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The Teaching on the Great Compassion of the Tathāgata

Tathāgatamahākaruṇānirdeśa

འཕགས་པ་དེའི་ཞུགས་པ་འཕྲིན་ལྷན་པའི་ཆེན་པོ་དེས་པར་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོ་འི་མདོ།

'phags pa de bzhin gshegs pa'i snying rje chen po nges par bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Teaching on the Great Compassion of the Tathāgata”

Āryatathāgatamahākaraṇānirdeśanāmamahāyānasūtra

· Toh 147 ·

Degé Kangyur, vol. 57 (mdo sde, pa), folios 142.a–242.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

s.1

The Teaching on the Great Compassion of the Tathāgata opens with the Buddha presiding over a large congregation of disciples at Vulture Peak. Entering a special state of meditative absorption, he magically displays a pavilion in the sky, attracting a vast audience of divine and human Dharma followers. At the request of the bodhisattva Dhāraṇīśvararāja, the Buddha gives a discourse on the qualities of bodhisattvas, which are specified as bodhisattva ornaments, illuminations, compassion, and activities. He also teaches about the compassionate awakening of tathāgatas and the scope of a tathāgata's activities. At the request of a bodhisattva named Siṃhaketu, Dhāraṇīśvararāja then gives a discourse on eight *dhāraṇīs*, following which the Buddha explains the sources and functions of a dhāraṇī known as *the jewel lamp*. As the text concludes, various deities and Dharma protectors praise the sūtra's qualities and vow to preserve and protect it in the future, and the Buddha entrusts the sūtra and its propagation to Dhāraṇīśvararāja. The sūtra is a particularly rich source of detail on the qualities of bodhisattvas and buddhas.

ac.

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ac.1 This sūtra was translated by Anne Burchardi, with Dr. Ulrich Pagel acting as consultant. Tulku Dakpa Rinpoche, Jens Braarvig, and Tom Tillemans provided help and advice, and Khenpo Tsultrim Gyamtso Rinpoche provided inspiration. Anne Burchardi introduced the text, the translation and introduction were edited by the 84000 editorial team.

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i.

INTRODUCTION

· The Text ·

- i.1 *The Teaching on the Great Compassion of the Tathāgata*¹ is an important early Great Vehicle sūtra, setting out some key features of the bodhisattva path in a doctrinally dense text that has been explored in later commentaries as an important source of clarification on the qualities that bodhisattvas develop as they progress to awakening, on the *dhāraṇīs*, and indirectly on the potential for buddhahood (*buddhagotra*) underlying their progress. The text survives in an incomplete Sanskrit manuscript, two Chinese translations, and the Tibetan translation.
- i.2 A partial Sanskrit manuscript of the sūtra, consisting of only twelve folios, is presently held at the China Ethnic Library in Beijing. This manuscript can be tentatively dated to the eighth ninth centuries and may have once been part of the Sanskrit manuscript collection of Zhalu (Tib. *zhwa lu*) monastery in central Tibet. At present only the first two folios of the manuscript have been edited and published.² In the Chinese Tripiṭaka, it appears as Taishō 398, an independent sūtra translated by Dharmarakṣa in 291 CE, and also as a subsection of Taishō 397, the Chinese translation by Dharmakṣema (385–433) of the large *Mahāvaiṣṭhīyāmahāsaṃnipātasūtra*, of which it occupies volumes 1–4.³
- i.3 The sūtra was translated into Tibetan, according to the colophon of the Tibetan translation, by the Indian preceptor Śilendrabodhi along with the Tibetan translator Yeshé Dé. The text is also recorded in the Denkarma⁴ and Phangthangma⁵ inventories of Tibetan imperial translations, so we can establish that it was first translated from Sanskrit into Tibetan no later than the early ninth century, as the Denkarma is dated to 812 CE.
- i.4 The present translation into English is based on the Tibetan translation found in the Degé Kangyur and takes into account the versions in other Kangyurs through consultation of the Comparative Edition (*dpe bsdur ma*). The Sanskrit witness was also consulted to clarify terms and passages that

were obscure in the Tibetan translation.

· Outline of the Sūtra ·

- i.5 In essence, the sūtra can be seen as comprising an introductory setting of the scene (the first chapter), followed by three main divisions according to topic. The first and longest of these divisions focuses on the elements of the bodhisattva path, and is taught by the Buddha at the request of the bodhisattva Dhāraṇīśvararāja (from 2.22); the second focuses on the dhāraṇīs, and is taught by Dhāraṇīśvararāja at the request of the bodhisattva Simhaketu (starting at 2.526); while the third (from 2.607 to the end of the text) is the Buddha's endorsement of Dhāraṇīśvararāja's teaching, his narration of past events involving Dhāraṇīśvararāja in previous lifetimes, and his proclamation that it is Dhāraṇīśvararāja who should transmit the entire text.⁶
- i.6 The sūtra opens on Vulture Peak, in Rājagṛha, where the Buddha is presiding over an assembly of monks and bodhisattvas. He enters a state of meditative absorption in which he manifests an extravagant pavilion in the atmosphere between the desire realm and the form realm. He proceeds to ascend to the pavilion, along with his retinue, by way of an enormous staircase, one of four thousand that have appeared. As he passes the six heavens of the sensuous realm, their inhabitants praise him and join the ever-increasing throng, until the vast congregation finally arrives in the lofty pavilion. From the pavilion, the Buddha sends invitations in the form of light rays to the bodhisattvas who reside in the buddhafiels of the ten directions, announcing the teaching he is about to give. In an instant, those bodhisattvas reach the pavilion together with their entourages. By simply clearing his throat, the Buddha enjoins all the faithful beings remaining in the human and nonhuman realms to ascend the staircases and join the vast congregation. He then emits a light that leads a bodhisattva named Puṣpaśrīgarbhasarvadharmavaśavartin to enter a state of absorption in which a teaching throne magically appears. The bodhisattva requests a teaching from the Buddha, who ascends the throne and delivers an introduction to the forthcoming teaching. Nine different bodhisattvas each enter a different state of meditative absorption, and those absorptions together bless the assembly with their corresponding qualities. When a tenth bodhisattva called Mārapramardaka enters absorption, a host of māras enters the assembly. After a brief exchange with the Blessed One, they also settle down to listen to the discourse.

- i.7 At this juncture, a bodhisattva named Dharmesvararāja expresses his confidence that the Buddha will consent to give a discourse, and he proceeds to delineate the qualities of the attendant bodhisattvas that make them suitable recipients of such teachings. The bodhisattva articulates how wonderful it is when a buddha engages in benefiting beings, and he concludes by highlighting the contrast between the bodhisattva intention and the intentions represented by the Śrāvaka and Pratyekabuddha Vehicles. As a result of his exclamations, an immense number of beings generate the thought of awakening. The Buddha then sends forth a light that inspires a bodhisattva named Dhāraṇīśvararāja to request a discourse.
- i.8 This introductory setting of the scene gives way to the first main topic division when, in response to Dhāraṇīśvararāja's request, the Blessed One begins his teaching with a description of the four bodhisattva ornaments, in prose and verse. Then follows a description of the eight illuminations of bodhisattvas, first in prose and then in verse, and then descriptions of sixteen kinds of great bodhisattva compassion and thirty-two bodhisattva activities.
- i.9 Dhāraṇīśvararāja asks the Buddha to expound on the aspects, signs, attributes, and foundation of the great compassion and activity of tathāgatas. In reply the Buddha lists sixteen types of compassion that epitomize the nature of awakening. To further illustrate the compassionate activity of tathāgatas, the Blessed One goes on to relate how Brahmā originally requested the turning of the wheel of the Dharma and how that turning was a manifestation of the tathāgata's compassion. This is followed by a comparison of the compassion of śrāvakas, bodhisattvas, and buddhas. Next, the Blessed One tells the story of a tathāgata named Sandalwood Dwelling, which illustrates how a tathāgata's compassion also manifests in the form of prophecies.
- i.10 The Buddha goes on to describe thirty-two forms of tathāgata activity, which consist of the ten strengths, the four types of fearlessness, and the eighteen unique buddha qualities. Finally, he gives the analogy of the cleansing of a gem in three stages, corresponding to the three turnings of the wheel of Dharma, followed by a brief description of tathāgata activity.
- i.11 There follows a passage vividly describing the impact of the discourse on the audience in the form of the display of various offerings, the generation of the thought of awakening, and so forth. A dialogue ensues between a being named Magical Display of Māra and a bodhisattva known as Sovereign of the Magical Display of All Phenomena, which results in the conversion of the former to the Great Vehicle.

- i.12 At this point, the second of the sūtra's three main topics begins when a bodhisattva known as Siṃhaketu asks Dhāraṇīśvararāja for information about bodhisattva dhāraṇīs, and Dhāraṇīśvararāja introduces eight dhāraṇīs one by one. This is followed by a general conclusion of the eight dhāraṇīs and a verse section detailing them individually and generally.
- i.13 The Buddha, in the third main division of the sūtra, announces his approval of Dhāraṇīśvararāja's discourse and goes on to tell him about a world in the past known as Stainless. It was there that a tathāgata known as Stainless Illumination gave a teaching on a dhāraṇī called *jewel lamp* to a bodhisattva named Glorious Light, upon the latter's request. The Blessed One proclaims that Dhāraṇīśvararāja himself was the bodhisattva Glorious Light in a past life and further declares that Dhāraṇīśvararāja is supreme among bodhisattvas.
- i.14 Next, the bodhisattva Prajñākūṭa asks the Buddha how one attains this dhāraṇī. In response the Buddha describes the sources and functions of insight in a series of verses. A bodhisattva named Pratibhānapratīsamvid then asks how Prajñākūṭa received his name, and in response the Buddha describes a world called Virtuous Occurrence in which a tathāgata named Glorious Secret posed a great number of questions to an assembly of bodhisattvas. The questions were answered expertly by a bodhisattva known as Smṛtibuddhi, resulting in the prophecy that he would become known as Prajñākūṭa. The Buddha reprises the sources and functions of insight in a series of verses, and Dhāraṇīśvararāja praises this teaching on awakening. The Buddha again expresses his approval of Dhāraṇīśvararāja's discourse and explains the merit of being engaged with the sūtra. The Buddha then asks who is prepared to uphold it in the future. Various figures commit themselves to preserving and protecting the Dharma by pronouncing sets of two verses each. Finally, the Buddha entrusts the sūtra to Dhāraṇīśvararāja.

· The Sūtra's Associations with Buddha Nature Literature ·

- i.15 The sūtra is considered important in Indo-Tibetan commentarial traditions for its clarification of the sense and significance of several key features of the bodhisattva path, including the *dhāraṇīs* and the whole range of the qualities of bodhisattvas and buddhas.⁷ However, it is in connection with the potential for buddhahood (*buddhagotra*) and its place in the doctrine and theories of buddha nature that this sūtra is particularly well known in the scholastic tradition of Tibetan Buddhism.

- i.16 One notable characteristic of the text of the sūtra is its highly structured presentation of topics, which are set out, despite the format of dialog and discourse, in a systematic fashion almost like that of the later Indian treatises. In particular, the teaching that the Buddha delivers to Dhāraṇīśvararāja follows a sequential order based on the evolution of awakening from the state of ordinary being, through the gradual development of the features of a bodhisattva's realization on the path, to the qualities and activities of buddhahood.
- i.17 It seems to be that sequentially structured nature of this text that singled it out as the explicit source text for the similar structure on which the *Ratnagotravibhāga*, the most important and influential Indian treatise on buddha nature, is based.⁸ The *Ratnagotravibhāga* explains how the influence of (1) the Buddha, (2) the Dharma, and (3) the Saṅgha act on (4) the buddha nature or "element" (Skt. *dhātu*, Tib. *kham*s) ever present within all sentient beings to purify it of the adventitious stains that obscure it, revealing (5) the awakened state (*bodhi*) and (6) its buddha qualities (*guṇa*), which then manifest (7) the buddha activity (*samudācāra*) that continues the sequence anew. In explaining its own sequential structure in these terms, the treatise calls them the "seven vajra topics" (*vajrapāda*), and explicitly cites this sūtra⁹ as the scriptural source of these topics as a complete, interlinked set (while other scriptures are cited as sources for each individual topic).
- i.18 Despite this attribution, the seven vajra topics are not specifically presented as such in *The Teaching on the Great Compassion of the Tathāgata*. Rather, the *Ratnagotravibhāgavyākhyā* discerns them as implicit in this sūtra as follows. First, (1-3) the Buddha, Dharma, and Saṅgha are evoked in the setting of the scene that introduces the sūtra, in particular in all of 1.3 and the first sentence of 1.5. Next, (4) the buddha nature "element" is covered by the long teaching on the sixty ways in which it is purified, from 2.22 down to 2.200. The Buddha's teaching on (5) the awakened state is to be found in his teaching on the sixteen kinds of compassion of tathāgatas, from 2.203 down to 2.256. Finally, his explanations of both (6) buddha qualities and (7) buddha activity are set out in parallel, since each of the thirty-two qualities he explains is the basis of a different aspect of activity; they are taught from 2.257 down to 2.507. Despite the treatise borrowing this thematic *structure* from the sūtra, it is important to note that the ways in which the actual *content* for each topic is presented in the treatise and the sūtra are very different. This is a complex subject that has received some scholarly attention but merits further research.¹⁰
- i.19 The sūtra is therefore closely associated with the *Ratnagotravibhāga*, but that does not mean that it contains any direct discussion of buddha nature itself; indeed it does not contain even the standard terms for buddha nature at all.¹¹

Nevertheless, the sūtra is listed as one of ten sūtras on buddha nature by Tibetan authors such as Dölpopa Sherap Gyaltsen (*dol po pa shes rab rgyal mtshan*, 1292–1361)¹² and Jamgön Kongtrül Lodrö Thayé (*'jam mgon kong sprul blo gros mtha' yas*, 1813–99),¹³ and the Tibetan commentarial tradition offers reasons for linking it to the buddha nature tradition. One is the fact that the sūtra contains the analogy of the threefold purification of a beryl stone, which serves as a metaphor for the successive teachings of the three turnings of the wheel of Dharma as delineated in Tibetan Buddhist hermeneutics.¹⁴ Another is the fact that the text explicitly identifies itself as belonging to the “irreversible turning,” a term that the Tibetan commentarial tradition associates with the third turning. Both considerations are suggestive of the sūtra’s close connection with the hermeneutical framework of the third turning of the wheel of Dharma, a rubric comprising, among other things, classic texts on buddha nature. According to the *Samdhinirmocanasūtra*,¹⁵ this category contains sūtras of definitive meaning.¹⁶ To what extent *The Teaching on the Great Compassion of the Tathāgata* is directly quoted in the Tibetan commentarial tradition is a subject for future research. However, among the large number of Tibetan commentaries written on the *Ratnagotravibhāga*,¹⁷ recent research shows that Marpa Lotsawa (*mar pa lo tsā ba*, 1012–97)¹⁸ and Gö Lotsawa (*'gos lo tsā ba*, 1392–1481)¹⁹ both quote the sūtra at length in their commentaries on this text.

i.20 This sūtra has received little attention in modern scholarship, the notable exception being its treatment in Ulrich Pagel’s in-depth research on historical and doctrinal interrelationships among a group of early Great Vehicle sūtras dedicated to the bodhisattva ideal, in which he has compared the text with the *Bodhisattvapiṭaka* (Toh 56), the *Akṣayamatīnirdeśa* (Toh 175),²⁰ and the *Jñānālokālaṃkāra* (Toh 100).²¹ In his study of the sources for the dhāraṇīs listed in the *Mahāvīyūtpatti* (entry no. 748), Pagel was able to confirm that the set of eight dhāraṇīs in this sūtra appear as the first eight of the twelve dhāraṇīs mentioned in the *Mahāvīyūtpatti*, and concluded that their presentation in this sūtra is one of the earliest and most detailed discussions of dhāraṇī practice in the Great Vehicle sūtras as a whole.²²

The Translation

**The Noble Great Vehicle Sūtra
The Teaching on the Great Compassion of the
Tathāgata**

1. THE GREAT ASSEMBLY CHAPTER “ARRAY OF ORNAMENTS”

[B1] [F.142.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling on Vulture Peak, near Rājagṛha, a place blessed by tathāgatas, a great stūpa where previous victors dwelled. It is a Dharma seat praised by bodhisattvas and a place worshiped by gods, nāgas, yakṣas, gandharvas, and asuras that inspires toward roots of virtue. It is a site where tathāgatas appear and where gateways to the Dharma are promulgated—a domain of tathāgatas where bodhisattvas appear and infinite qualities spring forth.

1.3 The Blessed One, residing there with a large saṅgha of sixty thousand monks, had fully realized the sameness of all phenomena. He had turned the wheel of the Dharma and now commanded a vast host of well-trained disciples. He had achieved mastery over all phenomena and knew well how to fulfill the intentions of all beings. He had attained the highest perfection of his faculties, and he had become skillful in terminating the karmic traces of all beings. His awakened activity was effortless and unceasing.

1.4 All of these monks were of noble lineage, mighty elephants who had done their duties and performed their tasks. They had laid down the burden of existence and attained their own goals for themselves. They had brought their entanglement in existence to an end.²³ Their minds were liberated through perfect knowledge and insight, and they had brought all karmic traces of afflictive emotions to an end. These sons of the Dharma king, the Tathāgata, [F.142.b] were skillfully established in the profound Dharma. They were emancipated through the teaching on non-objectification. They had exquisite and elegant comportments, were great objects of veneration, and were eager to carry out the Tathāgata’s command.

