2.140 “ ‘Those who thus train sentient beings of the world in line with their
thoughts
Through all these avenues of emancipation
Cannot be apprehended by anyone in terms of phenomenal marks.
Such are their magical displays of absorption.
- 2.141 “ ‘They train sentient beings by stabilizing their minds
Through the highest absorption *joyful display*,
Which conforms with the maturing of all living beings,
Having all the pleasure of happiness, joy, and delight.
- 2.142 “ ‘Where crops fail in the world, and provisions
And things that cause happiness become very scarce,
There they act for all in line with their thoughts;
Giving gifts, they achieve the welfare of living beings.
- 2.143 “ ‘By renouncing the best quality and best tasting food and drink,
Fine garments and clothing, various valuables,
The wealth of the kingdom, and selfish disappointments,
They train those living beings who highly value generosity.
- 2.144 “ ‘Those firm ones train sentient beings by manifesting bodies
Adorned with the highest signs,
Ornamented by the best clothing and jewel ornaments, [F.69.a]
Adorned with flower garlands, and anointed with fragrance.
- 2.145 “ ‘To those who deeply enjoy what they see,
Those most intelligent ones
Manifest supreme bodies, excellent bodies, and the best of bodies,
And thus they train sentient beings who highly value bodies.
- 2.146 “ ‘They accordingly teach Dharma according to all inclinations,
Such as teaching by means of the sweet call of a kalaviṅka bird,
Or teaching a cuckoo bird through the call of a swan,
Or by means of a drum, or the voice of Brahmā, or the voice of a kinnara.
- 2.147 “ ‘They train the sentient beings of the world according to each one’s
inclination
By means of different kinds of Dharma,

Namely, by means of the eighty-four thousand articles of Dharma
That were taught by the victors for the welfare of living beings.

- 2.148 “ ‘They even make happiness the friend of suffering,
And they make their own aim the friend of harmfulness.
By thus making friends in all activities,
They train sentient beings by means of friends.
- 2.149 “ ‘They tolerate, for the sake of friends,
Suffering, harm, and the faults of conditioned things,
And for the welfare and happiness of all living beings
They undertake harm for the sake of friends.
- 2.150 “ ‘In places where there is no going forth, no Dharma,
And no going into solitude or realizing emancipation,
They give up the wealth of their kingdoms
And, with peaceful minds, go forth without any fixed abode.
- 2.151 “ ‘In order to free all living beings
From the states of home, bondage, and existence,
They will live in renunciation, clearly teaching emancipation,
Without remaining stuck in any desired pleasure.
- 2.152 “ ‘They explain the ten conducts
And work for the welfare of living beings
By teaching in detail the Dharma practices of sublime beings
And all the practices of seers.
- 2.153 “ ‘In realms where sentient beings possess infinite lives
And live happily with few defilements,
They will manifest their own uncontrollable deaths,
Afflicted by old age and illness.
- 2.154 “ ‘They will train sentient beings by manifesting worlds
In which desire burns, anger burns,
And ignorance blazes,
And in which old age, sickness, and death all blaze. [F.69.b]
- 2.155 “ ‘By means of the ten powers of the Buddha, the four diligences,
And the eighteen special qualities,
They express the great nature of the Buddha
And achieve the welfare of beings through the qualities of a buddha.
- 2.156 “ ‘By issuing proclamations via magical displays
Through the power of the blessing of forms,

- They demonstrate everywhere the wonders of the Tathāgata
And train sentient beings through the wonders of magical displays.
- 2.157 “ ‘Through a wide variety of methods,
They wander the world and work for the welfare of living creatures.
Unattached to the world like lotus flowers in water,
They wander, gladdening and inspiring those they meet.
- 2.158 “ ‘As poets, they compose poems of the victors;
They are dancers, drummers, strongmen, and musicians;
They bear lassos¹¹⁰ that are garlands of beautiful ornaments and they dance,
And they manifest the many bodily forms of a magician.
- 2.159 “ ‘As town dwellers they will rule as headmen.
Similarly, they will become caravan leaders, traders, or householders.
They will also become kings, minsters, courtiers, messengers,
Or doctors and knowers of worldly sciences.
- 2.160 “ ‘In remote places, they will become great wish-granting trees
That grant medicines, inexhaustible treasures,
And wish-granting jewels,
And they will show the correct path to those who are lost while traveling.
- 2.161 “ ‘Having appeared in the world, they learn quickly,
And they will explain the world to all those sentient beings
Who do not know the ways of work
Such as agriculture, commerce, and the various arts and crafts.
- 2.162 “ ‘Any engagements that are nonviolent and harmless
And that make beings happy are praised by the wise.
The powers of reasoning, medicine, and all the various treatises
Are described in detail by these seers.
- 2.163 “ ‘Those most expert ones describe in detail
The highest conduct of seers,
Which is admired by the whole world along with the gods,
And all the supreme austerities among the ascetic disciplines.
- 2.164 “ ‘They manifest themselves as expert teachers of the tīrthikas,
Of the carakas and parivrājakas,
The ascetics, gautamas,¹¹¹ those observing silence,
And naked, ascetic śramaṇas who practice wearing no clothing.
- 2.165 “ ‘They become teachers of those who adhere to the Ājīvaka creed, [F.70.a]

- Of those for whom there is surpassing and those for whom there is no
surpassing,¹¹²
Of those with long matted hair,
And of those vowed to ascetic discipline from youth.¹¹³
- 2.166 “ ‘They also become teachers to those who practice
Gazing at the sun or in the fivefold austerity,
Of those who follow the behavior of dogs and oxen, of those who live like
deer,
And of the thirty kinds of tīrthika adepts.¹¹⁴
- 2.167 “ ‘To those who delight in engaging in their knowledge of gods
And who wander in sacred tīrtha ablution places,
After partaking of roots, fruits, and water
The supreme worthy ones teach the inconceivable Dharma.
- 2.168 “ ‘They also become teachers to those who practice
Staying in small tents, solitary wanderers
Who sleep on thorny grass and in the dust,
And those who live lying on beds of pounding sticks.¹¹⁵
- 2.169 “ ‘They strive to understand the motivation and inclinations
Of all the outsider tīrthikas there are, no matter how numerous,
And use the unbearable difficulty of achieving those harsh austerities
To train those tīrthikas to abandon their misery.¹¹⁶
- 2.170 “ ‘Having understood the agitation caused in the world by views,
To all those tīrthikas who harbor bad views
They teach the truth
Using the method of subtle words.
- 2.171 “ ‘For some they use the mantra words of Dramiḍa
Or highly secret words to teach the truth.
For some they use direct words that are clear,
And for some the mysterious words of the gods.
- 2.172 “ ‘For some they teach using words with distinct syllables,
For some with vajra words that define the meaning,
For some with knowledge words that subdue antagonists,
And for some with the liberating words of the unassailable treatises.
- 2.173 “ ‘Some they teach using mantra words from human languages,¹¹⁷
Or using words for interpreting universally understood language;
Some they teach using words for interpreting the language of gods,

- And some using words for interpreting nāgas and words for interpreting yakṣas.
- 2.174 “ ‘And for some, using the words of rākṣasa, bhūta, and piśāca evil spirits,
And gandharvas, kumbhāṇḍas, and mahoragas,
And the words of kinnaras, asuras, and garuḍas,
They reveal the truth and lead them to liberation.
- 2.175 “ ‘Knowing truth and how to use words that interpret, they teach,
Through knowing the path of speech, the inconceivable ultimate nature
Of all the Dharma teachings of the Victor, without exception. [F.70.b]
Their magical display of meditative absorptions is like this.¹¹⁸ [B4]
- 2.176 “ ‘As they accomplish with regard to all beings
The absorption of *beings’ highest bliss*,
They emanate inconceivable light rays,
And emanating light rays, they train sentient beings.
- 2.177 “ ‘They radiate light rays that are beautiful to behold.
However many sentient beings may perceive such light rays,
They are beautiful to behold and not fruitless
Because they are the cause of supreme insuperable gnosis.
- 2.178 “ ‘Displaying the buddhas to all humans,
Displaying the Dharma as well and not displaying it,¹¹⁹
And displaying for their worship the images of the Victors,
Light rays beautiful to behold will thus be perfected.
- 2.179 “ ‘Sending forth what are called *illuminating light rays*
That eclipse even the light rays of the gods,
Illuminating all particles and darkness,
These lights that bring benefit to the world illuminate everything.
- 2.180 “ ‘Those sentient beings inspired by that light
All hold lamps for the sake of worshiping the Victor.
Because they hold lamps for the sake of worshiping the Victor,
They will become victors who are lights of the world.
- 2.181 “ ‘Offering to the victors lamps that burn mustard seed oil and that burn
butter,
And torches of grass, wood, reeds, or bamboo,
And precious lanterns of fragrance and elixir,
They thus attain the status of illuminators.
- 2.182 “ ‘They emanate light rays called *liberators*,

- And any sentient beings inspired by that light
Gird themselves with armor for the sake of liberating sentient beings
From the ocean of existence with its extensive craving.
- 2.183 “ ‘Those who gird themselves with armor for the sake of liberating sentient beings
From the ocean of existence with its extensive craving
Will free beings from the four rivers.
They are shown the city of the bliss of nirvāṇa.
- 2.184 “ ‘Having made numerous ford landings and bridges,
They provide boats to rescue those on river routes.
By praising the peace of eradicating conditioned things,
They thus achieve *liberating light rays*.
- 2.185 “ ‘They emanate *light rays that quench thirst*,
And any sentient beings inspired by that light
Shun thirst for the sense objects
And strive to acquire a taste for savoring the Dharma. [F.71.a]
- 2.186 “ ‘By shunning thirst for sense objects
And striving to attain a taste for savoring the Dharma,
They will become buddhas who shower down rains of nectar of immortality.
Thus they will quench the craving of the thirst of the world.
- 2.187 “ ‘Ponds, rivers, wells, river banks, and lakes
Are turned into things that advance the attainment of awakening,
And by disparaging lust while praising meditative concentration,
They will achieve the quenching of craving.
- 2.188 “ ‘They emanate *gladdening light rays*,
And any sentient beings inspired by that light
Will feel very glad and will conceive the thought:
“I will become a self-arisen one for the sake of supreme awakening!”
- 2.189 “ ‘By causing the compassionate one’s body, which is ornamented by marks,
To sit upon a lotus seat,
And by always praising the qualities of the Buddha,
They achieve *gladdening light rays*.
- 2.190 “ ‘Emanating *pleasing light rays*,
Sentient beings impelled by that light
Will always please the Buddha,
Always please the Dharma, and always please the Saṅgha.

- 2.191 “ ‘After always pleasing the Buddha,
Always pleasing the Dharma, and always pleasing the Saṅgha,
They attain the Buddha, Dharma, and assembly of the exalted,
Perpetually gain friends, and attain insuperable patience.
- 2.192 “ ‘With an awareness of the Buddha and encouraging many sentient beings
To worship the Dharma and highest assembly,
Through expressing the qualities of the thought of awakening
They will therefore achieve *pleasing light rays*.
- 2.193 “ ‘They emanate *light rays of gathering merit*,
And any sentient beings inspired by that light
Will strive to attain the highest awakening
And will give manifold and numerous gifts.
- 2.194 “ ‘When giving gifts without limitation,
They satisfy the wishes of the recipients,
And through granting the gift of all their wishes,
They achieve *light rays of gathering merit*.
- 2.195 “ ‘They emanate *light rays endowed with gnosis*,
And any sentient beings inspired by that light,
Through the avenue to a single Dharma teaching,
Instantly understand the avenues to numerous Dharmas. [F.71.b]
- 2.196 “ ‘By causing sentient beings to uphold the opening of the Dharma,
Gnosis that ascertains its meaning will open up.
And by expressing the words and meaning of the Dharma,
They achieve *light rays endowed with gnosis*.
- 2.197 “ ‘They emanate *light rays of the lamp of discriminating wisdom*,
And any sentient beings inspired by that light
Will immerse themselves in teachings on things being empty, without self,
Unborn, unarisen, and without nature.
- 2.198 “ ‘And by teaching that phenomena lack an owner, are empty, lack an agent,
And are like a magical illusion or a mirage, like the reflection of the moon in
water,
Like a dream, and like a reflection in a mirror,
They will achieve *the lamp of discriminating wisdom*.
- 2.199 “ ‘They emanate *light rays that are miracles of the Dharma*,
And sentient beings inspired by that light
Will attain the dhāraṇī of *inexhaustible patience*

and maintain the treasure house of all tathāgatas.

- 2.200 “ ‘Thoroughly securing benefits for those who maintain the Dharma,
They will protect the seers by means of Dharma
And protect living beings by means of Dharma,
And they will achieve *light rays that are miracles of the Dharma*.
- 2.201 “ ‘They emanate *light rays imbued with generosity*,
And any greedy sentient beings inspired by that light,
By learning that wealth is impermanent and instable,
Will come to always delight in giving things away.
- 2.202 “ ‘All greed-filled sentient beings that are obstinate and difficult to train,
By learning that objects of wealth are like clouds in a dream,
Happily increase their acts of generosity,
And therefore achieve *light rays imbued with generosity*.¹²⁰
- 2.203 “ ‘They emanate *light rays of freedom from pain*,
And any sentient beings of impure moral discipline inspired by that light
Will come to observe pure moral discipline,
Conceiving the thought, “I will become a self-arisen one.”
- 2.204 “ ‘By encouraging many sentient beings to observe moral discipline
And to engage in pure paths of virtuous deeds,
And by making them generate the thought of awakening,
They will achieve *light rays of freedom from pain*.
- 2.205 “ ‘They emanate *light rays imbued with arrays of patience*,
And any impatient sentient beings inspired by that light
Will avoid anger, malice, and pride, [F.72.a]
And come to always appreciate patience.
- 2.206 “ ‘Hence they patiently endure harm inflicted by sinful beings,
And, for the sake of awakening, they do not engage in quarrels.
By always expressing praise for the qualities of patience,
They achieve *light rays imbued with arrays of patience*.
- 2.207 “ ‘They emanate *light rays imbued with purification*,
And any lazy sentient beings inspired by that light
Will practice suitable exertion
And make offerings with untiring application to the Three Jewels.
- 2.208 “ ‘Having practiced suitable ways of exertion
For making offerings with untiring application to the Three Jewels,

- They transcend the paths of the four māras
And quickly reach highest awakening.
- 2.209 “ ‘Inspiring many sentient beings to exert diligence,
Having made offerings to the Three Jewels
By supporting the holy Dharma in times of exhaustion,
They therefore achieve *light rays imbued with purification*.
- 2.210 “ ‘They emanate *light rays that pacify*,
And the minds of any agitated sentient beings inspired by that light
Will understand and turn toward meditative attainments
Once they are freed from desire, hatred, and confusion.
- 2.211 “ ‘After strictly avoiding association
With those who have faulty dealings with sinful friends,
By praising the virtues of tranquil meditative concentration in solitude,
They achieve *light rays that pacify*.
- 2.212 “ ‘They emanate *light rays imbued with arrays of discriminating wisdom*,
And any sentient beings of defective understanding inspired by that light
Will learn, gaining an awareness
Of truth, dependence, ways of emancipation, and the faculties.
- 2.213 “ ‘After learning, realizing an awareness of
Truth, dependence, ways of emancipation, and the faculties,
And attaining the absorption of *the lamp of the sun*,
They will become victors who make discriminating wisdom shine brightly.
- 2.214 “ ‘Giving up the wealth of their kingdoms and selfish disappointments,
Any Dharma they may seek for the sake of awakening,
When they devotedly explain that Dharma,
Will make them attain *light rays imbued with arrays of discriminating wisdom*.
- 2.215 “ ‘They emanate *light rays imbued with buddhas*,
And any sentient beings inspired by that light
Will behold those inconceivably many thousands of buddhas
Seated upon their noble lotus seats. [F.72.b]
- 2.216 “ ‘By describing the great qualities of the buddhas and of their
emancipations,
And the infinite magical powers of a buddha,
And by describing in detail the powers and magical displays of a buddha,
They will then achieve *light rays imbued with buddhas*.