- 1.5 The Blessed One was also residing among an immeasurable saṅgha of bodhisattvas. These bodhisattva mahāsattvas were all-knowing and had achieved perfection through dispassionate conduct. From a Dharma cloud of great benevolence and vast compassion, these bodhisattvas sent forth the lightning of special insight, knowledge, and liberation and rained down showers of divine nectar, through which they satisfied all beings. With a disposition that encompasses everyone, like the earth, they felt affection for all sentient beings and lacked hostility. They increased the crops of the diverse factors of awakening. By sending out rays of insight brighter than the sun, they revealed the attainment of the light of the path that clears away the darkness of ignorance. They opened sentient beings like lotus flowers, brought the roots of virtue to maturity, and dried up the rivers of craving. They rely on tranquil abiding²⁴ and the powerful higher knowledges in their pursuit of knowledge.
- 1.6 Like the moon they were even-minded and of tranquil disposition towards all beings, yet appeared to wax and wane due to their skillful methods for pleasing them; with their noble intentions like Mount Meru, the jewels of the Brahmā abodes²⁵ were firmly established. They illuminated and displayed all buddhafi elds, which were superior in quality to our world and never buffeted by gusts of wind from any of the four directions. Like a great ocean, they were vast containers of retention and mindfulness, filled with the water of Dharma, and their precious bodhisattva conduct nourished all beings. Like the king of beasts, they had the legs of truth, a full tail of loving kindness, and eyes of tranquil abiding and special insight, and, since they were unintimidated by the profound Dharma, they defeated all proponents of rival traditions. [F.143.a]
- 1.7 Their bodhisattva conduct remained undisrupted for countless eons, so they were endowed with all qualities. Thus the Blessed One dwelled in the company of countless bodhisattva mahāsattvas including the bodhisattva mahāsattva All-Illumining and Unobstructed Gaze, the bodhisattva mahāsattva Sarvaḷṣetrālaṅkāravayūhasandarśaka,²⁶ the bodhisattva mahāsattva Tathāgatagotrāsambhavācāramati, the bodhisattva mahāsattva Displaying Unperturbed Discipline in All Conduct, the bodhisattva mahāsattva Anantapratibhānaketudhvajavikurvitaḷḷhoṣa, the bodhisattva mahāsattva Śubhakanakanicitaprabhātejoraśmi, the bodhisattva mahāsattva Prajñāvinīścayapadapratibhāna, and the bodhisattva mahāsattva Aparimita-puṇyajñānasambhāropastambhopacita.
- 1.8 The Blessed One proceeded to teach the Dharma discourse *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life*. Sixteen years had passed since the Blessed One had become fully awakened, and he knew that the sacred conduct had unfolded. He beheld the great assembly of

bodhisattvas. Once he had understood these assembled bodhisattvas to be holders of the treasury of tathāgata Dharma, he thought, “Because I care deeply for the bodhisattvas, [F.143.b] I shall teach the Dharma discourse *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life*, drawing on the magic and miraculous displays of tathāgatas, in order to lead the bodhisattva mahāsattvas to the domain of the Tathāgata.”

1.9 Then the Blessed One entered the tathāgata absorption called *display of the emanation of the buddha domain exactly as it is*. As soon as he had entered that absorption, by his buddha power a pavilion, a veritable buddha abode, appeared in the atmosphere between the desire realm and the form realm. This occurred due to the roots of virtue of the Tathāgata. It purified the thinking of bodhisattvas, illuminated the realms of the worlds of the ten directions, fulfilled the aspirations of countless sentient beings, eclipsed the palaces of the gods, and inspired bodhisattvas everywhere.

1.10 This pavilion had a foundation shaped like a white beryl. It comprised mansions made of gold extracted from the Jambu River, archways of red gems, portals of emeralds, terraces constructed of jewels, and altars crafted from radiant gems. Its upper stories consisted of brightly glowing precious stones with coverings of all kinds of jewels and adorned with dangling pearl rosaries, parasols, victory banners, raised standards, and fluttering silk tassels. It was praised and as vast as the extent of the trichiliocosm.

1.11 The pavilion was anointed with rare and precious sandalwood. It was perfumed with the enchanting fragrance of superior sandalwood. [F.144.a] It was scented by the noble essence of aloeswood, the best of fragrances. It was strewn with precious flowers and nāga pearls. It was adorned with flower arrangements of scattered flower petals, fine trees, and gorgeous ornaments. The pavilion was everywhere aglitter with variegated arrangements of beautiful ornaments, as many as exist in all the world systems. It also featured many strikingly beautiful lion thrones—many tens of billions, countless, of all different kinds, alluring, lofty, superb, broad, and immense.

1.12 In this world system appeared four thousand staircases framed by terraces the height of seven men and half a mile across. They were fashioned from precious sapphire and deep blue sapphire and adorned with canopies of all other manner of gems. They were festooned with golden jewels and other precious stones and enveloped by the sound of filigrees of chimes. These stairways soared from the ground level all the way up to the pavilion. They were straight and steady. Just as in this world system, such great staircases rose in all the world systems of the trichiliocosm.

- 1.13 At this point the Blessed One mindfully and deliberately emerged from that state of meditative absorption. As soon as he did, the world systems of the trichiliocosm trembled six times and were brightly illuminated. Then the Blessed One was together with a host of bodhisattvas and a host of śrāvakas, the host of bodhisattvas surrounding him and the host of śrāvakas in front of and behind him. Gods and nāgas praised him and caused a great rain of flower petals. They bestowed many garments on him [F.144.b] and caused a great rain of copious powders, perfumes, and lotions, all to the sound of cymbals and various melodies. The entire universe shook and lit up brightly.
- 1.14 Thereupon the whole assembly departed from Vulture Peak through the might of the Buddha: his miraculous powers, miraculous displays, great leadership, blessing, splendor, benediction, and magical abilities. Many tens of millions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas followed in order to attend the Buddha, ascending the central jewel-encrusted staircase leading to the pavilion.
- 1.15 Aware that the Blessed One had proceeded to the staircase, the Caturmahārājakāyika gods, such as the Caturmahārājas, showered clouds of divine flower petals on him in worship. They joined their palms and praised him with the following words:
- 1.16 “The light of the sun, the moon, fire, and jewels, and the immaculate divine light of the heavenly realms, are all outshone by the light of the Capable One, which pacifies the three lower destinies. This light razes Mount Meru and the surrounding peaks, and it illuminates the buddhafiels. Therefore, we joyously take refuge in the Victor who has accomplished all aims.”
- 1.17 After the Caturmahārājakāyika gods had praised the Blessed One with this verse, they joined the procession to attend to him.
- 1.18 At this point, the gods of Trāyastriṃśa, such as Śakra, the lord of the gods, became aware that the Blessed One had proceeded to the staircase, and they showered clouds of divine perfume on him in worship. They joined their palms and [F.145.a] praised him with the following words:
- 1.19 “You attained the most excellent miraculous powers and display unrivaled emanations.
You rose like the supreme sun pervading vast numbers of buddhafiels.
The Buddha adorns all buddhafiels, beautifying them with his own qualities.
Homage to the unrivaled and unmatched master of miracles!”
- 1.20 After the gods of Trāyastriṃśa had praised the Blessed One with this verse, they joined the procession to attend to him.

- 1.21 At this point, the gods of Yāma, such as Suyāma, the king of the gods, noticed that the Blessed One was ascending the staircase, and they showered clouds of divine garments on him in worship. They joined their palms and praised him with the following words:
- 1.22 “Sugata, your knowledge is vast and boundless, so you know the wishes of beings.
Your omniscience, vast as space and without attachment to the threefold path teachings,²⁷
Fathoms the whole range of thoughts of sentient beings through a single mental event.
Therefore, you deserve praise from everyone in all three existences.”
- 1.23 After the gods of Yāma had praised the Blessed One with this verse, they joined the procession to attend to him.
- 1.24 At this point, the gods of Tuṣita, such as Pramodita, the king of the gods, noticed that the Blessed One was ascending the staircase, and they showered clouds of divine jewels on him in worship. They joined their palms and praised him with the following words:
- 1.25 “Since phenomena are without sound or expression, without coming or going,
You know them to be without motion and untrue, like a mirage or hallucination.
The Blessed One teaches the supreme Dharma out of compassion for the sake of beings.
We pay homage to the Victor who is skilled in the nature of phenomena and who teaches no self.” [F.145.b]
- 1.26 After the gods of Tuṣita had praised the Blessed One with this verse, they joined the procession to attend to him.
- 1.27 At this point, the gods of Nirmāṇarati, such as Sunirmāṇarati, the king of the gods, noticed that the Blessed One was ascending the staircase, and they showered clouds of divine ornaments on him in worship. They joined their palms and praised him with the following words:
- 1.28 “Through the boon of the Dharma, you possess ten space-like strengths and luminosity.
Because you possess compassion, you appear tangibly before sentient beings with loving regard.
Although you have entered the nonduality of phenomena in the manner of a ship,²⁸

We pay homage to the Victor who has accomplished all aims with a special intention enhanced by Dharma.”

- 1.29 After the gods of Nirmāṇarati had praised the Blessed One with this verse, they joined the procession to attend to him.
- 1.30 At this point, the gods of Paranirmitavaśavartin, such as Vaśavartin, the king of the gods, noticed that the Blessed One had ascended the staircase and was now facing the pavilion, and they showered clouds of divine pearl garlands on him in worship. They joined their palms and praised him with the following words:
- 1.31 “We pay homage at the feet of the master, whose moral conduct is stainless, pure, perfected, and excellent, and whose absorption is stable,
The incomparably intelligent one who is like the ocean, who is liberated from existence.
We pay homage to you, the Lion Sugata who progressively delineates the various aspects of the true path out of compassion filled with loving kindness,
And who dwells in the way stations of the three liberations.
- 1.32 “We pay homage respectfully to you, Lotus Sugata
Who broadens the river of compassion through absorption,
Who opens the petals of tranquil abiding on the flowers of liberation,
And who is attended by an assembly of disciples like swarming bees.
[F.146.a]
- 1.33 “We pay homage to you, Sacred Mountain Buddha
Who is established on the ground of firm moral conduct,
Who has risen up through the power of unrivaled energy,
And who is not shaken by the great tempest of the winds of objects.
- 1.34 “We pay homage to you, Moon Sugata
Who is a pure maṇḍala of melodies,
Whose mind treasury of supreme intelligence is overwhelming,
And to whom hundreds of sentient beings attend with many offerings.
- 1.35 “We pay homage to you, Noble Sun Buddha
Who proceeds on the path of full emancipation of peace, which is like the sky,
Who suffuses the expanse of the ten directions with the rays of insight,
And who opens the incomparable lotus flowers of many beings.
- 1.36 “Master, in the three worlds and ten directions
We find no guide equal to you.

You who have accomplished all the buddha qualities—
We can never get enough of praising you.

- 1.37 “We pay homage to you, Honorable Sugata.
The celestial rulers, nāgas, and asuras pay tribute to you,
And many hundreds of supreme gods truly extoll you.
You are truly extolled by many hundreds of eulogies.”
- 1.38 After the gods of Paranirmitavaśavartin had praised the Blessed One with these verses, they joined the procession to attend to him.
- 1.39 After the many gods had thus praised the vast display of the buddha domain, the Buddha entered the pavilion called Jeweled Array. Just as they realized that the Blessed One had gone to the pavilion Jeweled Array via the staircase in this world system of Endurance, they realized that he had also done so in all the world systems of the trichiliocosm.
- 1.40 At this point, the Blessed One sat down on the lion throne that had been prepared in the pavilion Jeweled Array, encompassed by the trichiliocosm. [F.146.b] The bodhisattvas and the great śrāvakas also took their seats. At this time, the Blessed One entered a buddha absorption called *buddha play in unveiled liberation*. No sooner had he entered that absorption than as many light rays as there are grains of sand in the river Ganges shone forth from each and every pore of his body. They illuminated all the world systems in the eastern, southern, western, and northern directions. They illuminated the zenith and the nadir, and the intermediate directions as well.
- 1.41 As soon as all the world systems had been illuminated in this way, the suffering experienced by sentient beings tormented in the hell realms ceased. The suffering experienced by beings in the world of Yama and the suffering experienced by beings in the animal realm also ceased. In that instant, attachment, aversion, delusion, and all the other afflictive emotions ceased to afflict sentient beings, who all became kind and loving, and considered beings to be like their parents.
- 1.42 In order to invite the bodhisattvas through the Buddha’s might, the following verses emanated from the light rays streaming from the Tathāgata:
- 1.43 “The Buddha sets out thanks to a vast, expansive, and enduring energy.
Through this great energy, he has refrained from turning back throughout the ages.
His qualities are conveyed forcefully in the ten directions.
The radiance of Śākyamuni is beautiful in illuminating all destinies.
- 1.44 “Some pay homage at his feet in order to listen to the vast, unsurpassed teachings. [F.147.a]

Those firm in learning and intelligence listen continuously for countless
eons.

Those with open minds generate contentment through their aspiration for
perfect awakening.

The Capable One radiates light with his wish for sentient beings to be
happy.

1.45 “Since the master has energetically conquered hosts of powerful demons
and non-Buddhists,

He is eminent like a lotus in bloom, beautiful like the Meru in the ten
directions.

Like the sun, he illuminates all destinies with the radiance of his physical
form.

We pray that the Victor comes so that the great meaning in his Dharma
wheel may be heard.

1.46 “Out of heartfelt love for beings, he will today, with his ten strengths, turn
the sacred wheel,

Which he has not yet turned, which is unrivaled, and which is turned by all
the victors.

Upheld by living beings, today this vast good fortune, so rare for beings to
encounter, will arise.

Today may those with pure and vast faith behold what they seek.”

1.47 The light rays transmitted these words to all buddhafiels. They invited all
bodhisattvas, made all world systems tremble, made all sentient beings
happy, and purified all elements of the afflictive emotions. The light rays
illuminated Tamondhakāra and obscured the dwelling places of Māra. They
then returned to the immense circle of bodhisattvas and the world system of
Endurance, where they disappeared into the top of the Blessed One’s head.

1.48 The light rays first invited the bodhisattva Puṣpaśrīgarbhasarvadharmā-
vaśavartin to come. He resided in a buddhafiels situated in the east, called
Endowed with the Vast Display of the Precious Merits of Endless Qualities,
of the Tathāgata Immaculate Pure Precious Light, Sovereign of the
Uninterrupted Luminous Display of Dharma Endowed with the Factors of
Awakening. As soon as the light rays reached this bodhisattva, as many
bodhisattvas as there are grains of sand in ten Ganges rivers surrounded
and followed him in honor. [F.147.b] They all left that buddhafiels together
and arrived in an instant in this world system of Endurance. Once they had
approached the Blessed One inside the pavilion Jeweled Array, they
prostrated at his feet. They circumambulated him ten thousand times and in
worship showered a multitude of divine gems and beryl upon him. Then
they praised him with these words:

- 1.49 “Blessed One, incomparable and endowed with perfected qualities—
Garlands of praise in honor of your qualities reverberate in all ten directions!
Your qualities are many—a treasury of good qualities.
We come here in pursuit of the Dharma.
- 1.50 “Just as there is no conceptuality in the sameness of the realm of
phenomena,
So the Blessed One knows sameness through his stainless light.
Like a well-trained magician, the Dharma king
Presents various Dharmas in order to liberate sentient beings.”
- 1.51 Once those bodhisattvas had praised the Blessed One with countless
bodhisattva eulogies, they withdrew to the eastern corner of the pavilion
and sat down upon seats created by their own miraculous power.
- 1.52 Then the light rays invited the bodhisattva Ratnayaṣṭi to come. He resided
in a buddhafield situated in the south, called Buddha Courage, of the
Tathāgata Countless Qualities Precious Courage. As the light rays reached
him, as many bodhisattvas as there are grains of sand in ten Ganges rivers
surrounded and followed him in honor. They all left that buddhafield
together and arrived in an instant in this world system of Endurance. Once
they had approached the Blessed One inside the pavilion Jeweled Array,
they prostrated at his feet. They circumambulated him ten thousand times
[F.148.a] and in worship draped the Blessed One with filigrees of gold. Then
they praised him with these words:
- 1.53 “Blessed One, you fill the whole world with clouds of compassion,
You wield the lightning bolts and roar the sounds of ‘empty’ and ‘no self,’
You pacify it with the waters of the eightfold path,
And you bring to maturity a forest grove of virtuous strengths.
- 1.54 “You dispel the darkness of ignorance with the light of the sugata wisdom,
You awaken sentient beings from their long slumber in the ocean of
existence,
You show the path and cause craving to dry up,
And you purify the vision of those dwelling in the city of liberation.”
- 1.55 Once the bodhisattvas had praised the Blessed One with countless
bodhisattva eulogies, they withdrew to the southern corner of the pavilion
and sat down upon seats created by their own miraculous power.
- 1.56 Then the light rays invited the bodhisattva Sovereign of Powerful
Reverberating Sound to come. He resided in a buddhafield situated in the
west, called Illuminated, of the Tathāgata Illuminator. As the light rays
reached him, as many bodhisattvas as there are grains of sand in ten Ganges

rivers surrounded and followed him in honor. They all left that buddhafield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of pearl necklaces. Then they praised him with these words:

- 1.57 “Your physical actions resemble the domain of space.
Your virtuous prayer is endowed with boundless purity.
Since it is stainless, pure, and without defilements, [F.148.b]
It purifies the inconceivable buddhafields of the ten directions.
- 1.58 “Your speech is steady, illuminating, and coherent.
It appeases the dispositions of beings with uniformity of thought.
Even though there is not the slightest mental movement or conception,
Victors arise in the minds of sentient beings.”
- 1.59 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the western corner of the pavilion and sat down upon seats created by their own miraculous power.
- 1.60 Then the light rays invited the bodhisattva Ocean of Supreme Intelligence to come. He resided in a buddhafield situated in the north, called Fully Adorned with Jewels, of the Tathāgata Countless Qualities Precious Courage. As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. They all left that buddhafield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of crystals and jewels. Then they praised him with these words:
- 1.61 “Your golden body is like refined gold from the Jambu River.
Possessing the all-seeing eye, it shines throughout the ten directions.
The beings who think of this unique form
Will achieve flawless bliss and joy.
- 1.62 “Even when one gazes upon the Victor,
The unique knower of the world, as tall as Mount Meru,
Because of the force of all his miraculous powers and the display of his
energy
One is unable to see this Victor’s crown protuberance.” [F.149.a]

- 1.63 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the northern corner of the pavilion and sat down upon seats created by their own miraculous power.
- 1.64 Then the light rays invited the bodhisattva Illuminator to come. He resided in a buddhafiield situated in the southeast, called Sorrowless, of the Tathāgata Conqueror of All Sorrow. As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. They all left that buddhafiield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of jewels. Then they praised him with these words:
- 1.65 “Although each of your bodily hairs contains boundless buddhafiields,
Neither the beings nor the fiields themselves are compressed.
Hence those without eyes to see find it difficult to fathom the domain of the
Victor.
The children of the Buddha know it correctly through the benevolence of the
Victor.
- 1.66 “The Buddha demonstrates a multiplicity of fiields in the space of a single
fiield.
Although he displays this, there is neither increase nor decrease.
To those who are suited to it and whose intentions are great,
He demonstrates it through the display of his vast miraculous powers.”
- 1.67 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the southeastern area of the pavilion and sat down upon seats created by their own miraculous power.
- 1.68 Then the light rays invited the bodhisattva Mind of Great Compassion to come. He resided in a buddhafiield situated it the southwest, called Virtuous Eye, of the Tathāgata Gazing at All Beings with Great Compassion. [F.149.b] As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. They all left that buddhafiield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of fine robes. Then they praised him with these words:
- 1.69 “Just like a noble person who uses a flywhisk to chase away flies,

The Buddha protects his stainless moral conduct as if it were a valuable jewel.

When the protector gazes at those without moral conduct, he feels compassion.

He neither praises himself nor denigrates others.

- 1.70 “Like Meru, you are a stable, weighty, and vast support.
Like the depths of the ocean, you are exceedingly difficult to fathom.
You have cast aside the primeval fetters of existence.
You have liberated multitudes of beings from the fetters brought about by great flaws.”
- 1.71 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the southwestern area of the pavilion and sat down upon seats created by their own miraculous power.
- 1.72 Then the light rays invited the bodhisattva Light-Web Bearer to come. He resided in a buddhafiield situated in the northwest, called Free of Darkness, of the Tathāgata Sovereign Light Display. As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. [F.150.a] They all left that buddhafiield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of ornaments. Then they praised him with these words:
- 1.73 “Because you understand the nature of existence to be the nature of a mirage,
You reveal that actions are like illusions and lack substance.
Even though you train the domains of beings, which are like a mirage,
Neither the domains nor the sentient beings exist for you.
- 1.74 “To give an analogy, in the dream of a sleeping person
The perception that sees form is not true seeing.
You teach that conditioned things lack substance, like a dream.
Even though phenomena manifest, they do not come into being.”
- 1.75 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the northwestern area of the pavilion and sat down upon seats created by their own miraculous power.
- 1.76 Then the light rays invited the bodhisattva Immaculate Limitless Intelligence to come. He resided in a buddhafiield situated in the northeast, called Pure Immaculate Dwelling, of the Tathāgata Immaculate Center of the

Sky. As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. They all left that buddhafiield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. [F.150.b] They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of continuously sounding cymbals. Then they praised him with these words:

- 1.77 “Skilled in profound Dharma and intent on peace,
You know all phenomena to be empty and without conceptual signs.
No one in the world can discern the intent of your mind;
With vast intelligence, you understand the mind’s thought processes.
- 1.78 “Just as you know the behavior of one being,
You know the behaviors of all beings within the three times.
Without entertaining the notion of a being, you have mastered the full
knowledge
Of the perceptions of those whose mental perception is obscured.”
- 1.79 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the northeastern area of the pavilion and sat down upon seats created by their own miraculous power.
- 1.80 Then the light rays invited the bodhisattva Ornamental Display of Courage to come. He resided in a buddhafiield situated in the nadir, called Appearing as Illumination, of the Tathāgata Glory of the Precious Red Lotus. As the light rays reached him, bodhisattvas as numerous as sand grains in the ten Ganges rivers surrounded and followed him in honor. They all left that buddhafiield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of garlands from the isle of precious jewels. Then they praised him with these words:
- 1.81 “As many atoms as there are in the multitude of buddhafiields, [F.151.a]
That many children of the tathāgatas have come together in front of the
Victor.
With a single timely reply, he answers all the questions they pose
In the course of millions of eons.
- 1.82 “You have accomplished intellectual skills and wisdom.
Your retention, perfect absorption, and merit are vast.

Even if we were to articulate eulogies for a vast number of eons,
They would be insufficient, just as the tip of a hair cannot hold an ocean.”

1.83 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew to the lower part of the pavilion and sat down upon seats created by their own miraculous power.

1.84 Then the light rays invited the bodhisattva Sovereign Who Emanates All Phenomena to come. He resided in a buddhafield situated in the zenith, called Adorned by Ornaments, of the Tathāgata Sovereign of Supreme Reverberating Sound. As the light rays reached him, as many bodhisattvas as there are grains of sand in ten Ganges rivers surrounded and followed him in honor. They all left that buddhafield together and arrived in an instant in this world system of Endurance. Once they had approached the Blessed One inside the pavilion Jeweled Array, they prostrated at his feet. They circumambulated him ten thousand times and in worship draped the Blessed One with filigrees of all kinds of ornaments, precious bells, and tinkling bells. Then they praised him with these words:

1.85 “The physical activity of the Sugata defies measure.
The speech, mind, and conduct of the unsurpassed ones are limitless.
The Buddha knows that, but other beings do not,
Just as ordinary beings cannot grasp the limits of space.

1.86 “Just as the conduct of the incomparable one defies measure, [F.151.b]
So the wheel of awakening is nothing but nirvāṇa.
Just as fruits emerge according to the seeds sown,
So the state of the Victor knows no bounds anywhere in the ten directions.”

1.87 Once the bodhisattvas had praised the Blessed One with countless bodhisattva eulogies, they withdrew into the space above the pavilion and sat down upon seats created by their own miraculous power.

1.88 Thus the light rays invited the ten bodhisattvas of the ten directions, together with their entourages of countless other bodhisattvas. They arrived in an instant in this world system of Endurance, and they sat before the Blessed One within the pavilion Jeweled Array.

1.89 As the Blessed One mindfully and deliberately rose from that absorption, he cleared his throat and produced a sound, a melodious sound heard throughout the entire trichilocosm. Once all the faithful in the entire trichilocosm, including the monks and nuns, the laymen and laywomen, and the humans and nonhumans, heard the sound of the Blessed One clearing his throat, they grew satisfied in body and mind. By the power of the Buddha, they also arrived at the pavilion Jeweled Array in an instant,

that very moment, by means of the miraculously manifesting staircases. They prostrated at the Blessed One's feet and took their designated seats off to the side.

1.90 The sound of the Blessed One clearing his throat also inspired the gods of the following realms: Brahmā, Brahmakāyika, Brahmapurohita, Brahmapariśadya, and Mahābrahmā; Mahāprabha, Parīttābha, Apramāṇābha, and Ābhāvara; Parīttāsubha, Apramāṇāsubha, and Śubhakṛtsna; and Anabhṛaka, Puṇyaprasava, Bṛhatphala, Asaṃjñisattva, Avṛha, Atapa, Sudṛśa, [F.152.a] Sudarśana, and Akaniṣṭha. They too hastened in an instant, that very moment, to the pavilion Jeweled Array. They too prostrated at the Blessed One's feet and took their seats.

1.91 Then, when the Blessed One had comprehended that this large retinue had assembled, a light called *display of the strength of bodhisattvas* sprang from his forehead. That light swirled around the whole group of bodhisattvas seven times and disappeared into the crowns of their heads. Then, as soon as the light had touched the bodhisattva Puṣpaśrīgarbhasarvadharmavaśavartin, by the power of the Buddha he entered the bodhisattva absorption called *array of all ornaments*.

1.92 As soon as he had entered that absorption, a beautiful throne for the Blessed One appeared in the center of the pavilion Jeweled Array. It was a raised lion throne the height of a gigantic palmyra tree. It rested on different types of embellished supports and was decorated with all kinds of precious things. It was draped in various types of cotton cloth and sprinkled with a variety of flower petals. The bodhisattvas held up an incredibly attractive parasol above the seat, and the seat was visible to the entire assembly. It delighted and deeply gratified all sentient beings.

1.93 After the bodhisattva Puṣpaśrīgarbhasarvadharmavaśavartin had conjured up the tathāgata seat, the great lion throne called *limitless inspiring praise*, he mindfully and deliberately emerged from that absorption. [F.152.b] He spoke to the Blessed One, his palms joined in reverence, and said the following:

1.94 "Sunlight sustains the needs of sentient beings.
The radiant qualities of Indra delight the gods of Trāyastriṃśa.
The voice of Brahmā embellishes the realm of Brahmā.
The domain of the Buddha's power brings forth this manifestation.

1.95 "Phenomena are immovable, space-like and void,
Illusory like a mirage and the reflection of the moon in water,
And without a master, creator, or agent of experience.
Knowing this, the Protector displayed his accomplishment in this world.

- 1.96 “The mind with its powers of creation is itself formless.
All accomplishments are subject to the nature of the mind.
Everything that is created in this world resembles an illusion.
These accomplishments are not my own and do not exist anywhere.
- 1.97 “For the one who knows the pure nature of the mind that has ceased
There are no adventitious afflictive emotions.
A mind free of discursive thought, concepts, and discriminations
Displays different illusory manifestations.
- 1.98 “In this place where no dust rises from the ground
And different types of jewels are displayed,
I made you a beautiful lion throne,
Seated upon which you will tame millions of beings.
- 1.99 “I hoisted parasols, victory banners, and tassels made of silk
That neither come from nor go anywhere.
While knowing whence phenomena come together,
You display the different manifestations of a noble being.
- 1.100 “Possessing the voice of Brahmā, your words are fine and reassuring.
Since you are the lamp of the world, your deeds are filled with the brilliance
of merit.
Ascend the throne and be seated there, out of compassion for me.
Please teach the Dharma that severs old age, sickness, and death.
- 1.101 “These pure beings have come together from all quarters
In order to pay homage to you and hear the Dharma. [F.153.a]
Please fulfil the aspirations for which they have come,
And explain the Dharma while seated on this lion throne.”
- 1.102 Recognizing the determination of the bodhisattva Puṣpaśrīgarbhasarva-
dharmavaśavartin, the Blessed One took his seat on the lion throne.
- 1.103 The Blessed One, who had attained unobstructed liberation, thus sat on the
lion throne to teach the Dharma discourse *The Gateway to Unobstructed
Deliverance through the Bodhisattva Way of Life*. This discourse focuses on setting
out on the bodhisattva path that accomplishes all profound buddha qualities:
the strengths and four types of fearlessness. It is the source of wisdom, the
gateway to the dhāraṇī seal that grants mastery of all teachings.
- 1.104 It is a gateway that establishes the four types of discriminating
knowledge. It is a gateway to the wisdom of great superknowledge. It
teaches the Dharma of nonorigination to the retinue of those who will not be

turned back from awakening. It condenses all vehicles into sameness, into a single vehicle. It enters the uncontaminated, unique realm of phenomena. It engages the dispositions and faculties of all sentient beings.

1.105 This discourse is an essential teaching. It is a Dharma of total certainty. It destroys the entire retinue of Māra. It leads to engagement in the appropriate Dharma methods. It overcomes all afflictive emotions and views. It accords with wisdom free of attachment. It teaches skill in means and the wisdom of unobstructed dedication to the roots of virtue. It leads to the wisdom of the sameness of all buddhas. It is the gateway to the blessings of nonattachment. It elaborates on the exact nature of all phenomena.

1.106 This discourse leads to sameness free of discursive thought and concepts. [F.153.b] It brings about understanding of the sameness of the twelve links of profound dependent arising due to accumulating all the collections of merit and wisdom.

1.107 It is furnished with the ornament of the sameness of the body, speech, and mind of the buddhas. It accomplishes inexhaustible mindfulness, intelligence, realization, devotion, and wisdom. It engages the method of the noble truths in order to tame beings through the vehicle of the śrāvakas. It knows the solitude of body, speech, and mind in order to tame beings through the vehicle of the pratyekabuddhas. It attains the consecration at the stage of the wisdom of omniscience in order to tame beings through the Great Vehicle. Such a Dharma discourse leads to the mastery of all teachings in order to express all the qualities of the Tathāgata.

1.108 The Blessed One took his seat on the lion throne so that this discourse could be taught, elucidated, explained, recited, memorized, and understood. He did this to satisfy all the hosts of bodhisattvas, to display the miraculous power of the Tathāgata, and to eliminate the doubts of the retinue. He did it to defeat the entire retinue of Māra, to allow the teaching of the Tathāgata blaze forth, and to perform great buddha activity. [B2]

1.109 Then, by the power of the Buddha, the following events occurred. The bodhisattva known as Ratnayaṣṭi entered the *array of buddha ornaments* absorption and magically adorned the entire retinue with buddha ornaments. Then the bodhisattva Sovereign of Powerful Reverberating Sound entered the *lotus array* absorption and conjured up flower garlands and bouquets and placed them in the hands of the entire retinue. [F.154.a] They proceeded to toss the flower garlands and the bouquets toward the Blessed One and the gathering of bodhisattvas.

1.110 The bodhisattva named Ocean of Supreme Intelligence entered the *fragrance array* absorption and magically infused the fragrance of sandalwood into all the pores of the entire retinue. The bodhisattva named Light-Web Bearer entered the *light array* absorption and magically imbued the entire

retinue with limitless physical radiance. The bodhisattva named Mind of Great Compassion entered the *unblinking gaze* absorption and conjured upon the retinue an unblinking gaze when in the presence of the Tathāgata. The bodhisattva named Immaculate Limitless Intelligence entered the absorption *supremely delighted by the Dharma* and magically imbued the entire retinue with the zeal for righteousness and with delight in and devotion toward the Dharma.

1.111 The bodhisattva called Ornamental Display of Courage entered the *completely peaceful* absorption and magically imbued the entire retinue with the removal of the five obstructions. The bodhisattva called Sovereign Who Emanates All Phenomena entered the *action devoid of forgetfulness* absorption and magically imbued the entire retinue with mindfulness of the thought of awakening and with remembrance of the Tathāgata as the object of attention. [F.154.b] The bodhisattva mahāsattva Illuminator entered the *undefeatable* absorption and magically imbued the entire retinue with the conquest of Māra and all adversaries.

1.112 Then, at that time, by the power of the Buddha, the bodhisattva Mārapramardaka entered the *conquering the entire retinue of Māra* absorption. At the very moment that the bodhisattva Mārapramardaka entered that absorption, all the billion demons throughout the trichilocosm, surrounded by their armies and retinues of servants, disappeared very swiftly and immediately from their individual residences. Appearing before the Blessed One in the pavilion Jeweled Array, they prostrated themselves at his feet. They offered the Blessed One many hundreds of thousands of divine gifts, and with their palms respectfully and reverently joined they asked the Blessed One, “If we beseech you, Blessed One, ‘Please explain the Dharma! Sugata, please explain the Dharma!’ then, through the blessing of the bodhisattva Mārapramardaka, we will discard any demonic deeds and henceforth will not perform deeds that confuse sentient beings. O Blessed One! Please grant us relief so that we may listen to the Dharma in your presence.”

1.113 Thereupon, in order to grant relief to those demons, the Blessed One said, “Friends, very well, it is very good. Give up your demonic deeds and beseech the Tathāgata [F.155.a] to teach the Dharma! This will indeed become the cause for leaving behind all the ways of Māra. Why? It will do so because it generates the power that produces the roots of virtue for buddhahood.

1.114 “Friends, just as complete darkness that has prevailed for many years can be eliminated by a single lamp, in the same way, my friends, the complete darkness of the afflictive emotions that has prevailed for a hundred eons can be eliminated by a single generation of the power of wisdom. Friends, just as the moon, the sun, or a large precious jewel can dispel all darkness, in the

same way, my friends, a single virtuous thought endowed with insight can eliminate all the darkness of unknowing. Friends, that is why, through this root of virtue, you will gradually remove all the darkness of unknowing and attain the great illumination of the Dharma.”

- 1.115 At this point, the bodhisattva Dharmesvararāja, who was present among the members of the retinue, said, “Blessed One, the buddha domain blessed and revealed by the Tathāgata is inconceivable. I have no doubt that the Tathāgata will agree to teach the Dharma discourse of the Great Assembly chapter called *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life*. Why is that? Blessed One, this *assembly* of outstanding bodhisattvas is *great*.
- 1.116 “Blessed One, they have donned the inconceivable bodhisattva armor. They sport with the great wisdom of the superknowledges. They resound in the ten directions. They are aware that stains do not exist when the mind has become purified. They are illuminated by [F.155.b] liberation. They are praised and commended by buddhas. They attain sovereign mastery over all phenomena. They bring all perfections to perfection. They emerge through all sorts of skillful methods. They dispel all demonic deeds, hostilities, and afflictive emotions. They tame all hosts of opponents and evil forces. They know how to analyze and teach all words. They attain perfect wisdom without attachment. They have obtained mindfulness, intelligence, realization, modesty, devotion, retention, and wisdom. They have unobstructed blessing and uninterrupted eloquence. They know how to distinguish the inferior and superior faculties of all beings. They teach the Dharma in accordance with the predispositions of all beings. They teach the flawless Dharma without mistake. They are skilled in the languages and dialects of all beings. They are endowed with the voices of kinnaras, kalaviṅka birds, and cranes and the melodious voice of Brahmā.
- 1.117 “They establish all beings in nirvāṇa by acting as their spiritual friends. They are motivated by great benevolence and vast compassion. They are stable, settled, and unwavering. They act on their words. They hoist the Dharma banner. They are firm like a vajra and indestructible like the ring of mountains. They make aspiration prayers free of any wishes. They are established in profound dependent arising, which is difficult to see and comprehend. They have cut off the two extremes of eternalism and nihilism, all views, and the karmic traces. They command a following that befits a great king. [F.156.a] They are great leaders who have for countless eons accomplished merit through the Jewel of the Dharma. They are great kings of physicians who cure the incorporeal disease of the afflictive emotions of all sentient beings. They are without fear of the resounding of the great lion’s roar, of all types nonsequential and inverted²⁹ progression, and of the

mystery of the Tathāgata. Their bodies will be well adorned by the excellent marks and signs. They make unstinting offerings. They are courageous in every respect. They defeat the army of all afflictive emotions and the four mārās. They are like ferrymen. They thoroughly cultivate the spiritual faculties, the strengths, the factors of awakening, the concentrations, the liberations, and entering the absorptions.

1.118 “They exert themselves to fully liberate all sentient beings. They are like mountains. They turn away from the eight worldly dharmas: gain, loss, fame, ill repute, blame, praise, joy, and suffering. They are settled in the joyous, delightful, and rapturous Dharma. They bask in the radiance of the Jewel of the Dharma. They achieve contentment through wisdom. Like a lotus, they are unstained by any conditioned phenomena. They have pure halos that dim the light of the moon, the sun, Śakra, and Brahmā. They enter the *ocean mudrā* absorption. They engage in all aspects of the Jewel of the Dharma. They do not interrupt the lineage of the Three Jewels. They mature all beings. They perform subduing rituals. They maintain the treasury of all the jewels of the Buddhadharma. They are limitlessly praised. They accumulate infinite merit. [F.156.b] They approach the wisdom of omniscience, which is excellent in every respect. Such is this assembly, which could be praised until the end of time.