- 2.217 “ ‘They emanate *light rays that grant protection from danger*,
And any danger-afflicted sentient beings touched by that light
Will become freed from all dangers such as that of evil spirits or planets
causing paralysis,
Or being bound and beaten to death, or being in the initial stages of serious
illnesses.
- 2.218 “ ‘Protecting sentient beings by granting protection from danger,
Preventing living beings and animals from being killed,
And protecting those in danger and those seeking refuge,
They achieve *light rays that grant protection from danger*.
- 2.219 “ ‘They emanate *light rays that create all kinds of happiness*,
And any ill people touched by that light
Become freed in all respects from the suffering of their illnesses.
They also attain the happiness of meditative concentration and absorption.
- 2.220 “ ‘Giving them curative medicines, roots,
Jewels, elixirs, fragrances, unguent oils,
Brown sugar, honey, milk, butter,
Mustard seed oil, or food and drink, they attain health.
- 2.221 “ ‘They emanate *light rays that display the Buddha*,
And any people inspired by those lights who have reached the last moments
of life,
Remembering the Buddha, will see the Buddha
And after death will go to realms where buddhas dwell.
- 2.222 “ ‘Remembering the Buddha at the time of death,
The uplifting bodily form of the Victor is revealed,
And expressing at the time of death that the Buddha is sent forth as refuge,
They achieve *light rays that display the Buddha*.
- 2.223 “ ‘They emanate *light rays that expound the Dharma*,
And any sentient beings inspired by them
Will cause the Dharma to be read, recited, and written in texts
And will always feel a devotional appreciation of the Dharma.
- 2.224 “ ‘When famines of Dharma occur, they will expound the Dharma
And satisfy the hopes of those searching for Dharma.
By saying “Exert yourselves in Dharma!” they will encourage motivation
toward the Dharma.
They achieve the expounding of Dharma.

- 2.225 “ ‘In order to encourage the sons of the Buddha,
They emanate *light rays imbued with sweet sounds*,
And whatever sound streams occur in the threefold universe,
All are heard as the Buddha’s voice.
- 2.226 “ ‘By praising the Great Seer through secret eulogies¹²¹ [F.73.a]
For the sake of the sound of the Victor’s voice,
And by loudly ringing for all living beings
The cymbals and large bells that are given as gifts,
They achieve *light rays that have sweet sounds*.
- 2.227 “ ‘They emanate *light rays that grant immortality*,
And any sentient beings inspired by them
Will avoid all careless behavior
And will devote themselves to cultivating every good quality.
- 2.228 “ ‘By teaching, “Conditioned things are always unpleasant
And are filled with many afflicting sufferings,
While cessation is always pleasant and peaceful,”
They attain *light rays that grant immortality*.
- 2.229 “ ‘They emanate *light rays imbued with special features*,
And any sentient beings inspired by them
Hear the special features of the victors’ moral conduct,
The special features of their absorption, and special features of
discriminating wisdom.
- 2.230 “ ‘By giving praise for the sake of awakening and by greatly extoling with
the words,
“The Great Muni’s royal law is best,¹²²
His absorption is best, and his discriminating wisdom is best!”
They thus achieve *light rays imbued with special features*.
- 2.231 “ ‘They emanate *light rays imbued with arrays of jewels*,
And any sentient beings inspired by them,
After attaining inexhaustible treasures of jewels,
Will worship the Great Seer through the best of jewels.
- 2.232 “ ‘They offer jewels of the Victor and stūpas.
By attracting defilement-filled living beings with jewels
And offering jewels to the victors,
They achieve *light rays imbued with arrays of jewels*.
- 2.233 “ ‘They emanate *light rays imbued with distinctive fragrance*,

- And any sentient beings inspired by them,
Having smelled the pleasant otherworldly fragrance,
Will ascertain the qualities of the Buddha.
- 2.234 “ ‘Having worshiped well the Chief among Humans through offerings,
Using human and divine fragrance and unguent oils,
And fashioning victors’ bodies and stūpas from fragrances,
They achieve *light rays imbued with distinctive fragrance*.
- 2.235 “ ‘They emanate *light rays imbued with myriad arrays*,¹²³
And with various banners, flags, and superior parasols,
And with cymbals ringing out and filling the air with incense smoke,
The noble palace is decorated by flowers that are strewn about.
- 2.236 “ ‘Welcoming the victors with the ringing of cymbals,
They worship the Buddha with flowers, unguent oils, incense,
Scented powders, banners, flags, and superior parasols. [F.73.b]
Thus will they achieve *light rays imbued with myriad arrays*.
- 2.237 “ ‘They emanate *light rays that greatly illuminate*,¹²⁴
And the lands become as flat and smooth as the palm of one’s hand.
Having purified the locales of stūpas and seers,
They thus achieve *light rays that greatly illuminate*.
- 2.238 “ ‘They emanate *light rays wreathed in clouds*,
And the clouds that gather shower down fragrant rain,
And by sprinkling the circumambulation path around a stūpa with scented
water,
They achieve *light rays wreathed in clouds*.
- 2.239 “ ‘They emanate *light rays in the form of flickering arrays*,
And they make those lacking clothing possess garments and ornaments.
By giving clothing, raiment, and various necklaces,
They achieve *light rays in the form of flickering arrays*.
- 2.240 “ ‘They emanate *light rays endowed with food with the best of tastes*,
And they cause those who are hungry to attain food with the best of tastes.
By giving them food and drink and various foods with the best of tastes,
They achieve *light rays endowed with food with the best of tastes*.
- 2.241 “ ‘They emanate *light rays that reveal wealth*,
And poor people attain treasures of jewels.
By offering inexhaustible treasure deposits to the Three Jewels,
They attain *light rays that reveal wealth*.

- 2.242 “ ‘They emanate *light rays that purify the eyes*,
And at that time the blind see various shapes.
By offering lamps to the victors and their stūpas,
They achieve *light rays that purify the eyes*.
- 2.243 “ ‘They emanate *light rays that purify the ears*,
And as a result, those with defective ears will hear many sounds.
By offering cymbals to the victors and their stūpas,
They achieve *light rays that purify the ears*.
- 2.244 “ ‘They emanate *light rays that purify the nose*,
And the audience will smell fragrances never before smelled.
By offering fragrances to the victors and their stūpas,
They will achieve *light rays that purify the nose*.
- 2.245 “ ‘They emanate *light rays that purify the tongue*,
And with sweet, pleasant sounds praise the Buddha.
Avoiding unpleasant, coarse sounds
And using soft speech, they achieve *light rays that purify the tongue*.
- 2.246 “ ‘They emanate *light rays that purify the aspects of form*,
And those with defective sense faculties will gain working ones.
Through bowing their bodies to the bodily forms of the victors
And the victors’ stūpas, they achieve a *purified body*. [F.74.a]
- 2.247 “ ‘They emanate *light rays that purify the mind*,
And all mad people will become sane.
By causing the mind to go after the faculty of absorption,
They achieve *light rays that purify the mind*.
- 2.248 “ ‘They emanate *light rays that purify the body*,
And human rulers¹²⁵ see inconceivably many buddha bodies.
By painting many pictures of buddhas of various kinds
And by ornamenting stūpas, they achieve *light rays that purify the body*.
- 2.249 “ ‘They emanate *light rays that purify sounds*,
And they understand sounds to be non-sounds, empty.¹²⁶
By teaching sounds to be “like an echo, since they arise through conditions,”
They achieve *light rays that purify sounds*.
- 2.250 “ ‘They emanate *light rays that purify scents*,
And all scents become the best scents of all.
Washing the stūpas of the victors with water scented with the best
fragrance,

Such are the lights of the field of awakening.

- 2.251 “ ‘They emanate *light rays that purify tastes*,
And foods and drinks, whether poisonous or wholesome, will have the
finest of tastes.
All those finest tastes are the light rays that are offered
To the buddhas and śrāvakas or to their parents.
- 2.252 “ ‘They emanate *light rays that purify touch*,
And all rough sensations become smooth and pleasant.
A great shower of sharp weapons such as short spears, tridents, swords, and
long arrows
Will become as smooth as a garland of flowers and like lotuses.
- 2.253 “ ‘That is the light from offering
Soft and smooth, very fine quality cotton cloth,
Spreading it out on the ground for the victors to tread upon,
With flowers, unguent oils, soft robes, necklaces, and canopies.
- 2.254 “ ‘They emanate *light rays that purify phenomena*,
And thus satisfy all the aspirations that have come from hearing
The inconceivable teachings that have issued
From all the hairs of all the victors who work for the benefit of the world.”
- 2.255 “ ‘Their nature has not arisen through conditions.
By teaching, “The body of the victors is the dharmakāya
And its ultimate nature always abides like space,”
They will achieve the purification of phenomena.
- 2.256 “ ‘Such and other avenues of light rays,
Numbering as many as the grains of sand of the river Ganges,
Will appear from a single hair pore of the seers,
And each will have its specific karmic connection. [F.74.b]
- 2.257 “ ‘Just as they appear from a single pore,
So light rays numbering as many as the sands of the Ganges
Will shine from every pore without exception.
Such is the magical display of the absorption of the seer.
- 2.258 “ ‘By whichever qualities any light rays are achieved,
Those are qualities with which one was formerly associated.
Thus, it is from these qualities that the light rays manifest.
Such is the magical display of the gnosis of the seer.
- 2.259 “ ‘Thus, those who were previously associated with merit

And whoever subsequently offered their supplications
And whoever thus beheld the light rays and accumulated merit—
It is they who will know such light rays.

- 2.260 “ ‘Whoever performed meritorious acts and gathered virtue,
And whoever worshiped the buddhas
And longed and strove for the qualities of buddhahood—
All were urged and inspired by the light rays.
- 2.261 “ ‘For example, even though a blind person cannot see the sun,
It is not the case that it does not exist; it arises for people in the world.
Those possessing eyes, when they know that the sun is rising,
All engage in their own respective kinds of work.
- 2.262 “ ‘Just so, even though those light rays of sublime beings
Have certainly come into being, they are not seen by those afflicted by error
Or by ordinary people of poor devotion.
Yet they may indeed be seen by those of vast intelligence.
- 2.263 “ ‘For example, rich people do indeed possess
Such things as ornaments, jewels, vehicles,¹²⁷ palaces,
Elixirs, unguent oils, and fragrances,
Yet the poor lack such things.
- 2.264 “ ‘Just so, the light rays of sublime beings certainly exist,
Yet though they do exist, they are not seen by those afflicted by error
Or by people of poor devotion.
But those of vast intelligence do see them.
- 2.265 “ ‘Those who, after hearing this discrimination of light rays,
Feel faith, devotion, and appreciation,
Should not doubt or question
Whether they will consequently develop great qualities or not.
- 2.266 “ ‘They realize through an excellent absorption
The magical array of a circle of servants
And project in all ten directions
Peerless personal attendants, bodhisattvas.
- 2.267 “ ‘Having magically caused the light arrays with various lotuses
To become the size of the billionfold universe, [F.75.a]
They project bodies in seated postures, pervading everywhere;
Such is the magical display of meditative absorptions.
- 2.268 “ ‘Having blessed the other lotuses

Numbering as many as the atoms of ten buddhafiels,
Together with the retinues,
They will be completely surrounded by all the sons of buddhas.
They repose either in absorption or not in absorption.

2.269 “ ‘Those seers have matured and transformed those beings,
Having accomplished excellent buddhahood.
Those beings surround the great lotus.
All of them repose there, seated with folded hands, looking ahead.

2.270 “ ‘Those that remain in absorption
Represent the ultimate nature of sublime beings,
Having been surrounded by their own disciples
Like the moon surrounded by a constellation of stars.

2.271 “ ‘Just as they operate in one direction
And have projected their servants, the bodhisattvas,
So they project in every direction;
Such is the magical display of meditative absorption.

2.272 “ ‘Having actualized the ultimate absorption
That prevails as a net pervading every direction,
They project in all ten directions their own bodies,
Some in equipoise and some rising up.

2.273 “ ‘In the eastern direction they rest in meditative equipoise,
While in the western direction the hero rises up.
When in the west, they rest in equipoise,
In the east the great being rises up.

2.274 “ ‘They operate in this manner in the ten directions.
While they rest in equipoise in the other directions,
Those in opposite directions rise up, rich with the quality of gnosis.
Such is the seer’s magical display of meditative absorption.

2.275 “ ‘In all those innumerable buddhafiels
That are in the eastern direction, self-arisen,
Those beings who are in their presence, at their feet,
Appear as dwelling in peaceful absorptions.

2.276 “ ‘Having displayed resting in equipoise in that direction,
The hero in all the western buddhafiels rises up
And it appears that much worship is offered
In front of all the victors.

- 2.277 “ ‘Then it appears that in all the buddhafiels in the west [F.75.b]
Without exception, alongside those seated buddhas,
Those attendants who are in their presence
Rest in peaceful absorption.
- 2.278 “ ‘Similarly, having displayed resting in equipoise in that direction,
It appears that the hero in all the eastern buddhafiels rises up,
And it appears that much worship is offered
In front of all the victors
- 2.279 “ ‘Likewise, in the buddhafiels in all directions
Stability ensues in every direction without exception,
With some resting in equipoise and some rising up.
And it appears the lamps of the world are being worshipped.
- 2.280 “ ‘They rest in equipoise in the path of the eyes,
While the great being rises through the path of form.
When those inconceivable forms are displayed,
The world with its gods grows befuddled.
- 2.281 “ ‘ They rest in equipoise in the path of form
And demonstrate that the eye has the nature of being unborn and unarisen
And is empty and without any doer,
While the mindful one rises up from the path of the eyes.
- 2.282 “ ‘ They rest in equipoise in the path of the ears,
While the great being rises through the path of sound.
In a way that makes the world with its gods grow befuddled,
He makes his appearance in all sounds and languages.
- 2.283 “ ‘They rest in equipoise in the path of sound
And demonstrate that the ear has the nature of being unborn and unarisen
And is empty and without any doer,
While the mindful one rises up from the path of the ears.
- 2.284 “ ‘They rest in equipoise in the path of the nose,
While the great being rises through the path of smells.
In a way that makes the world with its gods grow befuddled,
He makes his appearance as the best of smells.
- 2.285 “ ‘They rest in equipoise in the path of smells
And demonstrate that the nose has the nature of being unborn and unarisen
And is empty and without any doer,
While the mindful one rises through the path of the nose.

- 2.286 “ ‘They rest in equipoise in the path of the tongue,
While the great being¹²⁸ rises through the path of all the best tastes.
In a way that makes the world with its gods grow befuddled,
The great being possesses the supreme tastes. [F.76.a]
- 2.287 “ ‘They rest in equipoise in these supreme tastes
And demonstrate that the tongue has the nature of being unborn and
unarisen
And is empty and without any doer,
While the mindful one rises through the path of the tongue.
- 2.288 “ ‘They rest in equipoise in the path of the body,
While the great being rises through the path of touch.
In a way that makes the world, together with its gods, grow befuddled,
He makes his appearance as all sensations that cause pleasure in the world.
- 2.289 “ ‘They rest in equipoise in the path of touch
And demonstrate that the body has the nature of being unborn and unarisen
And is empty and without any doer,
While the mindful one rises through the path of the body.
- 2.290 “ ‘They rest in equipoise in the path of mind.
While the great being rises through the path of phenomena.
In a way that makes the world with its gods grow befuddled,
He makes his appearance abiding in phenomena.
- 2.291 “ ‘They rest in equipoise in the path of phenomena
And demonstrate that the mind has the nature of being unborn and unarisen
And is empty and without any doer,
While the mindful one rises through the path of mind.
- 2.292 “ ‘They rest in equipoise within the bodies of infants,
While he¹²⁹ rises through those living in the vigor of youth.
They rest in equipoise in the vigor of youth,
While he rises through bodies old and decrepit.
- 2.293 “ ‘They rest in equipoise within bodies old and decrepit,
While he rises through the bodies of faithful female lay followers.
They rest in equipoise within the bodies of faithful female lay followers,
While he rises through the bodies of faithful laymen.
- 2.294 “ ‘They rest in equipoise within the bodies of faithful laymen,
While he rises through the bodies of fully ordained nuns.
They rest in equipoise within the bodies of fully ordained nuns,