1.119 “This being so, Blessed One, I had the thought that you would agree to teach the Dharma discourse of the Great Assembly chapter called *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life*.

1.120 “Blessed One, it is wonderful that the appearance of a present buddha benefits and appeases all sentient beings, generates the roots of virtue of future bodhisattvas, purifies the intentions of the bodhisattvas who have generated the first thought of awakening, uniquely engages bodhisattvas who have entered the bodhisattva way of life, empowers in the Buddhadharma bodhisattvas who are irreversible from awakening, does not let go to waste the causes and fruits of bodhisattvas who are kept back by one last birth, prepares conditions for sentient beings who are established on the path, causes the practice of great compassion for sentient beings who are not established on the path, and causes sentient beings who are definitely on a wrong path to be placed upon the true path. To sentient beings who aspire to the three vehicles, a buddha teaches their arrangements.

1.121 “The appearance of a buddha is an ornament of the world of gods, humans, and asuras, because when a buddha emerges, wonderful and marvelous Dharma teachings such as this will emerge in the world!

- 1.122 “Blessed One, such a display of blessings through a single instance of generating the thought of awakening, in this pavilion by these noble beings, is beyond the capacity of śrāvakas and pratyekabuddhas to teach, even for a hundred thousand eons. [F.157.a]
- 1.123 “This being so, I had the thought that it would be utterly astonishing were any beings, even after witnessing an amazing, miraculous, magical display such as this, to aspire for the vehicle of śrāvakas or vehicle of pratyekabuddhas with misguided understanding. Why is that so? Blessed One, the very first generation of the thought of awakening of a bodhisattva overpowers all śrāvakas and pratyekabuddhas. When someone discards the Great Vehicle and thinks, ‘I will follow the vehicle of the śrāvakas or pratyekabuddhas,’ it is for me comparable to a person with misguided insight who discards a precious gem of beryl and thinks, ‘I prefer a semiprecious stone.’ Blessed One, those sons or daughters of noble family who have generated the thought of supreme perfect awakening with determination and all others who do so will, within a short while, attain such a teaching.”
- 1.124 When the bodhisattva Dharmeśvararāja had given this account, an immensely vast number of creatures among the retinue of many different beings, including gods and humans, generated the thought of supreme perfect awakening.
- 1.125 *This concludes the Assembly chapter “Array of Ornaments.”*

2.

CHAPTER 2

2.1 After the Blessed One had surveyed the great assembly of bodhisattvas, he knew and rejoiced that the bodhisattvas who had assembled were holders of the treasure of the Tathāgata's Dharma striving for righteousness.

2.2 In order for the Dharma discourse *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life* to be explained, [F.157.b] a light known as *fearless eloquence*, the mark of a great being, emerged from the crown of his head.

2.3 As soon as this light emerged, the Blessed One caused it to encircle the entire bodhisattva assembly seven times. He then caused it to encircle the body of the bodhisattva Dhāraṇīśvararāja a hundred times, after which it disappeared into the crown of the head of the bodhisattva Dhāraṇīśvararāja.

2.4 The instant the light touched Dhāraṇīśvararāja, by the power of the Buddha the bodhisattva Dhāraṇīśvararāja eclipsed the radiance, lion thrones, and bodies of the entire bodhisattva assembly a hundred times. He was brilliant, majestic, and resplendent.

2.5 At this point, the bodhisattva Dhāraṇīśvararāja became aware of the blessing of the Tathāgata and rose from his seat. He draped his upper garment over one shoulder and placed his right knee on the ground. He proceeded to bow, with his palms joined, in the direction of the Blessed One and conjure up a precious parasol known as *ornament of the Tathāgata* in the space directly above the crown of the Blessed One's head. With a handle of lapis, a cover of gold, a jeweled parrot at the center, and spokes of precious sapphire, it had garlands of pearls hanging down as pendants and was decorated with tassels of divine silk. It resounded with filigrees of chimes, was upheld by the bodies of bodhisattvas, and was as vast as the trichiliocosm.

2.6 After he had conjured up such a precious parasol as an act of worshiping the Tathāgata, Dhāraṇīśvararāja brought down a rain of flowers. He intoned the sound of a constant uninterrupted melody accompanied by cymbals, and

he praised the Blessed One with these words: [F.158.a]

- 2.7 “All-illuminating resplendent one!
Teacher of all and seer of all!
You who are skilled in the essence of spontaneously arisen Dharma
And endowed with all inconceivable good qualities,
- 2.8 “You, leader of beings, emitted a light
And caused it to purify and illuminate my face.
O leader, you also caused the light
To circle my body a hundred times and come at last to rest at my crown.
- 2.9 “When the light of the leader of humans touched me,
All that I had achieved before in terms of mindfulness,
Intelligence, eloquence, illumination, and retention
Was augmented a thousand times.
- 2.10 “I became physically content, mentally clear,
Delightfully fulfilled, and serenely intelligent.
Moreover, boundless buddha knowledge
And eloquence possessed my body.
- 2.11 “The mighty Buddha is difficult to approach,
And the meek are unable to please him.
Having given this to the Buddha,
I make this request for the benefit of all beings.
- 2.12 “I request entry into perfect bodhisattva conduct
And the emergence of spiritual leaders,
The magical display of illumination and deliverance
As well as consecration and wisdom.
- 2.13 “In order to benefit those who fully understand the excellent supreme
vehicle,
Who have joined the endless vast retinue,
And who endeavor for vast righteousness,
I make this request to the Buddha.
- 2.14 “To subjugate the horde of Māra
And to uphold this Dharma of the Buddha,
Blessed One, this is the time to explain to embodied beings
The noble Dharma treasury in which the aggregates are absent.
- 2.15 “The knowledge of the leader of beings is endless. Blessed One, I cannot
fathom it.

Since my understanding cannot grasp the knowledge of the Sugata,
I make this request to the vastly learned one:

- 2.16 “How does one access the knowledge of the Blessed One,
And for how long does one train,
And what is the training of Dharmeśvararāja?³⁰ [F.158.b]
Please explain the sphere of activity of the guides.”
- 2.17 After Dhāraṇīśvararāja had praised the Blessed One with these verses, he added, “Blessed One, the domain of the Tathāgata is inconceivable. The sphere of conduct of bodhisattvas is beyond measure. I understand that the Tathāgata teaches the Dharma untiringly, and I see that he abides in great compassion, which does not leave any sentient being behind. So I ask you this: Blessed One, what are the bodhisattva ornaments? Blessed One, by what ornaments are the bodhisattvas adorned so they become beautiful while performing bodhisattva conduct?
- 2.18 “How, Blessed One, do bodhisattvas, who have attained the inconceivable splendor of the Dharma, become free from the darkness of ignorance and doubt, and how do they become fully trained in the great gateway of Dharma? How, Blessed One, do bodhisattvas who never abandon any being become endowed with the supreme foundation of great compassion, which never abandons any being?
- 2.19 “How, Blessed One, do bodhisattvas engage in bodhisattva actions, carrying them out well without longing for their conclusion? Blessed One, I request that the Tathāgata explain *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life* with firm determination so that the following may transpire: Bodhisattvas will by any means conquer evil and opponents, leave behind all doubt, and enter the Tathāgata domain. They will come to prominence within the bodhisattva domain, engage with the thinking of all sentient beings, [F.159.a] and understand the mental conduct of all sentient beings. They will purify buddhafiels, subjugate the hordes of Māra, fully grasp the Dharma of the Tathāgata, and swiftly attain mastery of all teachings.”
- 2.20 The Blessed One responded, “Excellent, noble being, very good! It is really excellent that you decided to ask the Tathāgata with such determination, after you had attained certainty about the immeasurable conduct of the Tathāgata. Because of that, son of noble family, I shall explain to you how bodhisattva mahāsattvas perfect these qualities, as well as the other immeasurable bodhisattva qualities, and how they achieve mastery over all teachings. So, listen carefully and keep this in mind.”
- 2.21 “Very good, Blessed One,” replied Dhāraṇīśvararāja. He then listened with full attention as the Blessed One started to teach.

- 2.22 “Son of noble family, there are *four types of bodhisattva ornaments*: (1) the ornaments of morality, (2) the ornaments of absorption, (3) the ornaments of insight, and (4) the ornaments of retention. Son of noble family, those are the four bodhisattva ornaments.
- 2.23 (1) “Son of noble family, you may ask, ‘What are the bodhisattva ornaments of morality?’ Son of noble family, there is a single bodhisattva ornament of morality: [F.159.b] not harming any sentient being. A bodhisattva without a hateful disposition, who is pleasant and delightful toward all sentient beings, is endowed with the single bodhisattva ornament of morality.
- 2.24 “Son of noble family, there are two types of bodhisattva ornaments of morality: closing the gateway to the evil destinies and opening the gateway to the blissful destinies.
- 2.25 “Son of noble family, there are three types of bodhisattva ornaments of morality: purity in body, purity in speech, and purity in mind.
- 2.26 “Son of noble family, there are four types of bodhisattva ornaments of morality: achieving what one desires, accomplishing what one wishes for, attaining what one longs for, and finishing what one begins.
- 2.27 “Son of noble family, there are five types of bodhisattva ornaments of morality: nondeceptive absorption, nondeceptive insight, nondeceptive liberation, nondeceptive vision of liberating wisdom, and unsurpassed mahāparinirvāṇa—all endowed with morality.
- 2.28 “Son of noble family, there are six types of bodhisattva ornaments of morality: morality that is flawless on account of being without mental attachment, not degenerate on account of being without reproach, not corrupt on account of not being adulterated, [F.160.a] free of sin on account of increasing virtuous qualities, unfettered on account of being voluntary, and autonomous on account of being an understanding that does not depend on others.
- 2.29 “Son of noble family, there are seven types of bodhisattva ornaments of morality: pure generosity, pure patience, pure vigor, pure concentration, pure insight, pure method, and pure conscientiousness—all endowed with morality.
- 2.30 “Son of noble family, there are eight types of bodhisattva ornaments of morality: excellence in eloquence, excellence in the spiritual levels, excellence in lack of distractedness, excellence in lack of idleness, excellence in lack of vindictiveness, excellence in appreciating the appearance of a buddha, excellence in ease, and excellence in venerating one’s spiritual friends.

- 2.31 “Son of noble family, there are nine types of bodhisattva ornaments of morality: being fearless, being without anxiety, being determined, being tranquil, being cool, being released from bondage, being flexible, being well bred, and being accomplished in the stage of being restrained.
- 2.32 “Son of noble family, there are ten types of bodhisattva ornaments of morality: the ornaments of body, since bodhisattvas accomplish the auspicious thirty-two major marks and eighty minor signs; [F.160.b] speech, since they act on their word; mind, since they lack afflictive emotions; buddhafi elds, since they accomplish their aspirations; maturing sentient beings, since the bodhisattva intention is pure; birth, since they do not commit any sinful deeds; bodhisattva conduct, since they emulate the tathāgata conduct; understanding, since they lack pride; the seat of awakening, since they dedicate their roots of virtue; and the ornaments of the strengths, the fearlessnesses, and unique buddha qualities, since they do not discard their grounding in the root of moral conduct. Son of noble family, these are the ten types of bodhisattva ornaments of morality.
- 2.33 (2) “Son of noble family, you may ask, ‘What are the bodhisattva ornaments of meditative absorption?’ Son of noble family, there is a single bodhisattva ornament of absorption: loving all sentient beings.
- 2.34 “Son of noble family, there are two types of bodhisattva ornaments of absorption: honesty and suppleness.
- 2.35 “Son of noble family, there are three types of bodhisattva ornaments of absorption: lack of deception, cunning, and hypocrisy.
- 2.36 “Son of noble family, there are four types of bodhisattva ornaments of absorption: not being immobilized by desire, hatred, delusion, and fear.
- 2.37 “Son of noble family, there are five types of bodhisattva ornaments of absorption: [F.161.a] abandoning the five obstructions of sensual desire, ill will, drowsiness and torpor, agitation and regret, and doubt. These five obstructions are abandoned.
- 2.38 “Son of noble family, there are six types of bodhisattva ornaments of absorption: recollecting the Buddha, the Dharma, the Saṅgha, generosity, morality, and the gods.
- 2.39 “Son of noble family, there are seven types of bodhisattva ornaments of absorption: cultivating the seven factors of awakening without forgetting the thought of awakening: correct mindfulness, correct investigation of phenomena, correct vigor, correct joy, correct pliancy, correct absorption, and correct equanimity.
- 2.40 “Son of noble family, there are eight types of bodhisattva ornaments of absorption: cultivating the noble eightfold path, that is to say, correct view, correct intention, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct absorption.

2.41 “Son of noble family, there are nine types of bodhisattva ornaments of absorption: that of bodhisattvas who, without being forgetful, dwell on the foundation of great compassion, never abandon any sentient being, and [F.161.b] then, detached from desire, sin, and nonvirtues attain and abide in the first concentration, which has applied and sustained thought and is joyful and blissful through detachment; that of bodhisattvas who are freed from applied and sustained thought, have inner serenity, and attain and abide in the second concentration, which is joyful and blissful through absorption that is one-pointed and has no applied or sustained thought; that of bodhisattvas who are freed from the desire for joy, dwell in equanimity, are mindfully aware, and attain and abide in the third concentration that is beyond joy, experiencing that physical bliss of which the noble ones say, ‘this is mindful equanimity established in bliss’; that of bodhisattvas who have abandoned bliss, having previously abandoned suffering, whose happiness and sadness have subsided, and who attain and abide in the fourth concentration, which is pure mindfulness and equanimity that is neither bliss nor suffering; that of bodhisattvas who have transcended the perception of form, whose perception of physical obstruction has subsided, who pay no attention to diverse perceptions but think, ‘space is unending,’ and who attain and abide in the realm of infinite space; that of bodhisattvas who have completely transcended the realm of infinite space and think, ‘consciousness is unending,’ who attain and abide in the realm of infinite consciousness; that of bodhisattvas who have completely transcended the realm of infinite consciousness and think, ‘there is nothing at all,’ who attain and abide in the realm of nothing at all; that of bodhisattvas who have completely transcended the realm of nothing at all and attain [F.162.a] and abide in the Sphere of neither Perception nor Nonperception; and that of bodhisattvas who have completely transcended the Sphere of neither Perception nor Nonperception and attain the cessation of sensation and perception, but though they attain it, because of skillful means they refrain from manifesting the limit of reality and instead, due to previous blessing, remain present and mature sentient beings. These are the nine ornaments of absorption.

2.42 “Son of noble family, there are ten types of bodhisattva ornaments of absorption: gaining certainty through imperturbability, perfecting tranquil abiding, not forsaking diligent effort, withdrawing into meditative seclusion, not squandering the roots of virtue, maintaining mental solitude, maintaining physical pliancy, being discerning while thinking about and evaluating phenomena, controlling the mind, and attaining the noble lineage. Son of noble family, these are the ten types of bodhisattva ornaments of absorption.

- 2.43 (3) “Son of noble family, you may ask, ‘What are the bodhisattva ornaments of insight?’ Son of noble family, there is a single bodhisattva ornament of insight. It is having no doubts about any phenomenon.
- 2.44 “Son of noble family, there are two types of bodhisattva ornaments of insight: having no regret and not being agitated.
- 2.45 “Son of noble family, there are three types of bodhisattva ornaments of insight: abandoning delusion, breaking through the shell of ignorance, and dispelling the thick darkness of confusion. [F.162.b]
- 2.46 “Son of noble family, there are four types of bodhisattva ornaments of insight: understanding the suffering that is to be understood, illuminating the source of suffering to be relinquished, bringing to light the cessation to be realized, and being empowered to cultivate the path.
- 2.47 “Son of noble family, there are five types of bodhisattva ornaments of insight: purification of morality through lack of objectification, purification of absorption through concentration endowed with supreme insight, purification of liberation through nonduality, purification of the vision of liberating wisdom through the sameness of the three times, and purification of phenomena by means of the nature of reality free of attachment.
- 2.48 “Son of noble family, there are six types of bodhisattva ornaments of insight: transcendent generosity purified of the three spheres—the sphere of the agent purified because of being the same as an illusion, the sphere of sentient beings purified because of being the same as a dream, and the sphere of awakening purified through not hoping for results; transcendent morality purified of the three spheres—the sphere of body purified on account of being like a reflection, the sphere of speech purified by understanding it to be like an echo, and the sphere of the mind purified because of being the same as an illusion; transcendent patience purified of the three spheres—purification in abandoning aversion toward harshly spoken words, purification in abandoning desire for praise and adulation, and purification of understanding the dharmakāya in the offering of severed limbs and body parts; [F.163.a] transcendent vigor purified of the three spheres— purification in not being disheartened through the conviction that saṃsāra is dreamlike, purification in being stable through a vajra-like intention, and purification in neither accepting nor rejecting through liberating oneself from all conceptual signs; transcendent concentration purified of the three spheres—purification in nonattachment to it through understanding its mutability, purification in special insight through lack of obsession, and purification in focus through generation of superknowledge; and transcendent skillful means purified of the three spheres—purification

in matters relating to gathering disciples by bringing beings to maturity, purification in having retention through upholding the true Dharma, and purification in aspirations in order to ornament the buddhafi elds.

2.49 “Son of noble family, there are seven types of bodhisattva ornaments of insight: being without mindfulness or mental engagement among the applications of mindfulness, understanding the lack of arising and cessation among correct exertions, being physically and mentally detached through the bases of miraculous powers, understanding the spiritual faculties among the sense faculties, annihilating all māras and afflictive emotions by means of the strengths, understanding by means of the factors of awakening the nature of all phenomena, and understanding that there is no coming and going among the paths.

2.50 “Son of noble family, there are eight types of bodhisattva ornaments of insight: understanding tranquil abiding on account of having deep serenity, understanding special insight on account of lacking distorted vision, understanding the aggregates on account of realizing the collections of Dharma, [F.163.b] understanding the elements because they are the same as the element of space, understanding the sense fields because they are the same as a ghost town, understanding dependent arising because it is without self, understanding the truths on account of a lack of turmoil, and understanding the definite realization of all phenomena on account of the full realization of reality just as it is.

2.51 “Son of noble family, there are nine types of bodhisattva ornaments of insight: understanding the past by means of the beginning, understanding the future by means of the end, understanding the present by means of the intervening, understanding the determinate destinies given that causes do not perish, understanding the indeterminate destinies given that conditions may produce different results,³¹ understanding the destinies of those who because of spiritual maturation are not predisposed to erring, understanding that all buddhas are equal because they are distinguished by the dharmakāya, understanding all phenomena to be sameness since reality is free of attachment, and understanding all noble ones to be equal because they are distinguished by the unconditioned.

2.52 “Son of noble family, there are ten types of bodhisattva ornaments of insight: understanding the nature of reality to be illusory on account of the characteristic of accomplishment, understanding it to be like a dream on account of the characteristic of conceptuality, understanding it to be like a mirage on account of the characteristic of deception, understanding it to be like a reflection on account of the characteristic of motionlessness, understanding it to be like a hallucination on account of the characteristic of being an assembly, understanding it to be like an echo on account of the

characteristic of being conditioned, understanding the realm of phenomena as characterized by being uncorrupted, understanding thusness as characterized by being nonabiding, understanding the limit of reality as characterized by being unperturbed, and understanding the conditioned as being characterized by being unconditioned. [F.164.a]

- 2.53 (4) “Son of noble family, you may ask, ‘What are the bodhisattva ornaments of retention?’ Son of noble family, there is a single bodhisattva ornament of retention. It is remembering without forgetting.
- 2.54 “Son of noble family, there are two types of bodhisattva ornaments of retention: full retention and retention.
- 2.55 “Son of noble family, there are three types of bodhisattva ornaments of retention: skill in meaning, phonemes, and etymology.
- 2.56 “Son of noble family, there are four types of bodhisattva ornaments of retention: speaking words that are dispassionate, refined, liberated, and without falsehood.
- 2.57 “Son of noble family, there are five types of bodhisattva ornaments of retention: reliance on meaning among all one has studied, reliance on wisdom among all collections of words, reliance on sūtras of definitive meaning among all the sūtras, reliance on the nature of reality rather than all the words of persons, and reliance on the supramundane rather than on all that is mundane.
- 2.58 “Son of noble family, there are six types of bodhisattva ornaments of retention: acting in accordance with one’s words, employing statements that correspond to the truth, using words that are suitable to be kept in mind since they are without arrogance, using words that are acceptable because they are without deceptiveness, [F.164.b] teaching the Dharma that bears fruit because it is joined with great compassion, teaching the Dharma continuously through tactful knowledge of the audience, and teaching the Dharma in a timely manner through understanding the ways of the world.
- 2.59 “Son of noble family, there are seven types of bodhisattva ornaments of retention: possessing eloquence that is swift, forceful, quick, dispassionate, uninterrupted, undistorted, and replete with etymologies.
- 2.60 “Son of noble family, there are eight types of bodhisattva ornaments of retention: knowing the languages of the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, up to the languages of all sentient beings.
- 2.61 “Son of noble family, there are nine types of bodhisattva ornaments of retention: not being intimidated in the midst of a gathering, not being dejected among orators, being fearless in the midst of explaining the Dharma, knowing discretion with regard to questioners, knowing how to give a loosely organized teaching to arrogant people, knowing how to give a

well-organized teaching to those well on their way, manifesting as Vajrapāṇi to the pretentious, teaching the destruction by fire at the end of the eon to the deeply attached, and teaching the progression of the path exactly as it is to those fully matured. [F.165.a]

2.62 “Son of noble family, there are ten types of bodhisattva ornaments of retention: knowing how to teach without doubt to skeptics, letting the mind be a gate for the arising of Dharma, letting the lamp of insight shine completely for others, inexhaustibly teaching words, uninterruptedly teaching meanings, perfectly expressing boundless praise of the Buddha, describing the endless flaws of moral pollution, teaching the immeasurable praise of moral purification, engaging assiduously and without attachment in accordance with all beings’ faculties, and understanding the application of the discriminating knowledge bestowed on the level of buddhahood.”

2.63 Then, in order to elaborate on these points, the Blessed One spoke the following verses:

2.64 “What adorn the supreme and noble path
Are the four ornaments of those of great intelligence:
Morality, absorption, supreme insight,
And retention of the definitive meaning.

2.65 (1) “Being pleasant and delightful toward all creatures
And pure in body, speech, and mind,
Thus eliminating all downfalls—
These are the ornaments of morality.

2.66 “Being born as a learned being among gods or humans,
Accomplishing what one wishes according to one’s aspiration,
And being endowed with persistence and sincerity—
These are the ornaments of pure morality.

2.67 “Absorption that is not illusory,
Insight, liberation, and the vision of liberating wisdom,
And nirvāṇa that is not illusory—
These are the ornaments of pure morality.

2.68 “Flawless and pure morality,
Morality that is not sinful or adulterated,
And that which is voluntary and autonomous—
These are the ornaments of pure morality.

2.69 “Generosity and patience,
Vigor, concentration, and insight, [F.165.b]

Methods and vigilance—
All are purified by morality.

- 2.70 “Remaining completely unwavering and still,
Attaining the supreme levels and remaining focused in spiritual practice,
Abandoning laxity, and being at ease—
These are the ornaments of pure morality.
- 2.71 “Igniting vigor and praising morality,
Being without mental anguish at all times,
And being free of attachment—
These are the ornaments of pure morality.
- 2.72 “Being determined, tranquil, and serene,
Without fear and neither anxious nor fainthearted,
And to thus be released from bondage to these—
These are the ornaments of pure morality.
- 2.73 “Having a most praiseworthy mind that is flexible,
Being disciplined and well bred,
And thus having one’s own body adorned by the marks—
These are the ornaments of pure morality.
- 2.74 “Through conduct that is true to their word,
The skilled attain the ornament of speech.
And are adorned by a steady mind free of afflictive emotion—
These are the ornaments of pure morality.
- 2.75 “Excellentlly adorning the superb buddhafiels,
Bringing sentient beings to maturity in the supreme vehicle,
And refraining from all sinful deeds—
These will cause one’s births to be well adorned.
- 2.76 “Being constantly adorned by awakened conduct,
Being adorned by the noble seat of awakening,
And being adorned by the strengths and the fearlessnesses
Is to be well adorned by understanding due to lack of pride.
- 2.77 (2) “To embrace all sentient beings with love,
The skilled are ever honest and flexible.
Being free of deception, cunning, and hypocrisy
Is not to be driven by delusion, desire, hatred, and fear.
- 2.78 “Removing the five obstructions,
Vigilantly cultivating the six recollections,

And cultivating the seven factors of awakening and the eightfold path
Yields the concentrations of meditative absorption and, finally, the ninth.³²

- 2.79 “For the practitioner to focus and abide in tranquility, [F.166.a]
To avoid letting correct behavior and virtue go to waste,
And to be detached, pliant, and discerning
Is to uphold the noble lineage.
- 2.80 (3) “Being without doubt regarding phenomena,
Having neither regret nor agitation,
And being without ignorance, delusion, and confusion,
One knows the deep understanding of the illumination of truth.
- 2.81 “Being without objectification purifies morality,
True insight purifies concentration and absorption,
Eliminating dualism purifies liberation,
And being without excessive pride purifies understanding.
- 2.82 “Purifying the three times, one is not attached to the vision of wisdom.
Phenomena are purified by understanding free of desire.
Having been purified, one has no arrogance about it.
These are the ornaments of those possessing insight.
- 2.83 “Insight that adorns generosity
Purifies three aspects:
Agent, awakening, and sentient beings,
Since they are known to be illusory, unfindable, and dreamlike.
- 2.84 “Insight that adorns morality
Purifies three aspects:
Body, speech, and mind,
Since they are known to be like a reflection, an echo, and an illusion.
- 2.85 “Insight that adorns patience
Purifies three aspects:
The learned are neither elated nor dejected,
And they maintain the steady realization of true dharmakāya.
- 2.86 “Insight that adorns vigor
Purifies three aspects:
Not being disheartened, keeping a stable intention,
And neither accepting nor rejecting.
- 2.87 “Insight that adorns concentration
Purifies three aspects:

Nonattachment, special insight,
And gaining mastery and superknowledge.

- 2.88 “Insight that adorns method
Purifies three aspects:
The means of attraction, retention, and aspirations
Related to beings, the Dharma, and the buddhafi elds. [F.166.b]
- 2.89 “One does not engage mindfully in the applications of mindfulness,
One is free from duality regarding the correct exertions,
One is physically and mentally detached through the miraculous powers,
And one has all the spiritual faculties that are not known to sentient
beings.³³
- 2.90 “One is not overpowered by the māras or afflictive emotions,
Correctly realizes the nature of phenomena,
And is without coming and going with regard to the paths—
These are the ornaments of those endowed with insight.
- 2.91 “One understands tranquil abiding through serenity,
And the special insight based on this is boundless in scope.
One understands³⁴ the aggregates just as one does the collections of Dharma
And that the elements are similar to space.
- 2.92 “One understands the sense fields to be like a void
And that phenomena are unoriginated because they come together
dependently.
One understands the ultimate truth without turmoil,
And one properly understands definitive realization.
- 2.93 “Engaging in wisdom unattached to the three times,
One understands the three collections in terms of their classification
And the single characteristic of the Three Jewels.
These are the ornaments of those endowed with insight.
- 2.94 “One understands that the characteristics of fabrications are like an illusion,
That the root of false imaginings is just like a dream,
That the characteristics of projections are like a mirage,
And that motionless phenomena have the characteristics of a reflection.
- 2.95 “Composite things are like a hallucination.
Dependent on conditions, they are just like an echo.
One understands the realm of phenomena to be always uncorrupted—
It is suchness, which is groundless.

- 2.96 “The limit of reality, the ever-motionless reality,
Is without the duality of the conditioned and unconditioned.
Adorned with such deep and vast understanding,
One seeks out the qualities of a buddha.
- 2.97 (4) “Having memory that never forgets,
One strives to retain and fully retains the teachings.
Ever learned in meanings and phonemes,
One knows etymologies and always gains comprehension.
- 2.98 “One speaks words that are dispassionate and refined,
Liberating and without falsehood.
Always realizing the meaning of what has been studied,
The learned rely on wisdom. [F.167.a]
- 2.99 “Being well acquainted with and understanding sūtras of definitive
 meaning,
Relying on the true nature that is devoid of any person,
And relying also on the true nature that is supramundane,
One is adorned with retention.
- 2.100 “One’s words correspond with the truth—
They are suitable to keep in mind and suitable to the occasion.
One’s teaching of the Dharma bears fruit,
Is appropriate, and is always delivered in a timely manner.
- 2.101 “One’s eloquence is swift,
Forceful, quick, and always dispassionate.
It is uninterrupted, undistorted, and replete with etymologies.
It is ornamented like a nicely threaded rosary.
- 2.102 “One knows the languages of all beings:
Devas and nāgas,
Yakṣas, gandharvas, asuras,
Garuḍas, kinnaras, and mahoragas.
- 2.103 “Knowing how to join a gathering without being intimidated
And not being dejected when watching orators,
One gives Dharma lectures fearlessly,
Exercising discretion toward questioners.
- 2.104 “One gives a loosely organized lecture when noticing the arrogant
And a well-organized lecture when noticing practitioners.
One manifests as Vajrapāṇi to the proud

And the end of the eon to those who cling to objects.

- 2.105 “Giving lectures about the progression of the three vehicles,
Eliminating the doubts of all the skeptics,
And revealing the Dharma teachings with one’s mind,
One never allows one’s understanding to depend on others.
- 2.106 “One never runs out of words,
And one keeps the subject matter decisive and consistent.
In describing limitless buddha qualities,
One is adorned by retention.
- 2.107 “One knows the limitless flaws of pollution
And the infinite benefits of purification.
One knows all the capacities of beings
And attains the discriminating knowledge granted by the Buddha.
- 2.108 “This is to be adorned by retention.
Even if one were to express these and other qualities [F.167.b]
For eons without interruption,
One would be unable to reach their limit.” [B3]
- 2.109 Then the Blessed One spoke the following words to the bodhisattva Dhāraṇīśvararāja: “Son of noble family, there are *eight bodhisattva illuminations* that brighten bodhisattvas so that they are free from the thick darkness of confusion and engage in pure bodhisattva activities. They are the illuminations of (1) mindfulness, (2) intelligence, (3) comprehension, (4) phenomena, (5) knowledge, (6) truth, (7) superknowledge, and (8) accomplishment. Son of noble family, those are the eight bodhisattva illuminations.
- 2.110 “Son of noble family, you may ask, ‘What are the bodhisattva illuminations of mindfulness?’ There are eight bodhisattva illuminations of mindfulness: when one prevents the roots of virtue performed in the past from going to waste, accumulates roots of virtue that have not yet been performed, does not forget teachings that one has heard, ascertains their meaning, is not carried away by the six kinds of sense objects, abandons nonvirtuous factors, and accomplishes virtuous factors, then mindfulness has become vast and excellent. Realizing that the bodhisattvas’ mindfulness has become excellent, the blessed buddhas appoint them as guardians of the city of the Dharma. Finally, on the strength of the preceding types of mindfulness, one reaches illumination with respect to all Dharma teachings. Son of noble family, those are the eight bodhisattva illuminations of mindfulness.

- 2.111 “Son of noble family, there are eight bodhisattva illuminations of intelligence: intelligence with regard to meaning rather than words or syllables, [F.168.a] intelligent wisdom rather than intelligent consciousness, intelligence involving Dharma instead of afflictive emotions, intelligence involving reason instead of what is contrary to reason, the intelligence of bodhicitta rather than the intelligence of a śrāvaka or pratyekabuddha, tremendous intelligence rather than lesser intelligence, the intelligence of a buddha instead of the intelligence of Māra, and compassionate intelligence instead of intelligence that is hostile toward sentient beings.
- 2.112 “Son of noble family, there are eight bodhisattva illuminations of comprehension: gaining comprehension of all teachings, of the underlying intent of what was taught, of the dispositions of beings, of the knowledge of the types of discriminating knowledge, of profound dependent arising, of the teachings via nonsequential progression, of the teachings via reverse progression,³⁵ and of all the qualities of the Buddha.
- 2.113 “Son of noble family, there are eight bodhisattva illuminations of phenomena: the illuminations of mundane factors through teaching sentient beings to engage in appropriate deeds; of supramundane factors through insightfully teaching those who wish for liberation; of unobscured factors since they have cultivated the path; [F.168.b] of uncontaminated factors since they do not take up the defilements of desire, existence, ignorance, or views; of unconditioned factors since they have accomplished the certainty of the noble ones; of factors of pollution since they comprehend well the adventitious afflictive emotions; of factors of purification since their minds are naturally luminous; and of the factors of nirvāṇa since phenomena are totally pacified.
- 2.114 “Son of noble family, there are eight bodhisattva illuminations of knowledge: the illuminations of knowledge of someone on the eighth-lowest level, a stream enterer, a once-returner, a non-returner, an arhat, a pratyekabuddha, a bodhisattva, and a fully awakened buddha.
- 2.115 “Son of noble family, there are eight bodhisattva illuminations of truth: the illuminations of the cultivation of the truth by which they enter a state of certainty, by which they attain the first fruition, by which they attain the second fruition, by which they attain the third fruition, by which they attain the fourth fruition, [F.169.a] by which they attain pratyekabuddhahood, by which they attain the acceptance of a bodhisattva, and by which they completely and perfectly awaken to the awakening of a buddha.
- 2.116 “Son of noble family, there are eight bodhisattva illuminations of superknowledge: the illuminations of clarity because bodhisattvas see all forms with the divine eye, of comprehension because they hear all sounds with the divine ear, of recollection because they recollect countless eons of

previous existences, of natural luminosity because they gaze upon the minds of all beings, of the unobscured sky because they move by miraculous power through boundless buddhafiels, of knowledge because they accomplish a knowledge that is free of defilements, of the accumulation of merit because they sustain all beings, and of the accumulation of wisdom because they eliminate the doubts of all sentient beings.

2.117 “Son of noble family, there are nine bodhisattva illuminations of accomplishment: the illuminations through accomplishment of wisdom, insight, understanding, correct view, tranquil abiding, special insight, the intentions of beings, a liberated mind that is unperturbed, and the final illumination.” [F.169.b]

2.118 Then, the Blessed One spoke the following verses:

“Bodhisattvas imbued with mindfulness
Do not waste the roots of virtue accumulated in the past.
Their excellence in subtle dedication
Accomplishes buddhafiels for the sake of the future.

2.119 “They never forget the teachings they have heard,
And they swiftly reach a state of certainty.
At peace, they are shielded from the sense objects.
Endowed with mindfulness, they are freed from nonvirtue.
Having accumulated vast mindfulness,
They discern which actions are to be performed.

2.120 “With the blessing of the self-arisen victors
Who know that they are endowed with mindfulness,
The bodhisattvas guard the city of the noble Dharma
And teach Dharma to beings.

2.121 “Endowed with wisdom and separated from gloom,
They accomplish the benefit of gods and humans.
Having attained the illumination of excellent intelligence,
They eliminate doubts and hesitations.
Endowed with mindfulness, their spontaneous wisdom
Brings swift realization of awakening.

2.122 “Bodhisattvas are endowed with intelligence regarding meaning
Rather than words, letters, or grammar.
Pure beings endowed with the intelligence of wisdom
Do not long for the intelligence of ordinary consciousness.

2.123 “Endowed with intelligence involving Dharma,

They dispel intelligence involving afflictive emotion and are freed from delusion.

Knowing the ways of insight and method,
They do not contravene the awakening of the Victor.

2.124 “Their intelligence is focused on becoming buddhas,
Not on becoming śrāvakas or pratyekabuddhas.
They are constantly endowed with tremendous intelligence
And do not long for intelligence of a lesser kind.

2.125 “They are perpetually endowed with the intelligence of a buddha,
Which does not turn into the intelligence of Māra.
These intelligent ones are committed to great compassion,
Not to harming any beings in any way.

2.126 “Bodhisattvas comprehend and are free from hesitation
Regarding any of the teachings that the Buddha has taught. [F.170.a]
They become skilled in communicating their intended meanings,
And they understand the conduct of sentient beings.

2.127 “They comprehend discriminating knowledge
And have no attachment to the application of such knowing.
They know well that conditioned phenomena
Are dependently arisen and have no creator.