- While he rises through the bodies of learned fully ordained monks.
- 2.295 “ ‘They rest in equipoise within the bodies of learned fully ordained monks,
While he rises through the bodies of trainees and non-trainees.¹³⁰
They rest in equipoise within the bodies of trainees and non-trainees,
While he rises through the bodies of buddhas of conditions.¹³¹
- 2.296 “ ‘They rest in equipoise within the bodies of buddhas of conditions,
While he rises through the supreme embodiments of buddhas. [F.76.b]
They rest in equipoise within the supreme embodiments of buddhas,
While he rises through the form bodies of gods.
- 2.297 “ ‘They rest in equipoise within the bodies of gods,
While he rises through the bodies of great-magical-wonder nāgas.
They rest in equipoise within the bodies of great-magical-wonder nāgas,
While he rises through the bodies of great-magical-wonder yakṣas.
- 2.298 “ ‘They rest in equipoise within the bodies of great-magical-wonder yakṣas,
While he rises through the bodies of all bhūta evil spirits.
They rest in equipoise within the bodies of all bhūta evil spirits,
While he rises through single hair pores.
- 2.299 “ ‘They rest in equipoise within single hair pores,
While he rises through the totality of all existing hair pores.
They rest in equipoise within the totality of all existing hair pores,
While he rises through the length of a single hair tip.
- 2.300 “ ‘They rest in equipoise within the length of a single hair tip,
While he rises through the length of all hair tips.
They rest in equipoise within the length of all hair tips,
While he rises through single extremely subtle atoms.
- 2.301 “ ‘They rest in equipoise within single extremely subtle atoms,
While he rises through the totality of all extremely fine particles.
They rest in equipoise within the totality of all extremely fine particles,
While he rises through the vajra bed of the ocean.
- 2.302 “ ‘They rest in equipoise within the vajra bed of the ocean,
While he rises through jewel fruits.
They rest in equipoise within jewel fruits,
While he rises through the paths of the victors’ light rays.
- 2.303 “ ‘They rest in equipoise within the paths of the victors’ light rays,
While he rises through the tributary rivers of the ocean.
They rest in equipoise within the tributary rivers of the ocean,

- While the great being rises through the path of fire.
- 2.304 “ ‘They rest in equipoise within the path of fire,
While the mindful one rises through the path of air.
They rest in equipoise within the path of air,
While the great being rises through the basis of earth.
- 2.305 “ ‘They rest in equipoise on the basis of earth,
While he rises through the divine palaces of all gods.
They rest in equipoise within the divine palaces of all gods,
While the mindful one rises through the sky. [F.77.a]
- 2.306 “ ‘The absorptions and emancipations
Of those inconceivable accumulated qualities are beyond thought.
All victors, giving explanations for unimaginably many eons,
Would not be able to exhaust them.
- 2.307 “ ‘Their maturing deeds for living beings are inconceivable,
And what has been said of those by all the victors
Include the magical displays of nāgas, magical displays of buddhas,
And the mentally created magical displays of meditative concentration.
- 2.308 “ ‘These may be explained using examples.
Although there are no examples for these things that can compare,
Skillful and knowledgeable people will quickly understand their true sense
If they are taught by means of examples.
- 2.309 “ ‘He who became a single śrāvaka
Dwelling in the power of the eight emancipations became many.
From the many he then transformed back into one.
He remained in meditative concentration in the sky and then made himself
blaze.
- 2.310 “ ‘From his lower part blazed fire, while from his upper part streamed water.
Then from his upper part blazed fire, while from his lower part streamed
water.
He displayed the inconceivable bodily wonder
Of instantaneously walking, standing, lying down, and sitting.
- 2.311 “ ‘Even those who have little compassion
And do not seek awakening though they abandon the world—
When such inconceivable wonders of the body are displayed to them,
Why would they not evince the desire to benefit the beings of the world?
- 2.312 “ ‘The great being displays reflections such as

- The sun and moon passing through the sky,
 Shorelines of bodies of water in all directions,
 Lakes, ponds, tarns, containers,
 Jewels, oceans, and tributaries.
- 2.313 “ ‘Likewise, he projects inconceivable bodies
 Of heroes in all ten directions.
 Being expert in all the emancipations of absorptions,
 He has the innate power of a tathāgata.
- 2.314 “ ‘In a clear lake he is seen in the reflections
 Of four-platoon armies in all their details.
 He is seen as swords, spears, bows, and arrows,
 Armor, horses, and chariots.
- 2.315 “ ‘Whatever forms he assumes, whatever places and whatever costumes,
 Each and every one is seen within the water.
 Yet in the water there is no notion of love and hate.
 Such are the manifestations stemming from the absorption of the seer.
 [F.77.b]
- 2.316 “ ‘The goddess of the ocean named Hrādinī¹³²
 Who is expert in the ways of intoning the families of languages
 Of all the creatures born in the ocean
 Is able to satisfy speakers of all languages with her own speech.
- 2.317 “ ‘If even this Hrādinī, who has attachment, anger, and delusion,
 Is expert in the ways of speaking in all those languages,
 Then why could those who have gained control over the dhāraṇīs and
 powers of the Dharma
 Not gladden the world with its gods?
- 2.318 “ ‘Tumburu’s wife Sarasvatī,
 That daughter of Brahmā sprung from his mind,
 Who enters the minds of those who delight in truth and vow not to cause
 harm,
 And who influences the avenues of their thoughts and minds and mouths—
- 2.319 “ ‘If even that sweet-voiced goddess, desirous and angry,
 Can please the world using her beautiful speech,
 Which is an element of voice in harmony with practiced austerities,
 Why could those who are rich with the qualities of gnosis not do so?
- 2.320 “ ‘A magician who is expert in spells

- Can project many diverse forms without limit
And can show a day or night passing in a moment, or a month, or a hundred
years
And can project an extensive and lovely mansion.
- 2.321 “ ‘If even the desirous and angry magician
Can please the world through magical wonders,
Then why would those who have mastered concentration, clairvoyance, and
the emancipations,
And who are expert in the modes of conduct, not be able to do so?
- 2.322 “ ‘When the rulers of the gods and asuras fight,
If the victorious gods defeat the asuras,
The asuras run away in fear, taking with them their parasols,
Mounts, and vehicles, with their army still clad in armor.
- 2.323 “ ‘If even those gods filled with desire and hatred
Project inconceivable bodily wonders,
Then why could those heroes who dwell in the might of powerful magic
Not demonstrate bodily magic?
- 2.324 “ ‘Erāvaṇa, that vajra-holding elephant
Who became a court member to Indra and possessed great magical power,
Magically projected thirty-three heads,
And on each head six tusks per mouth.
- 2.325 “ ‘On each of those tusks
He projected seven pools filled with water, [F.78.a]
And in each pool he projected decorations
Of seven lotuses of various kinds.
- 2.326 “ ‘Playing with each lotus
Were seven divine maidens who were expert in all arts.
They played with the lord of the thirty-three gods,
Who was expert in song and dance.
- 2.327 “ ‘That elephant, magically transforming his body,
Befriended and associated with all the gods.
He brought his way of behavior and conduct into harmony with theirs.
So was the magic of the supreme elephant observed.
- 2.328 “ ‘If even that elephant who possessed attachment and confusion
Could project such a magical projection,
Why could those who have mastered discriminative wisdom

And the power of means not project magic using their hundred absorptions?

- 2.329 “ ‘The god Rāhu can magically create any bodies he likes.
He projects them, one setting foot on the diamond lode on the ocean’s floor
And another journeying to the middle of the ocean.
He can make his head equal in height to the peak of Mount Sumeru.
- 2.330 “ ‘If even Rāhu, filled with attachment, hatred, and confusion,
Could project such wonders,
Then why could the Lamp of the World who overcame Māra
Not project infinite magical forms?
- 2.331 “ ‘The inconceivable magic of Indra is conspicuous.
When the gods and asura leaders went to war,
Ten million asuras fled, and to each of them
Indra projected himself from his own body.
- 2.332 “ ‘The asura rulers and common ones
All knew that they were in the presence of Indra,
And the asura rulers went mad, crying:
“I am caught by the vajra-wielder!”
- 2.333 “ ‘Having seen Indra, who had magically projected a fearsome thousand-
eyed form,
Wielding a flaming vajra in his hand,
His body clad in splendid, invincible armor,
The asura rulers fled.
- 2.334 “ ‘If he could project such magical projections for the sake of the gods’
victory
Through the power of ordinary merit,
Then why would those buddhas who are the refuge of all living beings
without exception,
And who possess inexhaustible merit, not be able to project such bodies?
- 2.335 “ ‘A divine drum that encourages the gods,
Which was acquired through the fruition of the gods’ karmic deeds, [F.78.b]
Would resound loudly from the sky
When it became aware that the gods were dwelling in carelessness, saying:
- 2.336 “ ‘ “All desires are impermanent and not eternal.
They are base, uncertain, and of a bubble-like¹³³ nature;
Like an illusion, mirage, or a moon reflected in water—
All of existence is like a cloud in a dream.

- 2.337 “ ‘ “All carelessness is a hateful, pitiful thing.
It is the path of death, not the path of immortality.
All who live carelessly
Live caught in the mouth of the great crocodile of Yama.
- 2.338 “ ‘ “Carelessness is the universal supporter of the root of suffering.
All rebirths are disparaged by the exalted ones.
Careless ones are confused about the objects of the senses.
Always rejoice in the power of Dharma!”
- 2.339 “ ‘Encouraged by the words of that drum, the gods of Indra
Who dwelled in the divine assembly hall of Sudharmā
Spoke words that were as peaceful as possible and free of passion,
And the drum would utter that Dharma talk to all the gods.
- 2.340 “ ‘Although that drum could not teach in the formless realm,
If its drum sound could thus achieve such a great purpose,
Then why could those living buddhas who completely reveal their bodies
Not achieve a great purpose for all living beings?
- 2.341 “ ‘When the gods and asuras waged war,
The sound of a drum that encouraged the gods
Resounded through the power of the special merit of the gods, saying:
“Gods, be fearless!”
- 2.342 “ ‘Urged on by that drum, the gods rejoiced,
And, freed from fear, they were revitalized.
Then, the asura kings plagued by fear
Turned in fright at that very moment and fled.
- 2.343 “ ‘Similarly, like the drum emitting speech,
Those compassionate ones who have overcome the defilements and māras,
Those refuges of all beings and comrades-in-arms,
Remove defilements through their peaceful sounds.
- 2.344 “ ‘Through Indra’s magical projection, his ninety-two divine maidens
Give pleasure to all the other gods who are present.
Each one knows how to play with each deity and with Indra, [F.79.a]
And all the goddesses do the same.
- 2.345 “ ‘Even though the goddesses appear to stay, pleasing all the other gods,
In the assembly hall of Sudharmā, they dwell in the same way—
There they teach Dharma clearly to all the gods.
That is projected by Indra in a single moment.

- 2.346 “ ‘If even Indra with his desire, hate, and confusion
Pleases those in his entourage through magical projections,
Why would those who tirelessly apply themselves for the welfare of living
beings
Not please the world by virtue of magical projections?
- 2.347 “ ‘Kālī of the māra deities, ruler of living beings,
Brings all these sentient beings under her power.
Through the workings of karma and the defilements,
All ordinary beings are caught by that māra.
- 2.348 “ ‘If even that māra who is ridden with desire, hate, and confusion
Can overpower all living beings,
It goes without saying that those who have attained the might of the ten
powers could,
And all living creatures do not dispute it.
- 2.349 “ ‘Brahmā, lord of the three-thousand Brahmā realms,
Also clearly illuminates all deities dwelling
Within the three-thousand Brahmā realms
And sounds forth his very pleasant Brahmā voice.
- 2.350 “ ‘If that god Brahmā can project magical projections
With the concentrations and emancipations of the Brahmā path¹³⁴ of the
world,
Then why could those who dwell in the insuperable concentrations and
emancipations that have
Transcended the world not also make magical projections?
- 2.351 “ ‘Look at the magical mental projection of Maheśvara.
Emanating rain drops wrought from clouds of the ocean,
He counted them all in a single moment,
Not overlooking the appearance of even a few of the drops.
- 2.352 “ ‘That being so, why would they who have attained the gnosis
Of the highest awakening by practicing discipline for incalculable eons
Not be mentally able to know the minds
Of all living beings without exception?
- 2.353 “ ‘Through the inconceivable karmic fruition of sentient beings
This entire world originated from air.
Its oceans, mountains, divine palaces,
Unearthed jewels, and scattered seeds have all arisen from air.

- 2.354 “ ‘From air clouds have formed and rain has poured.
Yet air also makes the clouds subside. [F.79.b]
Air also increases harvests in the world;
Air produces benefits for all living beings.
- 2.355 “ ‘Even though that air never studied the perfections
Or learned the Buddha’s teachings,
If it can yield the inconceivable ripening of the world,
Why could those who have attained the supreme not do that?¹³⁵
- 2.356 “ ‘The waters in the thundering clouds of the ocean
Reverberate with sounds pleasing¹³⁶ to all sentient beings,
All bird songs, animal cries, and the voices of men,
Women, girls, and boys.
- 2.357 “ ‘Having thus gained unobscured eloquence
After understanding that the pleasant sound has no nature,
By speaking pleasant sounds to all living beings,
One pleases the world through pleasant sounds.
- 2.358 “ ‘This ocean is a wondrous phenomenon:
Since it is as vast as the universe, it is called *vast lake*.¹³⁷
Water and precious elements come from it without ever being exhausted;
One never grows tired of apprehending these waters.
- 2.359 “ ‘In the same way these beings are as vast as the universe:
All their qualities of merit, concentrations, emancipations,
And discriminative wisdom and gnosis are never exhausted—
And one never tires of such merit and qualities and the like.
- 2.360 “ ‘When the nāgas of the ocean play,
Immense clouds spread everywhere,
All of them displaying sundry variations,
From the base of the earth up to the realm of the Vaśavartin gods,
Including the four continents of this world.
- 2.361 “ ‘The nāgas cause those clouds.
In the realm of the Vaśavartin gods, they take on golden hues.
In the realm of the Nirmāṇarati gods, they are colored like red pearls.
In the realm of the Tuṣita gods, they are the white color of the snow cow.
- 2.362 “ ‘In the realm of the gods of the Yāma class, they are the color of deep blue
vaiḍūrya gems.

Among gods of the Trāyastriṃśa class, they are the color of aśmagarbha emeralds.¹³⁸

In the realm of the gods of the protector class, they are the color of crystal.
In the ocean, they are like hard, unbreakable diamonds.

- 2.363 “ ‘In the realm of kinnaras, they are like dense clouds of incense.
In the realm of nāgas, they are colored like lotuses.
In the secret realm of the gandharvas, they are colored like heron or geese.
In the realm of asuras, they are colored like mountain rocks.
- 2.364 “ ‘They project golden light rays in the northern continent,
While in the other continents they project myriad arrays.
In this world of Jambudvīpa, they are like blue mountains.
Where clouds are higher, their colors change accordingly.
- 2.365 “ ‘Having projected golden clouds in the realm of Vaśavartin gods,
The nāgas cause lightning that is colored like the light of the sun to strike.
In the realm of the Nirmāṇarati gods, the lightning appears like excellent moonlight. [F.80.a]
In the realm of the Tuṣita gods, it is like the gold of the Jambu River.
- 2.366 “ ‘In the realm of the gods of the Yāma class, the lightning is the color of frost.
Among the gods of the Trāyastriṃśa class, it is like golden light rays.
In the realm of the gods of the protector class, it has the color of a śrīgarbha jewel.
In the ocean it displays a color resembling red pearls.
- 2.367 “ ‘In the realm of kinnaras, it has the color of deep blue vaiḍūrya gems.
In the realm of nāgas, it is the color of the śrīgarbha jewel.
In the secret realm of the gandharvas, it is the color of crystal.
In the realm of asuras, it has the color of aśmagarbha emeralds.
- 2.368 “ ‘In the north, lightning strikes with a color like starlight.
Each of the other continents features its own displays.
In this world of Jambudvīpa, a jewel of the moon blazes forth,
And lightning also emerges in accordance with the clouds’ qualities.
- 2.369 “ ‘In the realm of Vaśavartin gods, the thunder is the voice of Brahmā.
In the realm of the Nirmāṇarati gods, the beating of a drum is heard.
In the realm of the Tuṣita gods, thunder sounds like the music of cymbals.
In the realm of the gods of the Yāma class, thunder is like the sound of the gods’ maidens speaking.

- 2.370 “ ‘Among the gods of the Trāyastriṃśa class, thunder sounds like the voices of kinnaras.
In the realm of the gods of the protector class, it is like the voices of gandharvas.
In the ocean it is like the sound of rumbling mountains.
In the realm of kinnaras, it is the sound of a *kunal* flute.
- 2.371 “ ‘In the realm of nāgas, it is the voice of a kalaviṅka bird.
In the secret realm of the gandharvas, it is the voice of a nāga maiden.
In the realm of asuras, it is the sound of a divine clay-pot drum.
In the realm of humans, it resembles the sound of an ocean flute.
- 2.372 “ ‘In the realm of Vaśavartin gods, divine fragrance smells sweet,
And showers in the form of various flowers rain down.
In the realm of the Nirmāṇarati gods, garlands of mandārava flowers
Resembling the moon, a *sucandra* jewel, and unguent oils rain down.
- 2.373 “ ‘In the realm of the Tuṣita gods, showers of various jewels,
The best of ornaments, the color of great jewels,
Crest ornaments resembling moons, and
Fine cloth resembling a golden hue rain down.
- 2.374 “ ‘Showers of banners, parasols, and diverse flags,
Garlands of flowers, ornaments, unguent oils,
Red pearls, gold, and fine cloth
Rain down with pleasant music in the realm of the Yāma gods.
- 2.375 “ ‘Among the gods of the Trāyastriṃśa class there are the best wish-fulfilling gems,
And in the realm of the gods of the protector class, the best essence of sandalwood,
Petals of saffron, the divine wood *tamāla*,
And showers of perfumed water and flowers fall.
- 2.376 “ ‘Also in the realm of the gods of the protector class, that ruler of nāgas
Causes showers of delicious and colorful foods with appetizing aromas
For those hungry for strength-restoring food
And causes inconceivable showers of jewels to rain down. [F.80.b]
- 2.377 “ ‘In the great ocean, for about as long as a *yuga*,
He continuously and unceasingly lets fall showers of rain,
Great victory banners, inexhaustible treasures,
And infinite arrays of precious decorations.

- 2.378 “ ‘In the realm of kinnaras, he lets fall showers of various necklaces,
White and blue lotuses, fabrics, jewels,
Vārṣikī, *mallikā* flowers, scented powder, perfume,
Vīṇās, flutes, lutes, and clay-pot drums.
- 2.379 “ ‘In the realm of nāgas, he showers down red pearls.
In the secret realm of gandharvas, it rains jewels with the colors of stars.
In the realm of asuras, it rains a shower of swords, arrows,
bows for subduing enemies, and small axes.
- 2.380 “ ‘In the northern continent, he lets fall a rain of precious royal necklaces,
Garlands made exclusively of *vārṣikī* and *mallikā* flowers,
And fruits of the *karañja* and *atimukta* trees.
In the other continents, showers of various other things rain down.
- 2.381 “ ‘On this continent of Jambudvīpa, he lets fall clear, pure rain
In moderate amounts in accord with Dharma.
He rains down flowers, fruits, medicinal herbs, perfume, wood,
And pleasure-producing fruits for people in the world.
- 2.382 “ ‘Thus, even though he creates the inconceivable cloud arrays
And showers with lightning and thunder,
He never moves from his place and has no conceptual thoughts—
Thus, the magical projection of the nāga king defies comprehension.
- 2.383 “ ‘Therefore, if he could project those nāga magical wonders,
All the while dwelling in the waters of the ocean,
Then why would those who are rich with the qualities gained through
having entered
The ocean of Dharma not be able to project inconceivable magical displays?
- 2.384 “ ‘Through these trifling statements of comparison,
An explanation of those great ones was made.
Those heroes are completely beyond all comparison.
In this way they hold sway over liberation.
- 2.385 “ ‘The highest emancipation of one with the highest mind, possessing the
highest gnosis—
The highest intelligence, vast intelligence,
Unfailing intelligence, and infinite intelligence—
Is explained in this way.
- 2.386 “ ‘Whoever, after hearing about this ultimate emancipation,
Believes in it and announces it to the world,

Possesses a wonderful, marvelous Dharma teaching.

- 2.387 “ ‘Among those in the world of humans to be gratified,
Whoever has faith in such a Dharma teaching as this
Is rare within the throng of ordinary sentient beings. [F.81.a]
Whoever has accumulated virtue and done virtuous deeds
Will have faith in this, by way of a karmic cause.¹³⁹
- 2.388 “ ‘In the human world, humans with faith
Are few even for the śrāvaka vehicle.
Fewer yet are those with faith in the conditioned vehicle,
While those with faith for the Mahāyāna are still fewer.
- 2.389 “ ‘Those who have entered the Mahāyāna are rare,
And if those with faith in this Dharma are very rare,
It goes without saying that those who engage in it and uphold it are rarer
still.
So what need be said of those who practice it?
- 2.390 “ ‘Even if in a later eon someone were to use their head
To lift up the mountains and oceans of the billionfold universe,
Such an undertaking would be nothing compared with
The difficult task of having faith in this Dharma.
- 2.391 “ ‘Though some people might, for an eon, serve sentient beings
As numerous as the atoms of the billionfold universe,
They would still not have merit comparable to
That of having faith in this Dharma.¹⁴⁰
- 2.392 “ ‘Even if someone were to hold in the palm of his hand a fortress
Made of all the mountains and oceans of ten buddhafiels,
That would be nothing compared with
The difficult task of having faith in this Dharma.
- 2.393 “ ‘Though some people might, for an eon, serve with every virtue
Sentient beings as numerous as the atoms of ten buddhafiels,
They would still not have merit comparable to
That of having faith in this Dharma.
- 2.394 “ ‘Even greater than serving buddhas
As numerous as the atoms of ten buddhafiels
With every kind of happiness for an eon
Is the merit of upholding this chapter of Dharma.’
- 2.395 “When these emancipations were taught,

All realms in all ten directions shook.
All māra realms were outshone,
And with a great sound ringing out, the lower realms became calm.

2.396 “All the lords of humans in all ten directions
Showed their faces
And extending their hands, laid them
Atop the head of Bhadraśrī, who possessed infinite qualities.

2.397 “Rubbing his head with the palms of their hands,
All those buddhas said:
‘Your excellent exposition of these emancipations is good.
I rejoice in your excellent expression!’ ”¹⁴¹ [F.81.b]

2.398 Then the Blessed One, having taught those verses, remained silent.
All the gods in the realm of this world and the humans and non-human demigods said, “The Tathāgata has taught this so well! O, the Tathāgata has turned a second wheel of Dharma! We have never heard this Dharma teaching before. Very few sentient beings will obtain this Dharma discourse. Those sentient beings will not have miserable roots of merit. Those sentient beings have paid respectful service to many buddhas. Those sentient beings will be like sacred stūpas in this world including its gods, its māras, and Brahmā. They will be invulnerable to harm by Māra, by other gods of the māra class, or by monks or by laymen, and likewise not by kings, by ministers, or by householders.”

At this, a clamor and laughter were heard.

2.399 The venerable Subhūti said to the Blessed One, “Blessed One, the appearance of such a jewel of the sūtras in the world is hard to find. Nevertheless, through the power of the Tathāgata such a Dharma has appeared in the world, and solely through the power of the Tathāgata, those sentient beings also heard it.”

2.400 Then the Blessed One, using his speech, said to the venerable Ānanda, “Ānanda, retain this Dharma discourse! Hold it! Seize it! Learn it!”

Then the venerable Ānanda, after circumambulating the Blessed One three times, said, “I will retain this Dharma discourse. I shall see that it is not forgotten.” [F.82.a]

2.401 Then, after the Blessed One had spoken, that full assembly of bodhisattvas, the bodhisattvas Samantabhadra and Mañjuśrī Kumārabhūta, and the elder Śāradvatīputra, the other great śrāvakas, and the world with its gods, humans, asuras, and gandharvas all rejoiced, and they praised what the Blessed One had said.

2.402 *This Dharma teaching “The Dhāraṇī of the Jewel Torch” concludes here.*

c.

Colophon

c.1 Translated, checked, and verified by the Indian preceptor Surendrabodhi
and the chief editor and translator, Bandé Yeshé Dé.

n.

NOTES

- n.1 It is from this section that the long passage of some two hundred and thirty stanzas making up much of the eighteenth chapter of the *Śikṣāsamuccaya* is quoted, constituting the longest quotation of any scripture in Śāntideva's text; see below.
- n.2 See Denkarma F.297.b.4.
- n.3 See Phangthangma (F.2) p. 5. The other texts in the Phangthangma list, apart from the 105 *bam po Buddhāvataṃsaka* itself, are the *Lokottaraparivarta* (ch. 44 in the Degé version of Toh 44), the *Daśabhūmika* (ch. 31), and the *Tathāgatotpattisambhavanirdeśa* (ch. 43).
- n.4 See Skilling and Saerji (2012).
- n.5 See Skilling and Saerji (2013) p. 199, n35.
- n.6 See [n.34](#) and [n.81](#).
- n.7 See also [n.100](#) and [n.141](#). The equivalent passage in the Tibetan *Avataṃsaka-sūtra* starts on Degé Kangyur vol. 35 (phal po che, ka) F.219.b.
- n.8 大方廣總持寶光明經 (*Da fangguang puxian suoshuo jing*).
- n.9 See the entry for Volume 10 of the Taishō at ntireader.org (<http://ntireader.org/taisho/t10.html>), and the entry K 1095 in *The Korean Buddhist Canon: A Descriptive Catalogue* (http://www.acmuller.net/descriptive_catalogue/files/k1095.html). The Chinese text was not considered essential for producing this translation.
- n.10 Note that there is a discrepancy among various databases for cataloging the Toh 847 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 847, [n.10 \(https://read.84000.co/translation/toh847.html#UT22084-057-](https://read.84000.co/translation/toh847.html#UT22084-057-)

004-1243), for details.

- n.11 The four instances here come close to covering, between them, the four types of dhāraṇī set out in the commentarial literature, notably the *Bodhisattvabhūmi*: the dhāraṇī (1) of Dharma (*dharmadhāraṇī*, *chos kyi gzungs*), sometimes also called dhāraṇī of words (*tshig gi gzungs*); (2) of meaning (*arthadhāraṇī*, *don gyi gzungs*); (3) of mantras (*mantradhāraṇī*, *gsang sngags kyi gzungs*); and (4) to attain the bodhisattvas' acceptance (*bodhisattvākṣānti-dhāraṇī*, *byang chub sems dpa' bzod pa 'thob par byed pa'i gzungs*), i.e., acceptance of the non-arising of phenomena. See Negi 1993–2005, vol. 6, p. 2318. For more on dhāraṇī, their different types, their history, and their place in the literature, see Braarvig 1985, Buswell and Lopez 2013, Davidson 2009 and 2014, Gyatso 1992, and McBride 2005.
- n.12 Eight examples of this kind of dhāraṇī are explained at length and very clearly in the *Tathāgatamahākaruṇānirdeśa* (Toh 147) at F.218.b et seq., (for translation see Burchardi 2020, *The Teaching on the Great Compassion of the Tathāgata*, 2.524–2.604 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-713>)). Interestingly the same text mentions, a little later at F.231.b (see idem 2.614–2.652 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-805>)), another dhāraṇī called “the Jewel Lamp” for which the Tibetan in this case is *rin chen sgron ma*, but which among other possibilities could have been, as here, the Sanskrit *ratnolkā*.
- n.13 In the *Mahāvīyutpatti*, the three different Tibetan terms given under Skt. *ulkā* (Mvy. 6899) are *skar ma* (“star”), *sgron ma*, and *ta la la* in a list of 97 general terms, while the title *Ratnolkā* (without any text-type ending) is listed as *dkon mchog ta la la* (Mvy. 1375) in a list of 105 *saddharma* titles. The equivalence of *ta la la* to *sgron ma* is mentioned in the *li shi'i gur khang*, a fifteenth century glossary of archaic terms and their later renderings by Kyok Lotsāwa Ngawang Rinchen Tashi (skyogs lo tsA ba ngag dbang rin chen bkra shis), although he appears to have misspelt it *tal la*.
- n.14 Of the four quotations from this work in the *Śikṣāsamuccaya*, the first, describing the virtues of faith, comprises verses 2.37–2.61 followed almost immediately by the second, verses 2.387 and 2.391; these excerpts appear in the first chapter (on the perfection of giving), see Bendall's 1902 Sanskrit edition pp. 2–5; for translations see also Bendall and Rouse (1922) pp. 3–5 and Goodman 2016, pp. 3–5. The third quotation, a brief one comprising the paragraph 1.63 on the second category of bodhisattva, appears in the seventh chapter (on protection), see Bendall (1902) p. 153; for translations see

Bendall and Rouse p. 152 and Goodman p. 153. The fourth, a very long quotation (and perhaps the longest of all quotations in the *Śikṣāsamuccaya*), comprises verses 2.123–2.323 and then selected verses culminating in 2.355 and appears in the eighteenth chapter (on the recollection of the Three Jewels), see Bendall (1902) pp. 327–47; for translations see Bendall and Rouse pp. 291–306 and Goodman pp. 304–322.

- n.15 See *Mahāvvyutpatti* no. 1375, in section 65, *saddharmanāmāni*; it lists 105 items, mostly names of sūtras but also some vinaya texts, as well as category terms.
- n.16 See, for example, the fifteenth chapter of Longchen Rabjampa's *yid bzhin rin po che'i mdzod*, which first enumerates these three, four, and six kinds of faith, and then explains the six using quotations from 2.37 onward (the same passage that Śāntideva cites, see n.104). The six kinds of faith are: (1) yearning faith (*'dod pa'i dad pa*), (2) inspired faith (*mos pa'i dad pa*), (3) respectful faith (*gus pa'i dad pa*), (4) clear faith (*dang ba'i dad pa*), (5) confident faith (*yid ches pa'i dad pa*), and (6) faith from conviction in the profound teachings (*chos zab mo nges par sems pa'i dad pa*).
- n.17 Titles used include the canonical *dkon mchog ta la la'i gzungs*, *dkon mchog ta la la'i mdo*, erroneous renderings such as *dkon mchog ta la*, and a range of secondary variants using the *dkon mchog sgron ma* form.
- n.18 The word is found neither in Goldstein or Inagaki. Negi says it is a synonym of *dbus*, and also notes the similar (rare) verb *dbung ba* (=khro ba).
- n.19 Also found in Negi as an old spelling.
- n.20 Tib. *nges par byung ba*; Skt. *niṣkrānta*. The Comparative Edition notes that the Yongle, Lithang, Kangxi, and Choné read *nges par 'byung ba* (p. 207).
- n.21 Tib. *tshad med par*. The Comparative Edition notes that the Narthang and Lhasa editions read *tshad med pas*, which seems preferable (p. 207). The Stok Palace version also reads *tshad med pas* (F.149.b.6).
- n.22 Tib. *stong pa nyid spyod yul ba*. The Comparative Edition observes that the Narthang and Lhasa editions read *stong pa nyid kyi spyod yul ba* (p. 207). The Stok Palace also reads *stong pa nyid kyi spyod yul ba* (F.149.b.6).
- n.23 Here “all dharmas” (Tib. *chos thams cad*; Skt. *sarvadharma*) denotes both teachings and matters taught.
- n.24 I.e., the teachings and phenomena.

- n.25 Tib. *gzhi med pa'i don*. The Stok Palace version reads *med pa'i don* “the meaning of nonexistence” (F.152.a.3).
- n.26 Note that Tib. *mi mnyam pa dang mnyam pa*; Skt. *asamasama* means, according to Inagaki, “equal to the unequaled.” According to Edgerton, it means “unequaled,” lit. “having no equal like him.”
- n.27 Note that the Stok Palace version has *zhes* instead of *shes* (F.152.a.7), which we follow here.
- n.28 Tib. *dmigs pa med pa*. The Comparative Edition notes that the Narthang and Lhasa editions read *mi dmigs pa* (p. 208). The Stok Palace version also reads *mi dmigs pa* (F.152.a.5).
- n.29 Note that here Tib. *byin*, an archaic verb, is used with the meaning to say or speak.
- n.30 Tib. *rnam par dag pa'i sgo*. We have here added “the Dharma” for the sake of clarity.
- n.31 Tib. *rgyu mthun pa*. The Comparative Edition follows the Degé and others by including *rgyu 'thun pa*, though the more common spelling *rgyu mthun pa* is reflected in the Kangxi, Narthang, Lhasa, and Stok Palace versions. See Comparative Edition, p. 208; Stok Palace, F.153.b.1.
- n.32 Tib. *sā la*. The Comparative Edition notes that the Yongle, Lithang, Kangxi, and Choné read *sa la* (p. 208). The Stok Palace version reads *sā la* (F.153.b.1).
- n.33 Here we have the very rare term: Tib. *dmigs pa can*; Skt. *aupalambhika*, which refers to someone with a heretical view according to Edgerton.
- n.34 The passage from here down to and including 1.178 (see n.81) is paralleled as chapter 20 of the Tibetan *Avataṃsaka*, “The Ten Categories of Bodhisattvas” starting in the Degé *Avataṃsaka* in volume 35 (phal po che, ka) on folio 245.a.1. The Tibetan translations of these two versions are not the same but the content matches closely, except for the names of the meditative absorption (see next note). In the Chinese *Avataṃsaka* the equivalent is chapter 15.
- n.35 In the Chinese *Avataṃsaka* this meditative absorption is called “of infinite techniques of bodhisattvas,” and in the Tibetan *Avataṃsaka* “the bodhisattva’s meditative absorption called ‘infinite refining’” (*byang chub sems dpa'i ting nge dzin sbyong ba mtha' yas pa zhes bya ba*).
- n.36 Tib. *byang chub sems dpa' rnam par gzhas pa bcu*. The term *rnam par gzhas pa* probably renders Skt. *vyavasthāna*, which can also mean “differentiation” (see

Edgerton) i.e., “classification,” and by association, “category” and the “distinctive features” of each category. Hence, here it is “the ten categories of the bodhisattva.”