2.128 “They are learned in the causes of nonsequential progression,
And they comprehend the ways of reverse progression.³⁶
They attain comprehension
Of the whole spectrum of the teachings of the Buddha.

2.129 “By means of their illumination of mundane phenomena,
Bodhisattvas know the deeds of gods and humans.
Through supramundane wisdom,
They are endowed with the illumination of insight.
They apply exceedingly bright wisdom
Both to those with and without fault.

2.130 “Because bodhisattvas have cultivated the path,
They always teach the Dharma that bears fruit.
They apply its illumination
Both to contaminated and uncontaminated phenomena.
They abandon all contaminants
And thus benefit both gods and humans.

- 2.131 “Bodhisattvas constantly apply their knowledge
Both to conditioned and unconditioned phenomena.
They are thereby free from stains and without distorted vision.
Having attained flawlessness, they likewise engage in good conduct.
- 2.132 “Bodhisattvas apply their unobscured knowledge
To the factors of purification and pollution.
Thus they understand that the mind is luminous by nature
And the ways in which it becomes polluted.
- 2.133 “Bodhisattvas know how the state of nirvāṇa
Is unborn and without origination.
In the same way,³⁷ in the Great Vehicle,
The illuminations of phenomena are infinite.
- 2.134 “Bodhisattvas pursue the knowledge of someone on the eighth-lowest level
And the knowledge of a stream enterer.
They pursue the knowledge of a once-returner
And the knowledge of a non-returner.
- 2.135 “They pursue the knowledge and accomplishments
Of all the arhats and pratyekabuddhas,
Of all the world protectors and the bodhisattvas,
Without a single exception. [F.170.b]
- 2.136 “Those heroes who
Attain the fruitions,
Who gain deliverance in the imperturbable ultimate,
And who disclose its cultivation embody the illumination of the truths.
- 2.137 “Since they have cultivated those truths,
They enter a state of flawlessness and attain the first fruition.
They also attain the second, the third, the fourth,
And likewise the fruition of pratyekabuddhahood.
- 2.138 “Those tigers of speech who through cultivation
Attain acceptance
And attain the awakening of the victors
Will illuminate those truths.
- 2.139 “Bodhisattvas see all aspects of form
With the divine eye.
They perceive the sounds of the ten directions
Through the discernment of the divine ear.

- 2.140 “Through the illumination of the knowledge of previous existences,
They recall billions of eons.
Through the illumination of the knowledge of luminosity,
They have knowledge of the mental conduct of others.
- 2.141 “Through the illumination of the knowledge of miracles,
They move throughout billions of buddhafi elds in the ten directions.
Their illumination of uncontaminated knowledge
Is similar to space.
- 2.142 “Through the meritorious illumination of boundless superknowledge,
Bodhisattvas first approach beings,
And then, through dispassionate knowledge of them,
They eliminate the doubts of those beings.
- 2.143 “Yogic practitioners who apply themselves vigorously
Thus gain the illuminations of mindfulness,
Intelligence, comprehension, phenomena, and knowledge,
The boundless illumination of truth,
And the illumination of superknowledge.
- 2.144 “Accomplishment culminates in wisdom and insight,
Vast understanding and boundless eloquence,
Correct view and special insight,
And total imperturbability.
- 2.145 “Even though those powerful beings
In whom these eight pure illuminations are present
Might not obtain awakening right now,
They will nonetheless perform buddha activities.” [F.171.a]
- 2.146 Then the Blessed One told Dhāraṇīśvararāja, “Son of noble family, there are *sixteen ways in which bodhisattvas give rise to great bodhisattva compassion for sentient beings*. What are these sixteen ways? Son of noble family, bodhisattvas give rise to a bodhisattva’s great compassion for sentient beings while thinking as follows:
- 2.147 “ ‘Alas, these beings are fettered by personalistic views, and they are mixed up with various kinds of wrong views. To help them abandon all those views, I shall teach them the Dharma.
- 2.148 “ ‘Alas, these beings, due to misapprehension about what is actually the case, perceive what is impermanent to be permanent, what is painful to be pleasant, what is no self to be a self, and what is repulsive to be attractive. To help them abandon all misapprehensions, I shall teach them the Dharma.

- 2.149 “ ‘Alas, these beings are stuck grasping onto *I* and *mine*, and they perceive what is insubstantial to be substantial. To help them abandon grasping onto *I* and *mine*, I shall teach them the Dharma.
- 2.150 “ ‘Alas, these beings are obstructed by the five obstructions: they are tormented by sharp pangs of desire, they are very aggressive, they are attached to foggiess and sleep, they are excited and regretful toward ignoble objects, and they are unable to reach certainty about the holy Dharma. To help them abandon all obstructions, I shall teach them the Dharma.
- 2.151 “ ‘Alas, these beings are bound by attachment to the six sense fields: when they see form with their eyes, they cling to its marks and characteristics, and when they hear sounds with their ears, experience smells with their noses, [F.171.b] experience tastes with their tongues, feel sensations with their bodies, and notice phenomena with their mental faculties, they cling to their marks and characteristics. To help them abandon attachment to the six sense fields, I shall teach them the Dharma.
- 2.152 “ ‘Alas, these beings are overcome by pride, the pride of superiority, excessive pride, the pride that thinks “I am,” manifest pride, the inverted pride of self-abasement, and mistaken pride. Since they are conceited about themselves, they think “We are greater than those who are inferior,” “We are greater than those who are our equals,” and “We are even greater than those who are greater.” They take their five aggregates, from form to consciousness, as constituting *I*. They consider what has not been attained and think “I have attained it.” They reflect upon themselves and think “We are superior.” And they believe that their wrong views are correct. To help them abandon all forms of pride, I shall teach them the Dharma.
- 2.153 “ ‘Alas, these beings have followed evil paths and are separated from the noble path. To help them abandon evil paths and find the noble path, I shall teach them the Dharma.
- 2.154 “ ‘Alas, these beings are the slaves of craving. They are consumed by desire for wives, sons, and daughters. They have no independence or self-assurance. To help them become independent, able to assert themselves, and dance with joy, I shall teach them the Dharma. [F.172.a]
- 2.155 “ ‘Alas, these beings are not in harmony with one another; they are full of anger, hatred, and ill will. To help them abandon their anger, hatred, and ill will, I shall teach them the Dharma.
- 2.156 “ ‘Alas, these beings who are entangled with evil company and lack virtuous friends commit evil deeds. In order for virtuous friends to take them on and to help them abandon evil companions, I shall teach them the Dharma.

- 2.157 “ ‘Alas, these beings are overwhelmed by desire and attachment. They are discontent, and they are divorced from the state of the insight of the noble ones. To help them abandon attachment and develop the knowledge of the noble ones, I shall teach them the Dharma.
- 2.158 “ ‘Alas, these beings are entrenched in eternalistic and nihilistic views, and they think that actions do not have consequences. To guide them toward profound dependent arising and appropriate actions, I shall teach them the Dharma.
- 2.159 “ ‘Alas, these beings who are blinded by ignorance and delusion cling to the notions of a self, a being, a life, a living being, an individual, and a person. To help them purify the eye of noble insight and abandon all views, I shall teach them the Dharma.
- 2.160 “ ‘Alas, these beings revel in saṃsāra [F.172.b] and are captured by the executioner of the five aggregates. In order to extricate them from all the three realms, I shall teach them the Dharma.
- 2.161 “ ‘Alas, these beings are tethered by Māra’s lasso and persist in cunning and conceit. In order that they become liberated from all the tethers of Māra’s lasso and abandon cunning and conceit, I shall teach them the Dharma.
- 2.162 “ ‘Alas, these beings have shut the gate to nirvāṇa and opened the gates to the evil destinies. To help them open the gate to nirvāṇa and shut the gates to the evil destinies, I shall teach them the Dharma.’
- 2.163 “Son of noble family, great bodhisattva compassion for sentient beings arises in these sixteen ways.
- 2.164 “Son of noble family, when bodhisattvas exert themselves in *thirty-two distinct bodhisattva activities*, they become performers of excellent conduct. What are these thirty-two?
- 2.165 “Seeing how sentient beings go astray due to the sleep of delusion, while they themselves are awakened through insight, bodhisattvas awaken beings through insight. This is the first distinct bodhisattva act.
- 2.166 “Seeing how sentient beings aspire to the insignificant, while they themselves aspire to the vast, bodhisattvas establish beings in the Great Vehicle.
- 2.167 “Seeing how sentient beings desire what is not righteous, while they themselves abide in what is righteous, bodhisattvas establish beings in the desire for what is righteous.
- 2.168 “Seeing that the livelihoods of sentient beings are impure, while their own livelihoods are pure, [F.173.a] bodhisattvas connect beings to pure livelihoods.
- 2.169 “Seeing how sentient beings are sunk in views, while they establish themselves in correct views, bodhisattvas establish beings in the correct views of the noble ones.

- 2.170 “Seeing that sentient beings are ignorant and have amassed improper ways of thinking, yet cognizant that they themselves abide by proper mental activity that accords with reason, bodhisattvas establish beings in proper mental activity that accords with reason.
- 2.171 “Seeing how sentient beings have taken a stand on the wrong teachings, while they themselves have engaged the correct teachings, bodhisattvas teach beings the Dharma so that beings may practice these correct teachings.
- 2.172 “Seeing that sentient beings are stingy and possessive, while they themselves have renounced all possessions, bodhisattvas connect beings with the renunciation of all possessions.
- 2.173 “Seeing how sentient beings come to have evil characters and keep no moral commitments, while they themselves are established in pure morality, bodhisattvas establish beings in the commitments of morality.
- 2.174 “Seeing how sentient beings harbor ill will and are very aggressive, while they themselves are established in the power of patience and love, bodhisattvas establish beings in the power of patience and benevolence.
- 2.175 “Seeing how sentient beings are lazy and not very diligent, while they themselves are not lazy and apply themselves diligently, bodhisattvas connect beings with applying themselves diligently.
- 2.176 “Seeing how sentient beings are distracted and how their mindfulness is weak, while they themselves have equipoise and are absorbed in concentration, bodhisattvas establish beings in a state where they are not distracted but are mindful and vigilant. [F.173.b]
- 2.177 “Seeing how sentient beings’ understanding is impaired and how they are depraved and deluded, while they themselves are insightful and free of delusion, bodhisattvas establish beings in great wisdom and freedom from delusion.
- 2.178 “Seeing how sentient beings have fallen into the unsuitable and thus commit terrible deeds, while they themselves possess skillful means and perform correct deeds, bodhisattvas establish beings in skillful means and the performance of correct deeds.
- 2.179 “Seeing how sentient beings are overpowered by afflictive emotions and how their world thus consists in imagination, conceptualization, and reification, while they themselves have turned away from all afflictive emotions, bodhisattvas establish beings in the abandoning of all afflictive emotions.
- 2.180 “Seeing how sentient beings are fettered by the shackles of personalistic views and thus dwell in objectification, while they themselves have fully understood these personalistic views and thus become free from being fettered by objectification, bodhisattvas connect beings with fully understanding personalistic views and freedom from objectification.

- 2.181 “Seeing that sentient beings are undisciplined, immodest and unrefined, while they themselves are disciplined, modest, and refined, bodhisattvas establish beings in discipline, modesty, and refinement.
- 2.182 “Seeing how sentient beings do not remember or acknowledge what has been done for them and destroy their roots of virtue, while they themselves remember and acknowledge what has been done for them and protect their roots of virtue, bodhisattvas establish beings in remembering and acknowledging what has been done for them and not letting their roots of virtue go to waste.
- 2.183 “Seeing how sentient beings have fallen into the torrent and are under the influence of the desire to sin, while they themselves have crossed over all rivers, bodhisattvas connect beings to crossing over all rivers. [F.174.a]
- 2.184 “Seeing how sentient beings do not delight in and fail to comply with words of advice, while they themselves delight in and comply with words of advice, bodhisattvas establish beings in delighting in and complying with words of advice.
- 2.185 “Seeing how sentient beings are destitute and cling to what is ignoble, while they themselves are not destitute and dwell in deathless virtue, bodhisattvas connect beings with freedom from clinging and abiding by the roots of virtue.
- 2.186 “Seeing how sentient beings are poor and lack the wealth of the noble ones, while they themselves do not lack the wealth of the noble ones and are endowed with the seven riches, bodhisattvas establish beings in attaining the wealth of the noble ones.
- 2.187 “Seeing how sentient beings are constantly ill and ensnared by the venomous snakes of the four elements, while they themselves are never ill and always healthy, bodhisattvas establish beings in abandoning all forms of illness.
- 2.188 “Seeing that sentient beings are enveloped by the darkness of unknowing and lack the illumination of wisdom, while they themselves have attained the illumination of wisdom, bodhisattvas establish beings in the great illumination of wisdom.
- 2.189 “Seeing how sentient beings are bound by attachment to the three realms and plunge into the five states of existence within the wheel of saṃsāra, while knowing that they themselves are skilled in the full understanding of the three realms, bodhisattvas establish beings in the skill of the full understanding of the three realms.
- 2.190 “Seeing how sentient beings have embarked on wrong paths and diverged from the right path, while they themselves are established on the right path, bodhisattvas establish beings on the right path.

- 2.191 “Seeing how sentient beings are attached to their bodies and lives and fail to perceive their faults, [F.174.b] while they themselves pay no heed to their bodies and lives and see their own inadequacies, bodhisattvas establish beings in paying no attention to their bodies and lives and seeing their own inadequacies.
- 2.192 “Seeing how sentient beings are separated from the Buddha, Dharma, and Saṅgha, while they themselves are immersed in the unbroken lineage of the Three Jewels, bodhisattvas lead beings into the unbroken lineage of the Three Jewels.
- 2.193 “Seeing how sentient beings fall away from the excellent Dharma, while they themselves persist in upholding the excellent Dharma, bodhisattvas establish beings in upholding the excellent Dharma.
- 2.194 “Seeing how sentient beings live far from precious teachers and lack the six recollections, while they themselves never give up the six recollections, bodhisattvas establish beings in cultivating the six recollections.
- 2.195 “Seeing how sentient beings are obscured by the veils of karma and afflictive emotions, while they themselves are free from karma and afflictive emotions, bodhisattvas establish beings in the freedom from karma and afflictive emotions.
- 2.196 “Seeing how sentient beings possess all nonvirtuous qualities and have abandoned all virtuous qualities, while they themselves have abandoned all nonvirtuous qualities and possess all virtuous qualities, bodhisattvas establish beings in the abandoning of all nonvirtuous qualities and the perfection of all virtuous qualities.
- 2.197 “Son of noble family, these thirty-two bodhisattva activities constitute the preeminence of bodhisattvas. Once bodhisattvas are established in these, they are agents of excellent deeds.
- 2.198 “Son of noble family, the conduct of bodhisattvas is immeasurable. Why is that? Son of noble family, as many possibilities of pollution as there are among sentient beings, bodhisattvas can accomplish that many possibilities of purification. [F.175.a]
- 2.199 “Son of noble family, even if all the sentient beings of world systems as numerous as grains of sand in the river Ganges were situated in the śrāvaka or pratyekabuddha vehicles, whatever the activity of all these beings, it would not come close to even a hundredth of the activity of bodhisattvas who have generated the first thought of awakening. It would not come close to even a thousandth, a hundred thousandth, a ten millionth, a billionth, or any number, fraction, enumeration, analogy, or comparison of it. Why is that? Śrāvakas and pratyekabuddhas are committed to abandoning the afflictive emotions of their own mindstreams, but bodhisattvas are committed to abandoning the afflictive emotions of all sentient beings. In this way, son of

noble family, compared to the activity of all beings and the activity of śrāvakas and pratyekabuddhas, the activity of bodhisattvas is said to be supreme. Why is that? The activity of immature ordinary beings is mistaken, and the activity of all śrāvakas and pratyekabuddhas is limited, but the activity of bodhisattvas yields qualities that are unmistaken and immeasurable. It is because of this that bodhisattvas surpass all beings and all śrāvakas and pratyekabuddhas.”

2.200 At this the bodhisattva Dhāraṇīśvararāja was content, pleased, delighted, and overjoyed. Feeling joyful and happy, he took delight in what was proclaimed by the Blessed One. He rejoiced, saying to the Blessed One, “Blessed One, these excellent descriptions the Tathāgata has given of the bodhisattva ornaments, the bodhisattva illuminations, the great compassion of bodhisattvas, and the conduct of bodhisattvas are marvelous! [F.175.b]

2.201 “May the Blessed tathāgata, arhat, completely perfect Buddha teach. Blessed One, how does the great compassion of the blessed buddhas enter sentient beings? What exactly are the aspects, characteristics, signs, foundation, and extent of great tathāgata compassion? How do blessed buddhas perform their activity? What exactly are the aspects, characteristics, signs, foundation, and extent of their activity? Blessed One! Please explain directly to us how the activity of the omniscient, all-seeing tathāgatas manifests.”

2.202 Then the Blessed One replied, “Son of noble family, listen well and remember, and I will explain to you briefly *the engagement of great tathāgata compassion and tathāgata activity*.

2.203 “Son of noble family, I shall elucidate the statement that the great compassion of blessed buddhas for sentient beings ‘neither arises nor engages.’ Why is that? The great compassion of blessed buddhas is constantly engaged. Since it is properly generated through training over innumerable eons, it is neither engaged nor disengaged. The great compassion of blessed buddhas is present for all sentient beings without being activated. As difficult as it was to obtain great tathāgata compassion, that is how immeasurable, inconceivable, inexhaustible, and far reaching it is. [F.176.a] Why is that? Son of noble family, as tathāgatas obtain awakening, their great compassion extends to sentient beings. Awakening *is* great compassion!

2.204 “How do tathāgatas attain such awakening?³⁸ Tathāgatas attain awakening where there is no root and no foundation. In this regard, what is the root? What is the foundation? Personalism is the root and unreal imagining is the foundation. Tathāgatas understand these two to be the same because they are the same as awakening. Consequently, it is said that tathāgatas are perfect and complete buddhas whose awakening is without root and without foundation. Great tathāgata compassion extends to beings

as they think, 'These sentient beings do not comprehend these phenomena that are without root and without foundation. They should comprehend them.'