- n.37 Tib. *nyug pa* is an old term meaning “to touch,” according to Negi.
- n.38 Note that we should here read this as Tib. *sras* (singular) rather than *sras dag* (plural).
- n.39 Tib. *gzhon nur gyur pa*. Skt. *Kumārabhūta* according to Edgerton, “while still a youth/remaining a youth.”
- n.40 Tib. *kha dog bzang po rgyas pa’am/rgya che ba’am/gzi brjid che ba’am*. Here we read *rgyas pa*, *rgya che ba*, and *gzi brjid che ba* as modifiers of *kha dog bzang po*. Compare, in the Tibetan *Avataṃsaka*, *mdzad pa dang bzang ba dang / myig tu ’ong ba dang / kha dag rgyas pa dang*.
- n.41 Tib. *kun tu brjid pa’i cho ’phrul*; Skt. *ādeśanā-prātihārya*, as explained in Edgerton.
- n.42 I.e., miracles of insightful admonition effecting destruction of one’s vices. Tib. *rjes su bstan pa’i cho ’phrul*, Skt. *anuśāseniprātihārya*, as explained in Edgerton.
- n.43 On “possible” and “impossible” for Tib. *gnas dang mi gnas*; Skt. *sthānāsthāna*, see Edgerton.
- n.44 The Comparative Edition notes that the Yongle, Lithang, Kangxi, and Choné versions omit *las dang* (pp. 208–209).
- n.45 Tib. *ldang ba*. The Comparative Edition notes that the Narthang and Lhasa versions here read *ldan pa* (p. 209). The Stok Palace version also reads *ldan pa* (F.157.b.4).
- n.46 This paragraph is quoted in chapter 7 of the *Śikṣāsamuccaya* (see Bendall 1902, p. 153).
- n.47 Lit. “knowing time” (Tib. *dus shes pa*; Skt. *kālañña*). Edgerton refers only to the entry for *sarvakālañña*, which means knowing past, present, and future, but that is too early in the training here.
- n.48 Tib. *brjed pa med pa*, lit. “without forgetfulness,” but probably rendering Skt. *asammoṣa*; see Edgerton. Indeed the next sentence begins with Tib. *rmongs pa med pa* as its synonym.

- n.49 The Comparative Edition notes that the Narthang and Lhasa versions omit *'di la* (p. 209). The Stok Palace version also omits *'di la* (F.158.b.7).
- n.50 Here the word *kham*s could be understood in several ways: as the realms inhabited by beings, as the constituent elements of which beings are made up, as the various propensities of beings, or possibly of the “constituent” or “element” (the buddha-nature) present in them. It has here been rendered as “constitution” to avoid what might be a mistaken choice of interpretation.
- n.51 Note that the desire realm is found below in the verse restatement.
- n.52 Note that our rendering here is tentative since the expression *gsung rab 'phags par skyes pa* is unknown.
- n.53 Here and in the next few phrases we should either add *du* or understand *mnyam pa nyid du*, “as sameness.”
- n.54 The Narthang, Lhasa, and Stok Palace versions all have “expertise in understanding the three times” as item 8, “expertise in understanding the relative truth” as item 9, and “expertise in understanding ultimate truth” for item 10. This is important to note, given that the appearance of “expertise in understanding” (*mkhas pa yin*) after all three statements suggests that they form a single item in the list, and thus we should prefer the Narthang, Lhasa, and Stok Palace readings. See Comparative Edition, p. 209; Stok Palace, F.163.b.1–3.
- n.55 In the term *rgyal po'i pho brang 'khor*, the entire expression (including *'khor*) means “royal palace.”
- n.56 In all editions consulted, only nine things that bodhisattvas who are regents are to be taught are listed.
- n.57 Note that Negi gives *dbung* (“center”) as a normal synonym of *dbus*, but it and the verb *dbung ba* are both archaic spellings. Also, the Comparative Edition indicates that the Yongle, Lithang, Kangxi, Choné, and Lhasa editions all read *dbus* (p. 210). Interestingly, the Stok Palace edition preserves the archaic spelling *dbung* (F.164.b.5), suggesting that it is a reading from the Thempangma recension.
- n.58 This passage consists of repeated verbs with changes in prefixes, which we choose to reflect with adverbial modifiers in the English.
- n.59 *bsnyen dka'* in such contexts usually means “difficult to approach” in the sense of being dazzling or overpowering, but here an alternative interpretation might be that it refers rather to the marks of having attained

the “ten things that are difficult to approach” (*bsnyen par dka’ ba’i gnas bcu*) listed in the equivalent prose passage above, at 1.61.

- n.60 The phrase *byang chub don du brtan pa sems ’jog byed* (“They set their thought firmly on the goal of awakening”) is repeated in many of the verses, although most of these lines in the Stok Palace version read *byang chub don du bstan pa sems ’jog byed* (“They set their thought on the teachings for the sake of awakening”). See Stok Palace F.166.a.3 for the first occurrence. The reading *bstan pa* (“teaching”) appears only a couple of times in the present General Sūtra version in the editions consulted in the Comparative Edition (p. 210), but the equivalent lines in the Tibetan *Avataṃsaka* also vary somewhat between several variants with either *brtan pa* or *bstan pa* (Degé Kangyur vol. phal po che, ka, F.253.a et seq.). These verses refer back to the prose description of bodhisattvas of the first category above (at 1.61) and the “firmly” (*brtan pa*) variant seems the better fit.
- n.61 This stanza does not seem to exist in the Chinese *Avataṃsaka*. It is not entirely clear whether it refers to places, or to what is possible and impossible; but the latter, given the order of the items in 1.61, seems considerably more likely. In the Tibetan *Avataṃsaka* the equivalent stanza (Degé Kangyur, vol. 35, phal po che, ka, F.253.a.3) reads: *kham s gsum kun na gnas ni ’di dag yin/ /gnas myin rang bzhin dag kyang ’di yin zhes/ /ma nor dngos po khong du chud bya’i phyir/ /brtan pa byang chub don du sems bskyed do*.
- n.62 A detailed account of the cosmological eons (Skt. *kalpa*) is found in the *Abhidharmakośa* ch. III, stanzas 89–102.
- n.63 In the Tibetan *Avataṃsaka* version (Degé Kangyur vol. 35, phal po che, ka, F.254.a.6) the meaning of the equivalent stanza is clearer and probably justifies translating the second *skad cig* here in line 2 as “in a single voice.” That version is: *sems can kun gyi sgra skad ji snyed pa/ dbyangs gcig brjod pas ji ltar brjod bya bar/ sgra yi rang bzhin khong du chud bya’i phyir/ brtan pa byang chub don du sems bsgyur ro*. However, in that version the object of the understanding is “sound” or “language” (*sgra*) instead of “peace,” as here.
- n.64 There are a number of different ways in which this stanza could be interpreted. In the Tibetan *Avataṃsaka* version (Degé Kangyur vol. 35, phal po che, ka, F.254.b.5–6) the equivalent stanza supports the probability that the buddhas mentioned here are those in the buddha realms of all directions: *de ltar byang chub don du bskyed byed pa/ phyogs bcu’i sangs rgyas brjod du med pa kun/ mchod par bya la yongs su bskul bar bya/ ’di ni phyir mi ldog gi gdams ngag go*. Note also that these verses, down as far as 1.132, still refer to the first of the

ten categories of bodhisattva, and the recurring description in the final line in this group of seven stanzas, “those who do not turn back” (*mi ldog rnams*), is not quite the same as that of the “irreversible” (*phyir mi ldog pa'i*) bodhisattvas, the seventh category.

- n.65 The Degé Kangyur here reads *yon tan kun ldan de bzhin gshegs pa yi/ tshe nyid 'di na ...*, while the Stok Palace, Yongle, Lithang, Kangxi and Choné Kangyurs all read *che* instead of *tshe*. The latter reading is more likely as well as closer to the equivalent stanza in the Tibetan *Avatamsaka* version (Degé Kangyur vol. 35, phal po che, ka, F.255.a.2): *de bzhin gshegs pa yon tan kun ldan pa/ 'jig rten mgon po bdag nyid che ba kun*.
- n.66 I.e., bodhisattvas who engage in yogic practice (see [1.65](#)).
- n.67 Here we should read *rtog par* as *rtogs par*, even though all the versions consulted for this translation read *rtog par*. See Comparative Edition, p. 129; Stok Palace, F.169.b.4–5.
- n.68 As in [1.66](#), here the word *kham*s could be understood in several ways: as the realms inhabited by beings, as the constituent elements of which beings are made up, as the various propensities of beings, or possibly of the “constituent” or “element” (the buddha-nature) present in them. It has here been rendered as “constitution” to avoid what might be a mistaken choice of interpretation.
- n.69 I.e., the fourth class of bodhisattva as described in the prose section at [1.67](#).
- n.70 “Incomparable” (Tib. *mtshungs med*) and “inconceivable” (Tib. *bsam yas*) appear in reverse order here vis-à-vis the corresponding prose list found earlier in the text.
- n.71 Note that for the last term “nonexistent nature” (Tib. *med pa'i rang bzhin*) the original list above has two terms: *med pa nyid* and *rang bzhin med pa*.
- n.72 Here the subject is the sixth class of bodhisattva, namely, bodhisattvas who have perfected intention.
- n.73 Tib. *'chags pa*. The Comparative Edition notes that the Yongle, Kangxi, and Lhasa versions here read *chags pa* (p. 211). The Stok Palace version reads *'chags pa* (F.170.b.6). In Negi, *'chags par* has several meanings, though in this context it means the opposite of destruction.
- n.74 In comparison with the corresponding prose list given earlier in the text, the attributes missing here are “nonexistent” (*med pa nyid*), “essenceless” (*ngo bo*

nyid med pa), and “without conceptual thought” (*rnam par rtog pa med pa nyid*). Note that the prose list includes “dream-like” (*rmi lam lta bu nyid*) while the verse list includes “like visual distortions” (*mig yor 'dra ba*).

- n.75 The Degé and the Comparative Edition based on it read *don dam* here, which clearly does not refer to the ultimate (Skt. *paramārtha*). That the *dam* signifies “or” is suggested by the Comparative Edition’s variant readings of *don tam* in the Yongle and the Kangxi. The Stok Palace version (F.171.a.4) has *don dang* (“meaning and”), a reading that best matches the corresponding prose passage that appears earlier in the text and is repeated here.
- n.76 Here we should follow the Stok Palace version’s *rtogs* (F.171.a.6) rather than *rtog*, which is witnessed in the Degé and other versions consulted in the Comparative Edition.
- n.77 Tib. *grangs med*; Skt. *asaṃkhyeya* (“incalculable”) refers to the system of incalculable world systems presented in Avataṃsaka cosmology. The term “world systems” is here added for context.
- n.78 Tib. *tshang 'byin*, an archaic form of *tshar phyin* / *mtshar phyin* (“to go to the end,” “to conclude,” or “to finalize”). The Comparative Edition notes that the Yongle, Lithang, Kangxi, and Choné versions read *tshar 'byin* (p. 211). The Stok Palace version also reads *tshar 'byin* (F.171.b.5).
- n.79 I.e., royal heirs.
- n.80 Note that here we have a verse of five lines.
- n.81 Here the passage that began at 1.55 and is paralleled as chapter 20 of the Tibetan *Avataṃsaka*, “The Ten Categories of Bodhisattvas” (chapter 15 in the Chinese) comes to an end. The equivalent point in the Degé *Avataṃsaka* comes on folio 258.a in volume 35 (*phal po che, ka*). See also n.34.
- n.82 Note that here the versions consulted all agree that the Blessed One “assented” (Tib. *gnang ba mdzad*), which is a stock phrase in such contexts, although in the lines that immediately follow the Blessed One seems not to have assented yet, or at least not to have been perceived to have done so. It may be that he has here granted his permission for the teaching to be given by others, or that he is waiting for Śāriputra to make the request, too.
- n.83 The Comparative Edition notes that this line (Tib. *chos 'dod pa rnams dang / chos 'dod pa ma yin pa'i gang zag rnams kyang 'dus par gyur to*) is missing from the Yongle, Lithang, Kangxi, and Choné versions (p. 211). The Stok Palace version includes this line.

- n.84 The Comparative Edition indicates that the Yongle, Lithang, Kangxi, and Choné editions omit this line (i.e., *btsun pa shar a dva ti'i bu gal te stong pa nyid tshig med pa yin na/ ci zhig bshad par bya/*).
- n.85 Note that here forty-six bodhisattvas are named.
- n.86 Tib. *rtag tu lag brkyang*. This appears in Negi as a bodhisattva name.
- n.87 Tib. *cho ga*. Notably, the Stok Palace version reads *go cha* (“weapon” or “armor”).
- n.88 Tib. *a la la chos*. The Comparative Edition notes that the Yongle version does not repeat *a la la chos* a third time.
- n.89 The Comparative Edition (p. 212) notes that the Lhasa version omits *bcom ldan 'das kyis* (“by the Blessed One”). The Stok Palace version also omits this (F.179.b.7).
- n.90 Tib. *rab tu 'bar ba*, which is not in Negi as a hell. The Comparative Edition notes that the Narthang and Lhasa editions read *rab tu 'bar* (p. 212). The Stok Palace version also reads *rab tu 'bar* (F.180.b.5).
- n.91 Tib. *reg dka' ba*. Not in Negi as a hell. The Comparative Edition notes that the Narthang and Lhasa editions read *reg dka'* (p. 212). The Stok Palace version also reads *reg dka'* (F.180.b.6).
- n.92 Tib. *mgo bstod*. Name unknown in any source. If emended to *mgo stod*, lit. “upper head.”
- n.93 Tib. *sprī'u gdong* (should be emended to *spre'u gdong*). Not in Negi. The Comparative Edition observes that the Yongle and Kangxi versions read *spyi'u gtong* (p. 212).
- n.94 Tib. *rtag tu rab 'bar*. Not in Negi. The Comparative edition notes that the Yongle, Lithang, Kangxi, and Choné versions read *rtag tu 'bar* (p. 212).
- n.95 Tib. *shin tu gnod 'joms*. Not in Negi as a hell. The Comparative Edition records that the Narthang and Lhasa editions read *shin tu gnod 'byung* (p. 212). The Stok Palace version also reads *shin tu gnod 'byung* (F.180.b.7).
- n.96 Note that *rigs kyi bu* (“son of a good family”) occurs twice in this sentence but is only translated once.
- n.97 The *Kāraṇḍavyūhasūtra* (*za ma tog bkod pa*, Toh 116) is one of the primary Mahāyāna sūtras associated with Avalokiteśvara. It was first translated into

Tibetan during the Imperial Period and is the earliest textual source for the mantra *om maṇi padme hūṃ*. See Roberts and Bower, *The Basket's Display* (<https://read.84000.co/translation/toh116.html>).

- n.98 The text literally says, “so much as their flinging a single lump of their phlegm.”
- n.99 Tib. *sangs rgyas phal chen*; it may be significant that this is also the short form of the title *Buddhavataṃsaka*, given that the passage about to follow, starting at 2.27, makes up chapter 17 of the Tibetan *Avataṃsakasūtra*, and chapter 12 of the Chinese (see i.10 and i.12).
- n.100 The verse passage from this point in the text down to 2.397 is a close match in terms of content to the entirety of chapter 17 of the Tibetan *Avataṃsaka-sūtra*, “Bhadraśrī” (chapter 12 of the Chinese), though a different translation in Tibetan. See i.10 and i.8.
- n.101 This line in the *Avataṃsaka* version instead states that the victors would never finish explaining them: *phyogs bcu'i rgyal bas bstan kyang zad mi 'gyur*, see Degé Kangyur vol. 35 (phal po che, ka), F.220.a.3.
- n.102 This line reads *rgyu med ma yin gyi na ma yin gyi*, while the *Avataṃsaka* version reads *rgyu med ma yin rkyen las 'byung ba yin* (“Is not without cause and arises from conditions”), see Degé Kangyur vol. 35 (phal po che, ka), F.220.a.4.
- n.103 I.e., the buddhafiels, a reference to an important element of the bodhisattva training; see 1.79.
- n.104 The twenty-five stanzas from here to 2.61 are quoted in chapter 1 of the *Śikṣāsamuccaya* (see Bendall 1902, pp. 2–4).
- n.105 The twenty-five stanzas from 2.37 to here are quoted in chapter 1 of the *Śikṣāsamuccaya* (see Bendall 1902, pp. 2–4).
- n.106 Tib. *snrel zhi*. Negi gives Skt. *vyatyasta* (“reversed”).
- n.107 Starting from this stanza is a very long quote comprising the last two thirds of chapter 18 of the *Śikṣāsamuccaya*. The quote includes all stanzas down to 2.323 and then selected passages down to 2.355 (see Bendall 1902, pp. 327–347).
- n.108 Preferring the Lhasa version's *rab dpyangs* (“hung up,” “suspended”) over *rab spyangs*. See Comparative Edition, p. 215.

- n.109 Tib. *rkyen gyi theg pa*; Skt. *pratyayayāna*. This refers to the pratyekabuddha path, which seeks to understand the “conditions” of cyclical existence via doctrine of dependent arising.
- n.110 Preferring the Narthang, Lhasa, and Stok Palace versions’ *zhags* over the *bzhag* found in other versions. See Comparative Edition, p. 215; Stok Palace, F.198.a.7.
- n.111 *gau ta ma*, Pali *gotamaka*: a class of non-Buddhist ascetics, perhaps followers of a Śākya teacher of the same clan as the Buddha, also mentioned in the *Lalitavistara*, Toh 95 (see [The Play in Full 24.91](https://read.84000.co/translation/toh95.html#UT22084-046-001-1928) (<https://read.84000.co/translation/toh95.html#UT22084-046-001-1928>)). The phrase about observing silence that follows may (as the Sanskrit suggests) apply to them, or may (as the Tibetan suggests) refer to another group.
- n.112 *bla na yod dang bla na med rnams*, which in the Sanskrit of the *Śikṣāsamuccaya* reads *uttarikāṇa anuttarikāṇāṃ*. These two terms do not appear to be attested as names of specific sects or groups; the meaning might be “those who have or have not the higher aim” as Bendall and Rouse (1922) suggest, or may be references to beliefs in transcendence, or an after-life, and their negation.
- n.113 Skt. *kumāravratānām*. The Tibetan *Avataṃsaka* version (Degé Kangyur, phal po che, ka, F.226.b.5) has *byis pa’i brtul zhugs can*, which might suggest rather practitioners who deliberately act like children.
- n.114 Translated tentatively according to the Sanskrit (*cārika tīrthya daśa tritayānām*). A literal translation of the Degé reading *gle’u can dag dang mu stegs sum cu pa* might be “[Of] those who have young musk deer and [of] the thirty tīrthikas.” However, it seems likely that the *gle’u* (which might mean “young musk deer” according to Bacot, or might be a variant of *gle’o* which can mean “conversation”) is related rather to *gle* or *gle bar*, meaning a small island or land between two rivers, a meaning close to one of the meanings of Skt. *tīrtha*, a ford, river crossing, sacred bank, pilgrimage site (and origin of the word *tīrthika*). The Tibetan *Avataṃsaka* version (Degé Kangyur, phal po che, ka, F.226.b.6) also has *gle’u can*, and then mentions thirteen kinds of tīrthika rather than thirty.
- n.115 Tib. *gtun shing*, Skt. *muṣala*, may also be translated as “pestle,” and in other texts is used in the context of grinding or pounding grains, seeds, etc. as well as appearing as a weapon. The term in the equivalent verse in the Tibetan *Avataṃsaka* is *dbyig pa*, “stick” or “staff” (Degé Kangyur, phal po che, ka, F.226.b.7). Similar references to tīrthika practitioners sleeping on beds of *gtun*

shing are found in *The Play in Full (Lalitavistara, Toh 95)*, see Dharmachakara Translation Committee (2013), 17.15 and 17.58.

- n.116 For an analysis of the terms and concepts, in the eight stanzas starting from this one down to 2.175 regarding different kinds of language, the various terms that are compounds of the Sanskrit *pada*, and their uses in this and other sūtras, see Pagel (2007), pp. 67–68.
- n.117 Skt. *mānuṣamantrapada*; the Tibetan (*mi skad tshig*) makes no mention of mantra.
- n.118 The Sanskrit of the Śikṣāsamuccaya reads: *te yathasatya niruktiividhijñā evam aśeṣata ye jinadharmā | dharmam acintiya vākyapathajñā deśayi eṣa samādhivikurvā*. Bendall 1902, p. 333.
- n.119 The meaning of this line is not very clear and there may be an error. The Degé Kangyur here reads: *mi rnams kun la sangs rgyas yongs bstan cing / chos kyang yongs bstan de la ma bstan cing*, with only minor variants in other Kangyurs. However the Sanskrit of the Śikṣāsamuccaya reads *darśayi buddha vidarśayi dharmam saṅgha nidarśayi mārṅa narāṇām* (Bendall 1902, p. 333), and the Tibetan translation of the same verse in the *Avataṃsaka* is *sangs rgyas bstan te chos rnams lam bstan te / dge 'dun bstan nas mi rnams lam bstan te* (Degé Kangyur vol. 35, phal po che, ka, F.227.a.7): “Displaying the buddhas, displaying their dharmas and the path, displaying their saṅghas, they show all humans the way.”
- n.120 We have here opted for *gtong* found in the Narthang, Choné, Lhasa, and Stok Palace versions over *stong* witnessed in the Degé. See Comparative Edition, p. 216; Stok Palace, 201a7.
- n.121 Note that the phrase “secret eulogies” (Tib. *gsang bstod sgra*; Skt. *uccasvara*) is not in Edgerton or Monier-Williams, but it appears in Negi.
- n.122 We here follow the Stok Palace version, reading *khriṃ kyi* instead of *khriṃs kyis*. See Stok Palace, F.203.a.5.
- n.123 Tib. *sna tshogs bkod pa*; Skt. *vicitravyūha*. Negi includes this phrase and identifies it as a type of light ray.
- n.124 Tib. *shin tu dang byed*; Skt. *prasādakarī*. Negi includes this phrase and identifies it as a type of light ray.
- n.125 Here we follow the Yongle, Lithang, Kangxi, and Choné, which read *rnams kyis* rather than *rnams kyi* (Comparative Edition, p. 216).

- n.126 Here we follow the Narthang, Lhasa, and Stok Palace editions' *sgra min* rather than *sgra mi*. See Comparative Edition, p. 217; Stok Palace, F.204.b.3.
- n.127 Tib. *bzhon pa*. The Yongle, Lithang, Kangxi, Choné, and Stok Palace versions read *gzhon pa*, though this carries the sense of "young" and does not work well in this context (Comparative Edition, p. 217; Stok Palace, F.205.b.2).
- n.128 The term "great being" (Tib. *bdag nyid chen po*) does not occur in this line but is added for consistency.
- n.129 In this and the stanzas to follow, "he" (referring to the great being) is added for consistency.
- n.130 Tib. *mi slob* (= *mi slob pa*); Skt. *aśaikṣa*. Lit. "one who no longer needs training," or an arhat—the eighth state (i.e., spiritual level) according to Edgerton.
- n.131 Tib. *rkyen gyi sangs rgyas*. Although this term does not appear in Negi, it refers to a pratyekabuddha. See also [note 101](#) above.
- n.132 Tib. *sgra ldan*. Possibly also Skt. Rāvaṇī or Rutavātī. See Goodman 2016, p. 321 and n. 15.
- n.133 Note that *dbu ba* is the honorific of *lbu ba*.
- n.134 Note that the Brahmā path refers to compassion.
- n.135 The very long quote comprising the last two thirds of chapter 18 of the *Śikṣāsamuccaya* (see [i.25](#)) ends at this point.
- n.136 Tib. *sgra snyan*; in Sanskrit can be the name Sughoṣa and can also be *sughoṣaka*, the name of an instrument—a lute.
- n.137 This is a traditional etymology of *rgya mtsho* ("ocean").
- n.138 Tib. *rdō'i snying po*. Negi identifies this as a type of jewel, while Inagaki states that it means a kind of emerald.
- n.139 This stanza is quoted in chapter 1 of the *Śikṣāsamuccaya* (see Bendall 1902, p. 5).
- n.140 This stanza is quoted in chapter 1 of the *Śikṣāsamuccaya* (see Bendall 1902, p. 5).
- n.141 The verse passage from [2.27](#) down to this point in the text is a close match in terms of content to the entirety of chapter 17 of the Tibetan *Avataṃśakasūtra*,

“Bhadraśrī” (chapter 12 of the Chinese), though a different translation in Tibetan. See i.10 and i.8.

b.

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GLOSSARY

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

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

g.1 absence of conceptual elaborations

spros med · spros pa med pa

སྤྱོད་མེད། · སྤྱོད་པ་མེད་པ།

—

Also translated here as “without conceptual elaborations.”

g.2 absence of entities

dngos po med pa

དངོས་པོ་མེད་པ།

—

g.3 absence of phenomenal marks

mtshan ma med pa

མཚན་མ་མེད་པ།

—

g.4 Adamantine Vajra

rdo rje sra ba

རྡོ་རྗེ་སྒ་བ།

dr̥ḍhavaṃśa

g.5 Ādityagarbha

nyi gdugs snying po

ཉི་གདུག་སྤྱིང་པོ།

ādityagarbha

g.6 Ājīvaka

kun tu 'tsho ba

ཀུན་ཏུ་འཚོ་བ།

ājīvaka

A religious mendicant of the Indian sect founded by Gosāla Maṅkhaliputra.

g.7 Akaniṣṭhā

'og min

འོག་མིན།

akaniṣṭhā

The highest of all the form realm (*rūpadhātu*) worlds. The world of devas
“equal in rank” (literally “having no one as the youngest”).

g.8 Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྤྱིང་པོ།

ākāśagarbha

g.9 Akṣayamati
blo gros mi zad pa
ལྷོ་གྲོས་མི་ཟད་པ།
akṣayamati

g.10 Always Burning
rtaḡ tu rab 'bar
རྟག་ཏུ་རབ་འབར།
—

g.11 Always Foul Smelling
rtaḡ tu dri nga
རྟག་ཏུ་བྲི་ང།
—

g.12 Always Laughs and His Faculties All Rejoice
rtaḡ tu dgod cing dbang po thams cad dga' ba
རྟག་ཏུ་དགོད་ཅིང་དབང་པོ་ཐམས་ཅད་དག་འབ།
—

g.13 Always Watching
rtaḡ tu lta
རྟག་ཏུ་ལྟ།
—

g.14 Amṛtamati
bdud rtsi blo gros
བདུད་རྩི་ལྷོ་གྲོས།
amṛtamati
Lit. "Nectar Intelligence."

g.15 Ānanda
kun dga' bo
ཀུན་དག་འབོ།
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.16 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha

Definition from the 84000 Glossary of Terms:

Lit. "Unobstructed." One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.17 Announcing Merits

bsod nams mngon bsgrags

བསོད་ནམས་མངོན་བསྟུགས།

—

g.18 Anther-Possessing Jewel

rin chen ze ba ldan

རིན་ཆེན་ཟེ་བ་ལྷན།

—

g.19 application

sbyor ba

སྟོར་བ།

—

g.20 apprehending

dmigs pa

དཔྱེགས་པ།

—

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending/nonreferentiality” (*’khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.21 arhat

dgra bcom pa

དགྲ་བཙུག་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.22 Arising Joy

dga’ ’byung

དགའ་འབྱུང་།

—

g.23 Array of Good Qualities

yon tan bkod pa

ཡོན་ཏན་བཀོད་པ།

—

g.24 ārya

’phags pa

འཕགས་པ།

ārya

A term for realized beings in Buddhism. Also translated here as “noble one.”

g.25 aśmagarbha emerald

rdo'i snying po

རྫོང་སྙིང་པོ།

aśmagarbha

g.26 aspect

rnam pa

རྣམ་པ།

—

g.27 Assembly hall of Sudharmā

'dun sa chos bzang · chos bzang 'dun sa

འདུན་ས་ཚོས་བཟང་། · ཚོས་བཟང་འདུན་ས།

—

The dome-shaped assembly hall where Indra teaches the Dharma located on the southwest side of Mount Meru.

g.28 associated with ordinary reality

'byung ba dang bcas pa

འབྱུང་བ་དང་བཅས་པ།

—

g.29 Avalokiteśvara

spyen ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.30 Avoiding Evil Destinies

ngan song spong

ངན་སྤང་སྤྱོད།

apāyajaha

Negi gives the Skt. *apāyajaha* for *ngan song spong 'joms pa*, where it refers to the name of a bodhisattva.

g.31 awareness of temporality

dus shes pa

དུས་ཤེས་པ།

kārajña

g.32 basic principle

mtha'

མཐའ།

—

g.33 Bāśya

rlangs pa

རྒྱངས་པ།

bāśya

g.34 beginner

las dang po pa

ལས་དང་པོ་པ།

—

g.35 Bhadrapāla

bzang skyong

བཟང་སྟོང་།

bhadrapāla

g.36 Bhadraśrī

bzang po'i dpal · *bzang po dpal*

བཟང་པོ་འི་དཔལ། · བཟང་པོ་དཔལ།

bhadraśrī

g.37 Bhaiṣajyarāja

sman gyi rgyal po

སྐྱུང་གི་རྒྱལ་པོ།

bhaiṣajyarāja

g.38 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

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

g.39 bodhisattva who has generated the initial thought of awakening

sems dang po bskyed pa'i byang chub sems dpa'

སེམས་དང་པོ་བསྐྱེད་པའི་བྱང་ཆུབ་སེམས་དཔའ།

—

g.40 bodhisattvas who are still youths

gzhon nur gyur pa'i byang chub sems dpa'

གཙོན་ནུར་གྱུར་པའི་བྱང་ཆུབ་སེམས་དཔའ།

—

g.41 born as exalted in sacred scripture

gsung rab 'phags par skyes pa

གསུང་རབ་འཕགས་པར་སྐྱེས་པ།

—

Translation tentative.

g.42 boundless

mtha' ma med pa · mtha' yas pa

མཐའ་མ་མེད་པ། · མཐའ་ཡས་པ།

—

g.43 **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.44 **brahmic stages**

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmāvihāra

Refers to the fourfold practice of love, compassion, joy, and impartiality.

g.45 **buddha multitudes**

sangs rgyas phal chen

སངས་རྒྱས་པལ་ཆེན།

—

g.46 **buddha of conditions**

rkyen gyi sangs rgyas

རྒྱུན་གྱི་སངས་རྒྱས།

—

Refers to a pratyekabuddha. See [n.109](#).

g.47 **Burning**

kun du 'bar ba

ཀུན་དུ་འབར་བ།

—

g.48 Candanaśrī

tsan dan dpal

ཅན་དན་དཔལ།

candanaśrī

g.49 caraka

spyod can

སྟོད་ཅན།

caraka

A general term for non-Buddhist religious mendicants, often occurring together with parivrājaka and nirgrantha in stock lists of followers of non-Buddhist movements.