2.205 "Son of noble family, awakening is peaceful and tranquil. In this regard, what is peacefulness? What is tranquility? The inner world is peaceful. The outer world is tranquil. Why is that? The eye is empty of self and what belongs to a self. That is its nature. The ear, the nose, the tongue, the body, and the mind are empty of self and what belongs to a self. That is their nature. Because one understands the eye to be empty, one does not pursue form. Therefore it is said to be tranquil. Because one understands the ear to be empty, one does not pursue sound. Therefore it is said to be tranquil. Because one understands the nose to be empty, one does not pursue smell. Therefore it is said to be tranquil. Because one understands the tongue to be empty, one does not pursue taste. Therefore it is said to be tranquil. Because one understands the body to be empty, one does not pursue the tangible. Therefore it is said to be tranquil. [F.176.b] Because one understands the mind to be empty, one does not pursue mental factors. Therefore it is said to be tranquil. Great tathāgata compassion extends to beings with the thought, 'These sentient beings do not comprehend peace and tranquility. They should comprehend them.'

2.206 "Son of noble family, because mind is naturally luminous, awakening is naturally luminous. Why is it said to be naturally luminous? Its nature is devoid of pollution. It is equal to space. It is of the nature of space. It is established as being the same as space. Because it is the same as space, it is sameness. Its nature is luminosity itself. Great tathāgata compassion extends to beings with the thought, 'Since these immature ordinary beings do not comprehend this natural luminosity, they remain polluted by adventitious afflictive emotions. They should comprehend this luminous nature.'

2.207 "Son of noble family, awakening is without acceptance or rejection. In this regard, what is the absence of acceptance? What is the absence of rejection? *Absence of acceptance* means not clinging to any phenomenon. *Absence of rejection* means not rejecting any phenomenon. When tathāgatas enter the river of no acceptance and no rejection, they truly see that suchness is without an 'other side' yet not without an 'other side,' and thus they transcend these. In that way, tathāgatas attain complete and perfect awakening for which all phenomena are beyond an 'other side' and the absence of an 'other side.' Therefore they are called *tathāgatas*. Great tathāgata compassion extends to beings with the thought, 'These immature ordinary beings do not comprehend the absence of acceptance and the absence of rejection. They should comprehend them.'

- 2.208 “Son of noble family, awakening is without signs and without objective reference. [F.177.a] In this regard, what is meant by ‘without signs’? What is meant by ‘without objective reference’? A visual consciousness without an objective referent is without signs. Form that is unseen is without objective reference. An auditory consciousness without an objective reference is without signs. Sound that is unheard is without objective reference. An olfactory consciousness without an objective reference is without signs. Odor that is not perceived is without objective reference. A consciousness of taste without an objective reference is without signs. Flavor that is not perceived is without objective reference. A tactile consciousness without an objective reference is without signs. Touch that is not perceived is without objective reference. A mental consciousness without an objective reference is without signs. Mental factors that are not perceived are without objective reference. Thus, the lack of attributes and objective references is the domain of the noble ones. What is the domain of the noble ones? That which is not the domain of the three realms is the domain of the noble ones. Thus, that which is not a domain is the domain of the noble ones. Great tathāgata compassion extends to beings with the thought, ‘Immature ordinary beings do not comprehend the domain of the noble ones. They should comprehend it.’
- 2.209 “Son of noble family, awakening is not the past, is not the future, and is not the present. It is the same throughout the three times, the termination of the triple sphere. In this regard, what is the termination of the triple sphere? Mind does not engage with the past, consciousness does not pursue the future, and mental activity does not engage with the present. Since mind, mental activity, and consciousness do not abide, one does not mull over the past, one does not give thought to the future, and one does not proliferate the present. [F.177.b] Great tathāgata compassion extends to beings with the thought, ‘Immature ordinary beings do not comprehend the equality of the three times and the purification of the triple sphere. They should comprehend them.’
- 2.210 “Son of noble family, awakening is incorporeal and unconditioned. In this regard, that which is incorporeal is not perceptible to visual consciousness. It is not perceptible to auditory, olfactory, taste, tactile, or mental consciousness. The unconditioned is that which is without origination, cessation, and endurance. That is the unconditioned, free of these three characteristics. That which is conditioned should also be comprehended to be just like the unconditioned. Why is that? The nature of all phenomena is nonexistence. That which is nonexistent is nondual. Great tathāgata

compassion extends to beings with the thought, 'Immature ordinary beings do not comprehend the incorporeal and unconditioned. They should comprehend it.'

2.211 "Son of noble family, what is called *awakening* is inseparable and abiding. In this regard, what abides? What is inseparable? Suchness abides. Nonabiding is inseparable. The realm of phenomena abides. Nondifferentiation is inseparable. The limit of reality abides. Immovability is inseparable. Emptiness abides. Lack of objective reference is inseparable. Signlessness abides. Nonconceptuality is inseparable. Wishlessness abides. Lack of making wishes is inseparable. The nonexistence of sentient beings abides. The essencelessness of sentient beings is inseparable. Space abides. Lack of objective reference is inseparable. Nonorigination abides. Noncessation is inseparable. [F.178.a] The unconditioned abides. The absence of movement is inseparable. Awakening abides. Tranquility is inseparable. Nirvāṇa abides. The absence of coming into being is inseparable. Great tathāgata compassion extends to beings with the thought, 'Sentient beings do not comprehend this inseparability and abiding. They should comprehend it.'

2.212 "Son of noble family, awakening is completely and perfectly awakened neither by the body nor by the mind. Why is that? The body is inanimate, and the mind is like an illusion. Those who comprehend the body and the mind to be like that may still talk about awakening, using conventional language, but awakening cannot be described as physical or mental, as a phenomenon or not, as genuine or not, or as true or false. Why is that? Awakening cannot be described by means of any phenomenon. Awakening does not have a shape that can be described in conventional terms. Just as space has no shape and is indescribable, awakening likewise has no shape and is indescribable. In the same way, no phenomena are describable if one has understood them just as they are. There are no words for phenomena. There are no phenomena that correspond to words. Great tathāgata compassion extends to beings with the thought, 'Sentient beings do not comprehend this aspect of the manner of phenomena. They should comprehend it.'

2.213 "Son of noble family, awakening is not apprehended and without a foundation. In this regard, what is not apprehended? What is without a foundation? Understanding the eye is not apprehended. Form without objective reference is without a foundation. Understanding the ear is not apprehended. [F.178.b] Sound without objective reference is without a foundation. Understanding the nose is not apprehended. Smell without objective reference is without a foundation. Understanding the tongue is not apprehended. Flavor without objective reference is without a foundation. Understanding the body is not apprehended. Touch without objective

reference is without a foundation. Understanding mental cognition is not apprehended. Mental factors without objective references are without a foundation. In that way, tathāgatas completely and perfectly awaken to awakening that is not apprehended and without a foundation.

2.214 “Having attained complete and perfect awakening, the eye is not apprehended, form is not a foundation, and consciousness has nowhere to stand. The ear is not apprehended, sounds are not a foundation, and consciousness has nowhere to stand. The nose is not apprehended, smells are not a foundation, and consciousness has nowhere to stand. The tongue is not apprehended, tastes are not a foundation, and consciousness has nowhere to stand. The body is not apprehended, tactile sensations are not a foundation, and consciousness has nowhere to stand. The mind is not apprehended, phenomena are not a foundation, and consciousness has nowhere to stand.

2.215 “Since consciousness has nowhere to stand, one deeply understands the stations of the minds of all sentient beings. What are the stations of the minds of sentient beings? There are four stations of the minds of sentient beings. What are these four? Form is a station of the minds of sentient beings. Likewise feeling, perception, and formations are stations of the minds of sentient beings. But tathāgatas know that even these stations of their minds are nowhere to stand. Great tathāgata compassion extends to beings with the thought, ‘Sentient beings do not comprehend this limit of groundlessness. They should comprehend it.’

2.216 “Son of noble family, *awakening* is a designation for emptiness. The emptiness of empty *awakening* is the emptiness of [F.179.a] all empty phenomena. The tathāgatas completely and perfectly awaken by realizing that all those phenomena are in truth emptiness. Theirs is not an awakening brought about by making phenomena empty by means of emptiness. What is called *emptiness* and what is called *awakening* are understood to be one and the same. There is no division of emptiness and awakening into two categories at all.

2.217 “Why is that? Phenomena are nondual; they cannot be separated into two. They lack attributes, names, and signs. They are without movement, immovable, and without origination. *Empty* is a designation for what is devoid of clinging and apprehending. In this regard, ultimately, the phenomena that are referred to as *empty* are without any objective reference whatsoever, but they are still called *empty*. Just as we call space *space* even though space is actually indescribable, we call what is empty *empty* even though emptiness is actually indescribable. It is like this. This convention of using names to label what is nameless is applied to all phenomena. A name

also does not inhere in the object or in a part of it. Just as names do not inhere in objects or in their parts, in the same way, whatever phenomenon described by a given name also does not inhere in the object or in part of it.

2.218 “In that way tathāgatas understand all these phenomena. They understand them to be primordially unborn, unceasing, without attributes, devoid of mind, mental activity, and consciousness, and without letters or sounds. Insofar as they understand them, they are liberated. There is no bondage. There is also no liberation. Great tathāgata compassion extends to beings with the thought, ‘Immature ordinary beings do not comprehend this sameness. They should comprehend it.’ [F.179.b]

2.219 “Son of noble family, awakening is similar to space. Space itself is never the same, but it is also never not the same. Awakening too is never the same, but it is also never not the same. Since phenomena do not truly exist, one cannot say whether they are the same or not the same. This is what tathāgatas realize when they fully awaken to the fact that all phenomena are not the same and are not *not* the same. They fully awaken without making even the slightest phenomenon the same or not the same.

2.220 “They understand with correct wisdom exactly what these phenomena are like. What is correct wisdom? It is the understanding that all phenomena are without root, that they are unborn and unceasing. They arise out of the unarisen. Having arisen, they pass away. They arise without a creator, and they pass away without a creator.

2.221 “In that way, though phenomena come to be through arising and perishing, there is no coming to be whatsoever. It is said that ‘the tathāgatas teach the Dharma in order to cut off the pathways of existence.’ Great tathāgata compassion extends to beings with the thought, ‘Sentient beings do not comprehend how to cut off the pathways of existence. They should comprehend it.’

2.222 “Son of noble family, awakening is a real ground. What is a real ground? As is awakening, so is form, which does not transcend suchness. As is awakening, so are feeling, perception, formations, and consciousness, which do not transcend suchness. As is awakening, so are the elements of earth, water, fire, and wind, which do not transcend suchness. As is awakening, so are the elements of eye, [F.180.a] form, and visual consciousness, which do not transcend suchness. As is awakening, so are the elements of ear, sound, and auditory consciousness, which do not transcend suchness. As is awakening, so are the elements of nose, smell, and olfactory consciousness, which do not transcend suchness. As is awakening, so are the elements of tongue, taste, and gustatory consciousness, which do not transcend suchness. As is awakening, so are the elements of body, tactile sensation, and tactile consciousness, which do not transcend suchness. As is

awakening, so are the elements of mind, phenomena, and mental consciousness, which do not transcend suchness. It is just these that are labeled as phenomena. In this regard, they are labeled as aggregates, elements, and sense fields.

2.223 “It is to these as they really are that the tathāgatas are completely and perfectly awakened, completely and perfectly awakened in an unmistakable manner. As these were before, so they are later, and so they are in the meantime. They do not arise in the beginning, they do not pass on in the end, and they are devoid in the meantime. This is a real ground. As one is, so are they all. As they all are, so is one. The tathāgatas do not objectify the way things are in terms of one or many. Great tathāgata compassion extends to beings with the thought, ‘Immature ordinary beings do not comprehend the real ground. They should comprehend it.’

2.224 “Son of noble family, awakening consists in having penetrated the absence of aspects through penetrating the aspects. In this regard, what are the aspects? What is the absence of aspects? *Aspects* refers to taking up all virtuous factors. *Absence of aspects* refers to not objectifying any factor. *Aspects* refers to the ground of the mind that is groundless. *Absence of aspects* refers to the gate of liberation, a meditative absorption without signs. [F.180.b] *Aspects* refers to thinking about, evaluating, enumerating, and discriminating phenomena. *Absence of aspects* refers to the complete transcendence of evaluation. What is the complete transcendence of evaluation? It is that in which there is no activity of consciousness. *Aspects* refers to discriminating conditioned things. *Absence of aspects* refers to realizing the unconditioned. Great tathāgata compassion extends to beings with the thought, ‘Immature ordinary beings do not comprehend penetrating the aspects and the absence of aspects. They should comprehend it.’

2.225 “Son of noble family, awakening is the absence of contamination and the absence of appropriation. In this regard, what is the absence of contamination? What is the absence of appropriation? *Absence of contamination* means freedom from the four contaminants: freedom from the contaminant of desire, freedom from the contaminant of becoming, freedom from the contaminant of ignorance, and freedom from the contaminant of views. *Absence of appropriation* refers to freedom from the four appropriations: freedom from the appropriation of desire, freedom from the appropriation of views, freedom from the appropriation of asserting a self, and freedom from the appropriation of belief in the supremacy of one’s morality and asceticism. These four appropriations are darkened by ignorance and approached through craving. Thinking ‘I am,’ they are appropriated through clinging. The tathāgatas understand the *I* to be the root of appropriation, and they realize that purification of the self is the purification of sentient beings. The

purification of the self and the purification of all sentient beings are an inseparable nonduality. Nonduality refers to nonarising. [F.181.a] Due to nonarising and noncessation, mind, mental activity, and consciousness do not operate. Where mind, mental activity, and consciousness do not operate, there is absolutely none of the false imagining of incorrect mental activity.

2.226 “Someone with correct mental activity does not activate ignorance. When ignorance does not arise, the twelve links of becoming do not arise. When the twelve links of becoming do not arise, there is no birth. That which is unborn is certain. That which is certain is the definitive meaning. That which is the definitive meaning is the ultimate. That which is ultimate means the reality devoid of a person. The reality devoid of a person is inexpressible. The inexpressible is dependent arising. Dependent arising is the Dharma. The Dharma is suchness. Suchness is the tathāgata. Therefore, it is said that ‘whoever sees dependent arising sees the Dharma, and whoever sees the Dharma sees the tathāgata.’ When one searches, informed by suchness, one sees nothing whatsoever, and that is how one sees. What is that ‘nothing whatsoever?’ The answer is ‘conceptual signs and objective references.’ At the time when one sees without thought or objective reference, one sees truly. In this manner, tathāgatas completely and perfectly awaken, by means of sameness, to the sameness of all phenomena. Great tathāgata compassion extends to beings with the thought, ‘Sentient beings do not comprehend what is without contamination and appropriation. They should comprehend it.’

2.227 “Son of noble family, awakening is pure, stainless, and without afflictive emotions. In this regard, what is pure? What is stainless? What is without afflictive emotions? [F.181.b] Emptiness is pure. Signlessness is stainless. Wishlessness is without afflictive emotions. The unborn is pure. Absence of conditioning is stainless. Nonarising is without afflictive emotions. The nature is pure. Total purity is stainless. Luminosity is without afflictive emotions. The absence of proliferation is pure. Non-proliferation is stainless. The pacification of proliferations is without afflictive emotions. Suchness is pure. The realm of phenomena is stainless. The limit of reality is without afflictive emotions. Space is pure. Space is stainless. Space is without afflictive emotions. Understanding inwardly is pure. Not pursuing outwardly is stainless. Not objectifying inwardly or outwardly is without afflictive emotions. Understanding the aggregates is pure. The essence of the elements is stainless. Rejecting the sense fields is without afflictive emotions. Understanding that the past is gone is pure. Understanding that the future has not yet arisen is stainless. Understanding that the present is present as the realm of phenomena is without afflictive emotions.

- 2.228 “Therefore purity, stainlessness, and the absence of afflictive emotions are actually united in the single state that is the state of peace. Peace is *peacefulness*. Peacefulness is what is called *pacification*. Pacification is what is called *the absence of signs by means of the act of pacifying*. The absence of signs is what is called *pacification*. Pacification is what is called *intelligence*.
- 2.229 “Therefore, son of noble family, as is space, so too is awakening. As is awakening, so too are all phenomena. As are all phenomena, so too are sentient beings. As are sentient beings, so too are the buddhafiels. As are the buddhafiels, so too is nirvāṇa. Thus, all phenomena are said to be equal to nirvāṇa. [F.182.a] Because they are ultimate and final there are no remedies to apply. Because there are no remedies to apply, all phenomena are primordially pure, primordially stainless, and primordially without afflictive emotions. Tathāgatas accordingly are completely and perfectly awakened to the reality of all phenomena. After surveying the mass of sentient beings who are impure, who are not stainless, and who possess afflictive emotions, they extend their great compassion known as *magical play* to all sentient beings.³⁹
- 2.230 “Using his skillful means, the Tathāgata informed the gods of the Brahmā realm that he would not turn the wheel of the Dharma without being requested to do so. Then Top-Knotted Brahmā, surrounded and escorted by eight hundred thousand gods of the Brahmā realm, instantly disappeared from the realm of Brahmā. He arrived in the presence of the Tathāgata and paid homage at the Tathāgata’s feet. To ensure that the wheel of Dharma be set in motion, he supplicated the Tathāgata: ‘May the Blessed One teach the Dharma! May the Sugata teach the Dharma!’ He also supplicated the Tathāgata with the following words:
- 2.231 “ ‘Your Dharma, realized by buddha wisdom,
Is peaceful and serene, pure and immaculate,
Unsullied and radiant,
Inexpressible, soundless, and without words.
- 2.232 “ ‘You endured great hardships of asceticism and austerity
For millions of eons
To bring about the awakening of beings, confused and obscured
By self-satisfaction, from the deep sleep of delusion.
- 2.233 “ ‘Those entrusted with the lineage of the previous victors
Realized this supreme Dharma.
On account of the many virtuous beings present herein,
May the Tathāgata turn the wheel of the Dharma.