g.50 category of beginner bodhisattva

las dang po pa'i byang chub sems dpa' rnam par gzhag pa

ལས་དང་པོ་པའི་བྱང་ཆུབ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.51 category of bodhisattvas who are still youths

gzhon nur gyur pa'i byang chub sems dpa' rnam par gzhag pa

གཞོན་ནུར་གྱུར་པའི་བྱང་ཆུབ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.52 category of the bodhisattva who engages in yogic practice

rnal 'byor spyod pa'i byang chub sems dpa' rnam par gzhag pa

རྣལ་འབྱོར་སྟོད་པའི་བྱང་ཆུབ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.53 category of the bodhisattva who has generated the initial thought of awakening

sems dang po bskyed pa'i byang chub sems dpa' rnam par gzhag pa

སེམས་དང་པོ་བསྐྱེད་པའི་བྱང་ཆུབ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.54 category of the bodhisattva who has perfected application

sbyor ba phun sum tshogs pa'i byang chub sems dpa' rnam par gzhag pa

སྒྱུར་བ་ཕུན་སུམ་ཚྏགས་པའི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.55 category of the bodhisattva who has perfected intention

bsam pa phun sum tshogs pa'i byang chub sems dpa' rnam par gzhag pa

བསམ་པ་ཕུན་སུམ་ཚྏགས་པའི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.56 category of the bodhisattva who has received consecration

dbang bskur ba thob pa'i byang chub sems dpa' rnam par gzhag pa

དབང་བསྐྱར་བ་ཐོབ་པའི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.57 category of the bodhisattva who has taken rebirth

skye bar skyes pa'i byang chub sems dpa' rnam par gzhag pa

སྐྱེ་བར་སྐྱེས་པའི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.58 category of the bodhisattva who is a regent

rgyal tshab kyi byang chub sems dpa' rnam par gzhag pa

རྒྱལ་ཚབ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.59 category of the bodhisattva who is irreversible

phyir mi ldog pa'i byang chub sems dpa' rnam par gzhag pa

ཕྱིར་སི་ལྡོག་པའི་བྱང་རྒྱལ་སེམས་དཔའ་རྣམ་པར་གཞག་པ།

—

g.60 ceremony

cho ga

ཚོག

vidhi

Also translated here as “procedure.”

g.61 Certain Destruction

ngeṣ 'joms

ངེས་འཇོམས།

—

g.62 class of pure abodes

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsakāyika

The abodes inhabited by *anāgāmins* (“non-returners”) who are on the path to arhathood.

g.63 cognitive faculties

skye mched

སྐྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

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

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

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

g.64 conceptualizing

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

—

g.65 connections of latent tendencies

bag chags kyi mtshams sbyor ba

ཐག་ཆགས་ཀྱི་མཆོམས་སྟོར་བ།

—

g.66 consecrated

dbang bskur ba

དབང་བསྐྱར་བ།

abhiṣeka

g.67 Cūḍāpanthaka

lam phran bstan

ལམ་ཕྱན་བསྟན།

cūḍāpanthaka

g.68 Darkness

mun khung

མུན་ཁུང་།

—

g.69 decisively intent

bsam pa nges pa

བསམ་པ་ངེས་པ།

—

g.70 defining mark

mtshan nyid

མཚན་ཉིད།

—

g.71 definitive expertise

tshang 'byin

ཚང་འབྱིན།

—

g.72 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

g.73 designation

btags pa · gdags pa

བཏགས་པ། · གདགས་པ།

—
g.74 Destruction

rab 'joms

རབ་འཇོམས།

—
g.75 Dhanaśrī

nor dpal

ནོར་དཔལ།

dhanaśrī

A bodhisattva.

g.76 Dhāraṇīdhara

sa 'dzin

ས་འཛིན།

dhāraṇīdhara

g.77 Dhāraṇīmati

gzungs kyi blo gros

གཟུངས་ཀྱི་བློ་གྲོས།

dhāraṇīmati

Lit. “Intelligence of Dhāraṇī.”

g.78 Dharma discourse

chos kyi rnam grangs

ཆོས་ཀྱི་རྣམ་གྲངས།

—
g.79 dharmadhātu

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

g.80 Dharmamati

chos kyi blo gros

ཆོས་ཀྱི་བློ་གྲོས།

dharmamati

g.81 Dharmamatibhadra

chos kyi blo gros bzang po

ཆོས་ཀྱི་བློ་གྲོས་བཟང་པོ།

dharmamatibhadra

g.82 Dharmamegha

chos kyi sprin

ཆོས་ཀྱི་སྤྲིན།

dharmamegha

Lit. “Cloud of Dharma.”

g.83 Dharmaśrī

chos dpal

ཆོས་དཔལ།

dharmasrī

g.84 Difficult to Touch

reg dka' ba

རེག་དཀའ་བ།

—

g.85 direct insight

snang ba

སྟང་བ།

—

g.86 direct words

drang tshig

དྲང་ཚིག།

vyaktapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.87 dispute

phyogs mi 'jog

ཕྱོགས་མི་འཛོག།

—
g.88 Dramiḍa

'gro lding ba

འགྲོ་ལྡིང་བ།

dramiḍa

Another name for the Dravidian, non-Aryan people and language(s) of South India and northern Sri Lanka. Dramiḍa (actually spelled *drāmiḍa* in the Sanskrit of the quote from this text in the *Śikṣāsamuccaya*) is the origin of the word Tamil; other Dravidian languages are Telugu, Malayalam, and Kannada.

g.89 Dṛḍhamati

blo gros brtan pa

བློ་གྲོས་བརྟན་པ།

dṛḍhamati

g.90 dream-like

rmi lam lta bu nyid

རྣམ་ལམ་ལྟ་བུ་ཉིད།

—
g.91 Durabhisambhava

'byung dka'

འབྱུང་དཀའ།

durabhisambhava

g.92 effortless

rtsol ba med pa nyid

རྩོལ་བ་མེད་པ་ཉིད།

—
g.93 elements of perception

*kham*s

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

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

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

g.94 elixir

bcud len

བརྩུད་ལེན།

rasāyana

g.95 emancipation

rnam par thar pa · rnam thar · thar pa

རྣམ་པར་ཐར་པ། · རྣམ་ཐར། · ཐར་པ།

vimokṣa

Definition from the 84000 Glossary of Terms:

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

g.96 emptiness

stong pa nyid

སྟོང་པ་ནིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

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

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

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

g.97 emptiness as their sphere of experience

stong pa nyid spyod yul ba

སྟོང་པ་ཉིད་སྟོད་ཡུལ་བ།

—

g.98 engage with

kun tu sbyor ba

ཀུན་ཏུ་སྟོར་བ།

—

g.99 engages in yogic practice

rnal 'byor spyod pa

རྣལ་འབྱོར་སྟོད་པ།

—

g.100 epithet

tshig bla dwags · tshig bla dags

ཚིག་ལྗང་དྲགས། · ཚིག་ལྗང་དགས།

—

g.101 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

asamasama

g.102 Erāvaṇa

sa srung bu

ས་སྟུང་བུ།

erāvaṇa

g.103 essence

ngo bo nyid

ངོ་བོ་ཉིད།

—

Definition from the 84000 Glossary of Terms:

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

g.104 essence of sandalwood

tsan dan snying po

ཅན་དན་སྙིང་པོ།

—

g.105 Essence of Sandalwood

tsan dan snying po

ཅན་དན་སྙིང་པོ།

—

g.106 Essence of Speed

mgyogs pa'i snying po

མགྲོགས་པའི་སྙིང་པོ།

—

g.107 Essence of the Moon

zla ba'i snying po

ཟླ་བའི་སྙིང་པོ།

—

g.108 essenceless

ngo bo nyid med pa

ངོ་བོ་ཉིད་མེད་པ།

—

g.109 excellent intention

lhag pa'i bsam pa

ལྷག་པའི་བསམ་པ།

—

g.110 excellent speech

brjod pa bzang po

བརྗོད་པ་བཟང་པོ།

—

g.111 experiences

nye bar spyad pa

ཉེབར་སྒྱུད་པ།

upabhoga

One of the ten factors to be understood in the context of the expertise of the bodhisattva who is a regent.

g.112 Expert Eloquence

spobs pa mkhas

སྤྱོད་པ་མཁས།

—

g.113 exquisite

mtshan rab

མཚན་རབ།

—

g.114 Extremely Thorough Destruction

shin tu gnod 'joms

ཤིན་ཏུ་གནོད་འཛེམས།

—

g.115 Fierce

drag po

དྲག་པོ།

—

g.116 fivefold austerity

dka' thub lnga ldan

དཀ་འཁྱུབ་ལྔ་ལྟན།

pañcatapas

The ascetic practice of sitting between “five fires,” i.e., a fire in each cardinal direction with the sun overhead.

g.117 flickering

lhab lhub

ལྷ་ལྷ་

—

g.118 fortunate beginner

dang po'i las can

དང་པོའི་ལས་ཅན།

—

g.119 foundationless

gnas pa med pa

གནས་པ་མེད་པ།

—

g.120 Gayākāśyapa

ga yA 'od srung

ག་ཡཱ་འོད་སྤྱང་།

gayākāśyapa

g.121 Glory of Thought

rtog dpal

རྟོག་དཔལ།

—

g.122 gnosis

ye shes

ཡེ་ཤེས།

jñāna

g.123 greatly illuminate

shin tu dang byed

ཤིན་ཏུ་དང་བྱེད།

prasādakarī

g.124 groundlessness

gzhi med pa

གཞི་མེད་པ།

—

Also translated here as “having no basis.”

g.125 has perfected application

sbyor ba phun sum tshogs pa

སྟོར་བ་ཕུན་སུམ་ཚོགས་པ།

—

g.126 having no basis

gzhi med pa

གཞི་མེད་པ།

—

Also translated here as “groundlessness.”

g.127 Heap of Jewels

rin chen phung po

རིན་ཆེན་ཕུང་པོ།

—

g.128 heroic progress

dpa' bar 'gro ba

དཔལ་བར་འགོ་བ།

śūraṅgama

g.129 heron

bya gar

བྱ་གར།

baka

g.130 highly secret words

shin tu gsang ba'i gzhi

ཤིན་ཏུ་གསང་བའི་གཞི།

suguptapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.131 How wonderful is the Dharma!

a la la chos

ཨ་ལ་ལ་ཚེས།

—

g.132 Hrādinī

sgra ldan

མྲ་འདྲི།

hrādinī · rāvaṇī · rutavatī

g.133 hung

rab dpyangs

རབ་དཔྱངས།

—

g.134 imagining

yongs su rtog pa

ཡོངས་སུ་རྟོག་པ།

—

g.135 immeasurable

gzhal du med pa

གཞལ་དུ་མེད་པ།

—

In the context of sentient beings being “immeasurable.” One of the ten topics to be expounded to the bodhisattva who has perfected application.

g.136 immovable

g.yo ba med pa

གཡོ་བ་མེད་པ།

—

Also translated here as “motionless.”

g.137 in reverse

snrel zhi

སྒྲེལ་ཞི།

vyatyasta

g.138 incense powder

phye ma

ཐུ་མ།

—

g.139 incomparable

mtshungs med pa

མཚུངས་མེད་པ།

—

g.140 Indra

brgya byin

བརྒྱ་བྱིན།

indra

Definition from the 84000 Glossary of Terms:

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

g.141 inestimable

dpag tu med pa

དཔག་ཏུ་མེད་པ།

—

g.142 innumerable

grangs med pa

གྲངས་མེད་པ།

—

g.143 Intelligence of Conduct

spyod pa'i blo gros

སྦྱོད་པ་འཇིགྲོ་བློས།

—

g.144 Intense Burning

rab tu 'bar ba

རབ་ཏུ་འབར་བ།

—

g.145 Iron Hammer

lcags kyi thu lum

ལྷགས་ཀྱི་ཐུ་ལུམ།

—

g.146 Iron Stick

lcags kyi be con

ལྷགས་ཀྱི་བེ་ཙོན།

—

g.147 irreversible

phyir mi ldog pa · mi ldog pa

ཕྱིར་མི་ལྷོག་པ། · མི་ལྷོག་པ།

—

g.148 Jambu River

'dzam bu

འཛམ་བུ།

jambu

g.149 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

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

g.150 jewel torch

dkon mchog ta la la

དཀོན་མཆོག་ཏ་ལ་ལ།

—

g.151 Kālasūtra

thig nag

ཐིག་ནག

kālasūtra

“Black Line.”

g.152 Kālī

dkrugs ma

དཀྲུག་ས་མ།

kālī

Lit. “Black One.”

g.153 karañja

ku ran gtsang

ཀུ་རན་གཙང་།

karañja

Indian beech tree (*pongamia glabra*); used medicinally.

g.154 karmic conditioning

mngon par 'du byed pa

མངོན་པར་འདུ་བྱེད་པ།

—

g.155 Kātyāyana

kA tyA'i bu chen po

ཀ་ཏྲཱི་བུ་ཆེན་པོ།

kātyāyana

g.156 King Elevated by All Dharmas

chos thams cad kyis mngon 'phags rgyal po

ཆོས་ཐམས་ཅད་ཀྱིས་མངོན་འཕགས་ཀྱི་ལ་པོ།

—

g.157 King Who Smashes the Peak of the Mountain

ri'i rtse mo rdob pa'i rgyal po

རི་རི་རྩ་མོ་རྩོད་པའི་རྒྱལ་པོ།

—

g.158 knowledge words

shes pa'i tshig

ཤེས་པའི་ཚིག།

jñānapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.159 known with a single thought

sems gcig gis nam par rig pa

སེམས་གཅིག་གིས་རྣམ་པར་རིག་པ།

—

g.160 Koṣṭhila

gsus po che

གསུས་པོ་ཆེ།

koṣṭhila

g.161 Layered Essence of Endless Gnosis

ye shes thogs pa med pa brtsegs pa'i snying po

ཡེ་ཤེས་ཐོགས་པ་མེད་པ་བརྟེན་པའི་སྤྱིང་པོ།

—

g.162 letter

yi ge

ཡི་གེ།

—

g.163 liberating words

thar pa'i tshig

ཐར་པའི་ཚིག།

mokṣapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.164 Light of a Vajra

rdo rje'i 'od

རྡོ་རྗེ་འོད།

—

Not in Negi. *rdo rje 'od ma* appears in Negi as Skt. *Vajrābha*.

g.165 Magadha

ma ga d+hA

མ་ག་རྒྱ།

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.166 magical vision

rdzu 'phrul rnam par lta ba

རྩུ་འཕྲུལ་རྣམ་པར་ལྟ་བུ།

—

g.167 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

g.168 Mahāmati

blo gros chen po

ལྷོ་གྲོས་ཆེན་པོ།

mahāmati

Lit. "Great Intelligence."

g.169 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོ་དགལ་གྱི་བྱ་ཆེན་པོ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, "the son of Mudgala's descendants." Respectfully referred to as Mahāmaudgalyāyana, "Great Maudgalyāyana."

g.170 Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

mahāmeru

g.171 Mahāsthāmaprāpta

mtshu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

Lit. "Attained Great Magical Power."

g.172 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

g.173 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

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

Maitreya literally means "Loving One." He is also known as Ajita, meaning "Invincible."

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

g.174 mallikā flower

ma li

མ་ལི།

mallikā · mālatī

g.175 Maṇicūḍa

gtsug na nor bu can

གཙུག་ན་ནོར་བུ་ཅན།

maṇicūḍa

g.176 Maṇiprabha

nor bu 'od

ནོར་བུ་འོད།

maṇiprabha

g.177 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.

In this text:

Also rendered here as “Mañjuśrī Kumārabhūta.”

g.178 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrī kumārabhūta

Also rendered here as “Mañjuśrī.”

g.179 mantra words

sngags kyi gzhi

སྒྲགས་ཀྱི་གཞི།

mantraapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.180 minute atom

phra rab rdul

ཕ་རབ་རྩུལ།

—

g.181 modes of conduct

kun tu spyad pa

ཀུན་ཏུ་སྟེན་པ།

samudācarita

g.182 Monkey Face

spri'u gdong · spre'u gdong

སྤྲི་ཁ་དོང་། · སྤྲེ་ཁ་དོང་།

—

g.183 motionless

g.yo ba med pa

གཡོ་བ་མེད་པ།

—

Also translated here as “immovable.”

g.184 myriad arrays

sna tshogs bkod pa

སྒྲ་ཚླགས་བཞོད་པ།

vicitravayūha

g.185 mysterious words

gsang tshig

གསང་ཚིག་

rahasyapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.186 Nadīkāśyapa

chu klung 'od srung

ཆུ་ཀླུང་འོད་སྒྲུང་།

nadīkāśyapa

g.187 natural result

rgyu mthun pa

རྒྱུ་མ་སྒྲུབ་པ།

—

g.188 nature

rang bzhin

རང་བཞིན།

—

g.189 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The second highest of the six heavens of the desire realm.

g.190 Nityodyukta

rtag tu brtson

རྟག་ཏུ་བརྩོན།

nityodyukta

Lit. “Always Energetic.”

g.191 Nityotkṣiptahasta

rtaḡ tu lag brkyang

རྟག་ཏུ་ལག་བརྒྱད།

nityotkṣiptahasta

g.192 noble one

’phags pa

འཕགས་པ།

ārya

A term for realized beings in Buddhism. Also translated here as “ārya.”

g.193 non-trainee

mi slob · mi slob pa

མི་སྦྱོང་། · མི་སྦྱོང་པ།

aśaikṣa

g.194 nonexistent

med pa nyid

མེད་པ་ཉིད།

—

g.195 nonexistent nature

med pa’i rang bzhin

མེད་པའི་རང་བཞིན།

—

g.196 not apprehended

dmigs pa med pa

དམིགས་པ་མེད་པ།

—

g.197 not produced

mngon par ’du byed pa med pa · mngon par ’du byed med

མངོན་པར་འདུ་བྱེད་པ་མེད་པ། . མངོན་པར་འདུ་བྱེད་མེད།

—

g.198 Not Seen when Viewed

bltar mi mthong

བཟླ་ར་མི་མཐོང་།

—

g.199 Not Taking or Rejecting

mi len mi 'dor ba

མི་ལེན་མི་འདོར་བ།

—

g.200 Observing

rnam par lta

རྣམ་པར་ལྟ།

—

g.201 One for whom there is no surpassing

bla na med

བླ་ན་མེད།

anuttarika

See n.112.

g.202 One for whom there is surpassing

bla na yod

བླ་ན་ཡོད།

uttarika

See n.112.

g.203 orders

bka' lung

བཀའ་ལུང་།

ājñā

g.204 Ornamented by Good Qualities

yon tan gyis brgyan pa

ཡོན་ཏན་གྱིས་བརྒྱན་པ།

—

g.205 Ornamented by Marks

mtshan gyis brgyan

མཚན་གྱིས་བརྒྱན།

—

g.206 Ornamented with Merit

bsod nams kyis brgyan

བསོད་ནམས་གྱིས་བརྒྱན།

—

g.207 Overcoming All Sorrow and Darkness

mya ngan dang mun pa thams cad 'joms pa

མྱ་ངན་དང་སྤྱན་པ་གསལ་ཅད་འཛོམས་པ།

—

g.208 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྱུལ་དབང་བྱེད།

—

The sixth and highest of the six heavens of the desire realm.

g.209 passing beyond

'da' bar byed pa

འདའ་བར་བྱེད་པ།

—

g.210 path of all the best tastes

ro mchog gi lam

རོ་མཚོག་གི་ལམ།

—

g.211 path of form

gzugs kyi lam

གཟུགས་ཀྱི་ལམ།

—
g.212 path of mind

sems kyi lam

སེམས་ཀྱི་ལམ།

—
g.213 path of smells

dri yi lam

དྲི་ཡི་ལམ།

—
g.214 path of sound

sgra kyi lam

སྒྲ་ཀྱི་ལམ།

—
g.215 path of speech

tshig lam

ཚིག་ལམ།

vākyapatha

g.216 path of the body

lus kyi lam

ལུས་ཀྱི་ལམ།

—
g.217 path of the ears

rna ba'i lam

རྣ་བའི་ལམ།

—
g.218 path of the eyes

mig gi lam

མིག་གི་ལམ།

—
g.219 path of the nose

sna yi lam

སྒྲ་ཡི་ལམ།

—

g.220 path of the tongue

lce yi lam

ལྗེ་ཡི་ལམ།

—

g.221 path of touch

reg pa'i lam

རེག་པའི་ལམ།

—

g.222 perfected intention

bsam pa phun sum tshogs pa

བསམ་པ་ཕུན་སུམ་ཚོགས་པ།

—

g.223 phenomenal mark

mtshan ma

མཚན་མ།

—

g.224 pleasant sound

sgra snyan

སྒྲ་སྟོན།

sughoṣa · sughoṣaka

g.225 pleasure of happiness

dga' ba'i bde ba · dga' bde

དགའ་བའི་བདེ་བ། · དགའ་བདེ།

prītisukha · surata

g.226 possible and impossible

gnas dang mi gnas

གནས་དང་མི་གནས།

g.227 powers of reasoning

rigs stobs

རིགས་སྟོབས།

—

g.228 Pratāpana

rab tu tsha ba

རབ་དུ་ཚ་བ།

pratāpana

Lit. “Very Hot.”

g.229 Pratibhākūṭa

spobs pa brtsegs pa

སྟོབས་པ་བརྟེན་པ།

pratibhākūṭa

Lit. “Heap of Eloquence.”

g.230 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

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

g.231 Pressing the Lips

mchu rnon

མཚུ་རྗོན།

—

g.232 procedure

cho ga

ཚོག་

vidhi

Also translated here as “ceremony.”

g.233 Puṇyaketu

bsod nams dpal

བསོད་ནམས་དཔལ།

punyaketu

g.234 pure access to the Dharma

rnam par dag pa'i sgo

རྣམ་པར་དག་པའི་སྒོ།

—

g.235 Pūrṇamaitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇamaitrāyaṇīputra

g.236 Quick Eloquence

spobs pa myur

སྒོ་བས་པ་མུར།

—

g.237 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

g.238 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

g.239 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 (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.240 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

g.241 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

ratnamudrāhasta

Lit. “Jewel Mudrā in Hand.”

g.242 realm of asuras

lha min gnas

ལྷ་མིན་གནས།

—

g.243 realm of kinnaras

mi ci gnas

མི་ཅི་གནས།

—
g.244 realm of nāgas

klu yi gnas

ལྷ་ཡི་གནས།

—
g.245 realm of the gods of the protector class

skyong ba'i gnas

སྐྱོང་བའི་གནས།

—
g.246 realm of the gods of the Yāma class

'thab bral gnas

འཐབ་བྲལ་གནས།

—
g.247 realm of the Nirmāṇarati gods

'phrul dga' gnas

འཕྲུལ་དགའ་གནས།

—
g.248 realm of the Tuṣita gods

dga' ldan gnas

དགའ་ལྷན་གནས།

—
Definition from the 84000 Glossary of Terms:

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

g.249 realm of the Vaśavartin gods

dbang sgyur gnas

དབང་སྒྱུར་གནས།

—

g.250 received consecration

dbang bskur ba thob pa

དབང་བསྐྱར་བ་ཐོབ་པ།

—

g.251 regent

rgyal tshab

རྒྱལ་ཚབ།

—

g.252 remain established

'chags pa

འཆགས་པ།

—

g.253 Revata

nam gru

ནམ་གྲ།

revata

g.254 rises

ldang ba

ལྡང་བ།

—

g.255 Rotten

rul pa

རུལ་པ།

—

g.256 royal palace

rgyal po'i pho brang 'khor

ཀླུ་པོ་འཛིན་བླ་འཁོར།

—

g.257 Sāgaramati

blo gros rgya mtsho

སློ་གྲོས་ཀླ་མཚོ།

sāgaramati

g.258 Samantabhadra

kun tu bzang po

ཀུན་རྩ་བ་བཟང་པོ།

samantabhadra

g.259 same

gcig pa nyid

གཅིག་པ་ཉིད།

—

Also translated here as “single” in the context of the ten continuities of Dharma.

g.260 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲ་ཏི་འི་བུ།

śāradvatīputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā's Son.”

g.261 Sarasvatī

dbyangs can ma · dbyangs ldan ma

དབྱངས་ཅན་མ། · དབྱངས་ལྡན་མ།

sarasvatī

g.262 Sarvadharmēśvara

chos thams cad kyi dbang phyug

ཚུལ་ཐམས་ཅད་ཀྱི་དབང་ཕྱུག

sarvadharmesvara

g.263 Śaśivimalagarbha

zla ba dri ma med pa'i snying po

ལྷ་བ་བླ་མ་མེད་པའི་སྙིང་པོ།

śaśivimalagarbha

g.264 secret eulogies

gsang bstod sgra

གསང་བ་སྟོན་སྒྲ།

uccasvara

g.265 secret victor

rgyal gsang

རྒྱལ་གསང་།

—

g.266 Seeing All Purposes

don kun mthong

དོན་ཀུན་མཐོང་།

—

g.267 seer

drang srong

བླ་མ་སྟོན་པ།

ṛṣi

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.268 sign

rtaḡs

རྟགས།

—
g.269 single
gcig pa nyid
གཅིག་པ་ཉིད།
—

Also translated here as “same” in the context of the ten continuities of Dharma.

g.270 snow cow
kha ba ba mo
ཁ་བ་བ་མོ།
—

g.271 someone who adheres to a heretical view
dmigs pa can
དམིགས་པ་ཅན།
aupalambhika

g.272 sound stream
sgra rgyud
སྒྲ་རྒྱུད།
—

g.273 sphere of experience
spyod yul
སྤྱོད་ཡུལ།
gocara

g.274 śrāvaka
nyan thos
ཉན་ཐོས།
śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own

liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.275 śrīgarbha jewel

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

g.276 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

g.277 subtle words

phra ba'i gzhi

ཕ་བའི་གཞི།

sūkṣmapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.278 sucandra

zla ba bzang po · zla bzangs

ཚལ་བ་བཟང་པོ། · ཚལ་བཟངས།

sucandra

A jewel.

g.279 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

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

g.280 Superior King

mngon 'phags rgyal po

མངོན་འཕགས་རྒྱལ་པོ།

—

g.281 Surendrabodhi

su ren+d+ra bo d+hi

ལུ་རེན་བོ་ནི།

surendrabodhi

Definition from the 84000 Glossary of Terms:

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

g.282 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཁྱིལ་སྤྱིང་པོ།

sūryagarbha

g.283 Suvikrāntavikrāmin

rab kyi rtsal gyis rnam par gnon pa

རབ་གྱི་རྩལ་གྱིས་རྣམ་པར་གནོན་པ།

suvikrāntavikrāmin

Lit. “Pressing with Utmost Skill.”

g.284 taken rebirth

skye bar bskyed pa

སྐྱེ་བར་བསྐྱེད་པ།

—

g.285 Tapanā

tsha ba

ཚ་བ།

tapana

Lit. "Hot."

g.286 ten categories of the bodhisattva

byang chub sems dpa' rnam par gzhaḡ pa bcu

བྱང་ཆུབ་སེམས་དཔའ་རྣམ་པར་གཞག་པ་བཅུ།

—

In the Tibetan translation of the *Avataṃsaka*, this same term is rendered *byang chub sems dpa' rnam par dgod pa bcu*.

g.287 ten continuities of Dharma

chos kyi rgyun bcu

ཚུལ་གྱི་རྒྱུན་བཅུ།

—

g.288 ten factors

chos bcu

ཚུལ་བཅུ།

—

g.289 ten objectives

dmigs pa bcu

དམིགས་པ་བཅུ།

—

g.290 ten realizations of knowledge

shes pa mngon par sgrub pa bcu

ཤེས་པ་མངོན་པར་སྒྲུབ་པ་བཅུ།

—

g.291 ten things that conform with phenomena

chos kyi rjes su 'jug pa bcu

ཚུལ་གྱི་རྒྱུ་སྟུ་འདྲུག་པ་བཅུ།

—

g.292 those who are still youths

gzhon nur gyur pa

གཞན་ནུར་གྱུར་པ།

kumārabhūta

g.293 those with long matted hair

ral pa ring

རལ་པ་རིང་།

dīrghajāta

g.294 times of exhaustion

zad pa'i dus

ཟད་པའི་དུས།

—

g.295 tīrtha

mu stegs

མུ་སྟེགས།

tīrtha

Literally meaning a “ford,” “crossing place,” or “confluence,” the term is used to refer to the geographical holy places and pilgrimage sites (whether associated with rivers or not) of both Hinduism and Jainism, and by extension to the spiritual practices of pilgrimage in general.

g.296 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas. Tīrthika (“forder”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain

tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.297 tolerate

bzod pa

བཟོད་པ།

—

Definition from the 84000 Glossary of Terms:

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

g.298 touched

nyug pa

ཉུག་པ།

—

g.299 trainee

slob pa

སློབ་པ།

śaikṣa

g.300 Trāyastrimśa

sum bcu rtsa gsum

སུམ་བརྒྱུ་མ་གསུམ།

trāyastrimśa

An important heaven in Hindu and Buddhist cosmologies; it is the second heaven in the realm of forms in Buddhist cosmology presided over by Śakra; also refers to the gods who dwell there.

g.301 treasure deposits

gter gzhi

གཏེར་གཞི།

—

g.302 Tumburu

tum bu ru

ཏུམ་བུ་རུ།

tumburu

g.303 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.304 ultimate reality

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.305 ultimate rewards

legs skyes mthar thug

ལེགས་སྐྱིས་མཐར་ཐུག

—

g.306 unelaborated

ma spros pa

མ་སྐྱོས་པ།

—

g.307 Unimaginable Intelligence

bsam yas blo gros

བསམ་ཡས་བློ་གྲོས།

—

g.308 Upper Head

mgo stod

མགོ་སྟོད།

—

g.309 Ūrdhvapāda

spyi'u tshugs

སྤྱི་ཐུགས།

ūrdhvapāda

g.310 Urubilvākāśyapa

lteng rgyas 'od srung

ལྷེང་རྒྱས་འོད་སྤྱང་།

urubilvākāśyapa

g.311 Vairocana

rnam par snang mdzad

རྣམ་པར་སྤྱང་མཛད།

vairocana

g.312 Vajra Intelligence

rdo rje'i blo gros

རྡོ་རྗེ་སྒྲ་བྲལ།

vajramati

g.313 Vajra Quintessence

rdo rje'i snying po

རྡོ་རྗེ་སྒྲིང་པོ།

vajragarbha

g.314 vajra words

rdo rje'i tshig

རྡོ་རྗེ་ཚིག།

vajrapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.315 Vajragarbha

rdo rje'i snying po

རྡོ་རྗེ་སྒྲིང་པོ།

vajragarbha

g.316 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.317 Valiant Eloquence

spobs pa dpa' ba

སྐྱོབས་པ་དཔའ་བ།

—

g.318 vārṣikī

bar sha · bar shi ka

བར་ཤ། . བར་ཤི་ཀ

vārṣikī

g.319 vehicle of conditions

rkyen gyi theg pa

ཀྱི་ཉི་ཐེག་པ།

pratyayayāna

I.e., the pratyeka tradition.

g.320 very fine quality cotton cloth

bcos bu'i ras

བཅོས་བྱའི་རས།

dūṣya

g.321 viewing

rnam par lta ba

རྣམ་པར་ལྟ་བ།

—

g.322 Vowed to ascetic discipline from youth

gzhon nu'i brtul zhugs

གཙོན་ལྱའི་བརྟུང་བྱགས།

kumāravrata

May also refer to practitioners who deliberately act like children; see [n.113](#).

g.323 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྟོག་གྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

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

g.324 Weapon of a Vajra

rdo rje'i mtshon cha

དོ་རྒྱུ་མཚན་ཆ།

—

g.325 without conceptual elaborations

spros med

སྒྲུ་མེད།

—

Also translated here as “absence of conceptual elaborations.”

g.326 without conceptual thought

rnam par rtog pa med pa nyid

རྣམ་པར་རྟོག་པ་མེད་པ་ཉིད།

—

g.327 without defining marks

mtshan nyid med pa

མཚན་ཉིད་མེད་པ།

—

g.328 without increase

dbugs 'byin pa med pa

དབྱུགས་འབྱིན་པ་མེད་པ།

—

g.329 without limitation

gtan pa med pa

གཏན་པ་མེད་པ།

nirargala

g.330 without nature

rang bzhin med pa nyid · *rang bzhin med pa*

རང་བཞིན་མེད་པ་ཉིད། · རང་བཞིན་མེད་པ།

—

g.331 words for interpreting

nges tshig

ངེས་ཚིག།

niruktipada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.332 words for interpreting the language of gods

lha tshig nges tshig

ལྷ་ཚིག་ངེས་ཚིག་

devaniruktipada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.333 words for interpreting universally understood language

kun la 'jug pa'i tshig nges tshig

ཀུན་ལ་འདུག་པའི་ཚིག་ངེས་ཚིག་

sarvapraveśaniruktipada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.334 words with distinct syllables

yi ge dbye tshig

ཡི་གེ་དབྱེ་ཚིག་

akṣarabhedapada

One of ten different kinds of verbal phrase or statement (Skt. *pada*) mentioned in this text.

g.335 workings

kun du zhugs pa

ཀུན་དུ་ཞུགས་པ།

samāruḍa · sampratisthata

g.336 Yāma

'thab bral

འཐབ་བྲལ།

yāma

The third lowest of the six heavens of the desire realm.

g.337 Yama

'chi bdag

འཇིབདག

yama

g.338 Yaśodharā

grags 'dzin · grags 'dzin ma

གྲགས་འཛིན། · གྲགས་འཛིན་མ།

yaśodharā

Definition from the 84000 Glossary of Terms:

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.339 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

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