- 2.234 “ ‘You have subjugated the hosts of Māra
And opened the gate to the deathless. [F.182.b]
Great Leader, guide beings who have gone astray
To the path of the noble ones!
- 2.235 “ ‘Your unsurpassed buddha compassion
Benefits beings inconceivably.
Teacher, I beg you,
Please turn the wheel of the supreme Dharma!
- 2.236 “ ‘Blessed One, may you also turn the wheel of Dharma
Just as the Victor Krakucchanda,
The Victor Kanakamuni,
And the Tathāgata Kāśyapa have done.
- 2.237 “ ‘Just as rainfall brings satisfaction
And causes medicinal plants to grow,
So the clouds of your compassion encircle the world,
And you, Tathāgata, let the rain of Dharma fall!
- 2.238 “ ‘As soon as a supreme guide is born,
He issues a sound in order to liberate beings.
Right now, please relieve the thirst of the yearning gods and humans
With the water of great Dharma.’
- 2.239 “Son of noble family, the Tathāgata, aware of Top-Knotted Brahmā’s
supplication, proceeded with unrelinquishing great compassion to turn the
unsurpassed Dharma wheel in Deer Park in Rṣipatana near the town of
Vārāṇasī. In this world such a Dharma wheel had never been turned in
conformity with the Dharma before by any wandering ascetic, brahmin, god,
demon, or Brahmā himself. It was then that the word *impermanence* was
understood throughout the entire billionfold universe. Kauṇḍinya was the
first to fully know the Dharma. Then the Buddha, inspired, uttered the
following:
- 2.240 “ ‘That which is ineffable and profound,
Beyond words and of definitive meaning—
Kauṇḍinya understood it,
So my effort has not been in vain!’
- 2.241 “By turning the wheel of the Dharma, the Tathāgata tamed innumerable and
unfathomably many sentient beings. Through knowing this magical play of
great tathāgata compassion, immeasurable and innumerable sentient beings
generated the thought of awakening. [F.183.a]

- 2.242 “Son of noble family, these sixteen kinds of great compassion of the blessed buddhas are constantly spontaneously active and are never given up. Endowed with such great compassion, tathāgatas happily dwell among the denizens in the great hell realms for the sake of each and every being, for as many eons as there are grains of sand in the river Ganges. When they gaze at those to be tamed through the superior Dharma and Vinaya, the tathāgatas are never discouraged, and their great compassion never deteriorates. That is how the inconceivable great compassion of the blessed buddhas extends to sentient beings.
- 2.243 “The compassion of śrāvakas and pratyekabuddhas is compared to skin, the compassion of bodhisattvas to flesh, and the great compassion of blessed buddhas to bones and marrow. Śrāvaka compassion rejoices in buddha wisdom. Bodhisattva compassion establishes bodhicitta. The great compassion of blessed buddhas predicts beings to awakening. The compassion of śrāvakas relies on love. The compassion of bodhisattvas relies on bringing beings to maturity. The great compassion of blessed buddhas relies on bringing them to full maturity.
- 2.244 “The compassion of śrāvakas is discouraged by effort. The compassion of bodhisattvas brings undertakings to completion. The compassion of blessed buddhas brings success in all undertakings.
- 2.245 “Therefore, son of noble family, the great compassion of the blessed buddhas is supreme because buddhas dwell for eons, hundreds of eons, [F.183.b] thousands of eons, or hundreds of thousands of eons in order to tame beings. For so long as they do, they do not pass away into nirvāṇa. Son of noble family, you should understand this through this discourse.
- 2.246 “Son of noble family, in the past, innumerable beyond countless eons ago, in an eon known as Most Fragrant, in a world realm known as Fragrant, there appeared a tathāgata, an arhat, a completely and perfectly awakened buddha known as Sandalwood Dwelling. He was endowed with perfect knowledge and perfect conduct, a sugata, a world knower, an unsurpassed charioteer of those to be tamed, a teacher of gods and humans, a buddha, a blessed one. The lifespan of the Blessed Tathāgata Sandalwood Dwelling reached sixteen times eighty-four thousand years. His śrāvaka entourage consisted of sixteen times eighty-four thousand śrāvakas.
- 2.247 “The sweet fragrance coming from one of the pores of his skin suffused the billionfold universe with sweet-smelling fragrance. No foul smell arose in that world. In that world, furthermore, the fences, trees, mountains, and material forms that appeared were enveloped in the fragrance of that tathāgata. That is how it became known as Fragrant.

- 2.248 “Through the fragrance of the Tathāgata, despicable physical, verbal, and mental actions disappeared from the beings born in that realm. When they smelled that fragrance, those who went forth into the religious life following the Dharma of that blessed one generated the four concentrations. In that realm, ten thousand buddhas emerged simultaneously, all of them named Sandalwood Dwelling. That is how the eon came to be called Most Fragrant. [F.184.a]
- 2.249 “The Blessed Tathāgata Sandalwood Dwelling performed his buddha activity, and at the time of passing into nirvāṇa he beheld the disposition of a being who was trainable by a buddha and who was known as Trainable by Me. The buddha saw with pure divine vision surpassing human sight that this one being among the gods in the Sphere of neither Perception nor Nonperception who had previously cultivated roots of virtue, who was devoted to the vast, and who was tamable by a buddha would remain there for eighty-four thousand eons. Once he died and was reborn as a human, if he heard praise of the Great Vehicle instead of enjoying sense desires, he would generate the thought of unsurpassed perfect awakening and become someone who would not be turned back from unsurpassed perfect awakening.
- 2.250 “Then the Blessed Tathāgata Sandalwood Dwelling manifested great compassion through his skill in means and said to the monks, ‘Monks! Since the time has come for me to pass into nirvāṇa, I will now pass into nirvāṇa.’ Thereupon the Blessed Tathāgata Sandalwood Dwelling entered the absorption called *indefatigable by seeing with great compassion*⁴⁰ and displayed passing into nirvāṇa.
- 2.251 “After passing into nirvāṇa, his relics were distributed. His sacred Dharma remained for eight times eighty-four thousand years. While his sacred Dharma was present, moreover, many beings received it, and no counterfeit Dharma appeared. Through the cultivation of the power of meditative absorption and miraculous blessing, that blessed one remained unmanifest for eighty-four thousand eons. [F.184.b]
- 2.252 “Thus, when eighty-four thousand eons had passed, that being among the gods in the Sphere of neither Perception nor Nonperception died and was reborn in the human realm in the family of a merchant. When he reached the age of eight, the Blessed Tathāgata Sandalwood Dwelling rose from his absorption that had lasted eighty-four thousand eons. He came before the youth in the form of a buddha, invisible to everyone else except the youth.
- 2.253 “This caused the youth to firmly make up his mind to generate the thought of unsurpassed perfect awakening and not be turned back from unsurpassed perfect awakening. The Buddha proceeded to teach the Dharma to the youth, beginning with the Great Vehicle. He also delivered

teachings about the faults of desire. The Blessed One understood the perfect special intention of the youth and predicted that the youth would completely awaken to unsurpassed perfect awakening after seventy-two times one hundred thousand countless eons. He would emerge in the world as the Tathāgata Supreme Precious One. No human being but the youth himself heard this prophecy. Twelve thousand gods who were worthy heard it and generated the thought of unsurpassed perfect awakening. They also made an aspiration prayer saying, ‘When the Blessed Tathāgata called Supreme Precious One finds awakening, may we be born in his buddhafiield at that time!’

2.254 “In order for them all to be born into that buddhafiield, the Blessed One predicted, ‘The Tathāgata Supreme Precious One will predict your unsurpassed perfect awakening!’ [F.185.a] Thereupon, the Blessed Tathāgata Sandalwood Dwelling, having prophesied those bodhisattvas, completely passed into nirvāṇa, and the gods honored his relics.

2.255 “Son of noble family, the blessed buddhas are endowed with such compassion, which does not exist on the level of the śrāvakas or pratyekabuddhas. Son of noble family, just as the blessed buddhas do not interrupt the continuity of the lineage of the buddhas, likewise, the roots of virtue of those who offer to the buddhas will also be uninterrupted until they pass into nirvāṇa, because causes do not perish.”

2.256 When he had delivered this discourse on great tathāgata compassion, among the assembly, as many beings as a third of the number of grains of sand in the river Ganges generated the thought of unsurpassed perfect awakening. As many bodhisattvas as half the number of grains of sand in the river Ganges attained willing acceptance. And as many bodhisattvas as the number of grains of sand in the river Ganges attained the sixteen kinds of great compassion. They also attained acceptance of reality, which was endowed with the empowerment of all the Buddha’s teachings. At that time, all in the assembly who had heard this teaching became content, pleased, delighted, and overjoyed. Feeling joyful and happy, everyone hailed the Blessed One with the words “Very good!” and honored him with offerings both human and divine. [B4]

2.257 At that point,⁴¹ the Blessed One said to Dhāraṇīśvararāja, “Son of noble family, you may ask, ‘What are the actions of the tathāgatas?’ There are *thirty-two tathāgata actions*. What are these actions?

2.258 (1) “Son of noble family, the tathāgatas know with their unsurpassed wisdom and in accordance with reality what is possible and what is impossible. [F.185.b] You may ask, son of noble family, what is possible and what is impossible? That the maturation of wrongful conduct of body,

speech, and mind will be desirable, pleasant, delightful, or attractive is impossible. This will not happen. That the maturation of good conduct of body, speech, and mind will be desirable, pleasant, delightful, and attractive is possible. This will happen. Son of noble family, that one will attain great wealth through greediness, be born as a god or human through flawed moral conduct, become beautiful through ill will, attain realization through laziness, reach certainty through mental distraction, or destroy the karmic traces through flawed insight is impossible. This will not happen. That one will attain great wealth through generosity, be born as a god or human through moral conduct, become beautiful through patience, attain realization through perseverance, reach certainty through concentration, and destroy all the karmic traces through insight is possible. This will happen.

2.259 “That the mind of someone who performs the acts of immediate retribution will be at ease is impossible. This will not happen. That the mind of someone with pure moral conduct will be at ease is possible. This will happen. That one will attain willing acceptance while being involved with objective references is impossible. This will not happen. [F.186.a] That one will attain acceptance through devotion to emptiness is possible. This will happen. That the mind will become pliant while in a state of regret is impossible. This will not happen. That a mind free of agitation will become pliant is possible. This will happen. That a universal monarch, Śakra, Brahmā, or a buddha will appear in the world in a female body is impossible. This will not happen. That someone will appear in the world as a universal monarch, Śakra, Brahmā, or a buddha after she has exchanged her female body is possible. This will happen. That someone who is not equal to the universal monarch will govern a kingdom is impossible. This will not happen. That he who is equal to the universal monarch will govern a kingdom is possible. This will happen.

2.260 “That a human being from the northern continent of Uttarakuru will descend to lower destinies is impossible. This will not happen. That such a human will proceed to happy destinies is possible. This will happen. That individuals⁴² who kill will enjoy long lives on account of their killing and that they will attain the noble path on account of their wrong views and the wrongful deeds based on them is impossible. This will not happen. That someone with a long life on account of abandoning killing will attain the noble path through correct views is possible. This will happen.

2.261 “That one will find deliverance without attaining the fruition of the eighth-lowest level is impossible. This will not happen. That one will find deliverance once one has attained their fruition is possible. This will happen. [F.186.b] That a stream enterer will actualize an eighth existence is impossible. This will not happen. That a stream enterer will enter a seventh

existence even though there are obstacles is possible. That a once-returner will actualize a second existence is impossible. This will not happen. That a once-returner will reach the end of suffering after having returned to this world is possible. This will happen. That a non-returner will return to this world is impossible. This will not happen. That a non-returner will transcend suffering completely is possible. This will happen. That an arhat will enter a new existence is impossible. This will not happen. That an arhat will not enter a new existence is possible. This will happen.

2.262 “That a noble being will accept the instructions of another teacher is impossible. This will not happen. That such a being will have no other deity is possible. That a bodhisattva who accepts the unborn nature of phenomena will regress is impossible. This will not happen. That such a bodhisattva will awaken to complete and perfect awakening is possible. That a bodhisattva who dwells on the seat of awakening will arise without completely and perfectly awakening is impossible. This will not happen. That such a bodhisattva will arise as one awakened to complete and perfect awakening is possible.

2.263 “That karmic traces will appear for tathāgatas is impossible. This will not happen. That tathāgatas will have destroyed all karmic traces is possible. This will happen. That the wisdom of tathāgatas will be obstructed is impossible. That the wisdom of tathāgatas will be unobstructed [F.187.a] is possible. That the crown protuberances of tathāgatas will be visible is impossible. This will not happen. That the crown protuberances of tathāgatas will be invisible is possible. That one will know the activity of tathāgatas’ minds through means other than the power of buddhas is impossible. This will not happen. That one will not know it is possible. That the minds of tathāgatas will not be in equipoise and will have reference points is impossible. That tathāgatas will be in constant equipoise is possible. That untrue words will issue from tathāgatas is impossible. That true words will issue is possible.

2.264 “Son of noble family, that deluded objective reference will exist for tathāgatas is impossible. This will not happen. That delusion will not exist for tathāgatas is possible. This will happen. Son of noble family, words cannot illustrate the scope of the Tathāgata’s power of knowing what is possible and what is impossible. It is perfect. It is unique and like no other. About this the following is proclaimed:

2.265 “ ‘All earth may crumble,
The sky may tremble,
But for what the Buddha has explained not to be the case—
That will never occur.

- 2.266 “ ‘Beings may mold space
Into five-colored form,
But for what the Buddha has explained not to be the case—
That will never occur.
- 2.267 “ ‘All that the Buddha has explained to be the case
To a lesser, middling, or supreme degree—
There is no way that any of that
Will turn out to be otherwise.
- 2.268 “ ‘All that he has explained not to be the case
To a lesser, middling, or supreme degree—
There is no way that any of that
Will turn out to be otherwise.
- 2.269 “ ‘He who knows what is and what is not the case [F.187.b]
Continuously explains the truth
And the Dharma to creatures
In accordance with their thoughts.
- 2.270 “ ‘Other mendicants and brahmins
Who rush around everywhere
Do not know what is and what is not the case.
That is not so for the Buddha.
- 2.271 “ ‘When endowed with what is possible,
The liberation of beings will multiply.
The fully qualified Buddha
Explains that precisely.
- 2.272 “ ‘Toward beings who are not receptive,
The Buddha remains in equanimity.
He waits for the right occasion,
The time at which to liberate them.
- 2.273 “ ‘What liberates beings
Is conduct beyond reproach.
That is the first liberating activity
Of the supremely intelligent Buddha.
- 2.274 “ ‘His explanations of what is and what is not the case
Are unfathomable and innumerable.
This power of the great sage
Is hard for adversaries to match.’

2.275 (2) “Son of noble family, tathāgatas know skillfully and in accordance with reality about past, present, and future actions as well as the basis, causes, substance, and maturation of the actions undertaken. You may ask, how do they understand them? Son of noble family, the tathāgatas know the actions undertaken in the past that spring from virtuous causes, are free of anything nonvirtuous, and will, in the future, engender what springs from virtuous causes. They know the actions undertaken that spring from nonvirtuous causes, are free of anything virtuous, and will, in the future, engender what springs from nonvirtuous causes. They know in accordance with reality the actions undertaken that will become the basis for something minor in the future, the actions undertaken that will become the basis for something major in the future, [F.188.a] the actions undertaken that are the basis for something minor in the present that will become the basis for something major in the future, and the actions undertaken that are the basis for something major in the present that will become the basis for something minor in the future. They know the actions undertaken that are the basis for something minor in the present that will also become the basis for something minor in the future. They know the actions undertaken that are the basis for something major in the present that will also become the basis for something major in the future. They know the actions undertaken that were a minor task in the past that will become something major and turn into a great success in the future. They know the actions undertaken that require little exertion that may nonetheless become of great significance. They also know the actions undertaken that require great exertion that may nonetheless become of little significance.

2.276 “They know the actions undertaken that will engender the cause of śrāvakahood, the actions undertaken that will engender the cause of pratyekabuddhahood, and the actions undertaken that will engender the cause of buddhahood. They know the actions undertaken that are painful at present but will lead to a blissful maturation in the future. They know the actions undertaken that are blissful at present but will lead to a painful maturation in the future. The tathāgatas know the actions undertaken that are painful at present and will also lead to a painful maturation in the future. They know the actions undertaken that are blissful at present and will also lead to a blissful maturation in the future.

2.277 “In these ways, son of noble family, the tathāgatas uniquely and independently understand in accordance with reality all about beings’ actions in the past, present, and future, their circumstances, and their maturation. [F.188.b] With this understanding they teach the Dharma accordingly. This is the second tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.278 “ ‘The tathāgatas are skilled in causes.
They are endowed with the eye of knowing how actions mature.
Not fettered by the three times,
They know the conduct of all sentient beings.
- 2.279 “ ‘The sugatas know
Which causes engender bliss,
Comprising maturation as gods and humans,
And which ones engender suffering.
- 2.280 “ ‘The sugatas know
The causes and the maturation
Of virtuous and nonvirtuous actions,
Like holding a precious jewel in their hands.
- 2.281 “ ‘Which actions arise from tiny causes
And engender immeasurable consequences,
However vast or tiny they may be—
The buddhas know them all exactly.
- 2.282 “ ‘The sugatas know all about
What leads to the Śrāvaka Vehicle,
What leads to the Pratyekabuddha Vehicle,
And the causes of a victor.
- 2.283 “ ‘They know which causes are painful now
But will later engender bliss;
Which causes are blissful now
But will later engender pain;
- 2.284 “ ‘Which causes are painful now and will be painful later;
And which causes are blissful now and will be blissful later.
The sugatas thus know the true nature of actions
In accordance with their causes.
- 2.285 “ ‘With their unique buddha wisdom
Of actions and the causes for their engagement
By all beings of the three times,
The victors always know this just as it is.’
- 2.286 (3) “Son of noble family, the tathāgatas know in accordance with reality the many and various inclinations of other beings and individuals. [F.189.a] You may ask, how do they know in accordance with reality the many and various inclinations of other beings and individuals? The tathāgatas know which

individuals are established in attachment and inclined toward aversion, which individuals are established in aversion and inclined toward attachment, and which individuals are established in delusion and inclined toward attachment, aversion, and delusion. The tathāgatas know which individuals are established in virtue and inclined toward virtue, which individuals whose engagement is minor are inclined with a vast intention, and which individuals whose engagement is vast are inclined with a minor intention. The tathāgatas know which inclinations will transform minor engagements into major ones and which inclinations will transform superior engagements into minor ones. The tathāgatas know which inclinations will lead those who were sure to be wrong regarding reality toward attaining the disposition that is certain, which inclinations will lead those whose receptivity had been undetermined toward attaining the disposition of being sure to be correct, and which inclinations will lead those already sure to be correct toward attaining liberation. The tathāgatas know which inclinations will lead beyond the desire realm, which will lead beyond the form realm, and which will lead beyond the third realm. The tathāgatas know which inclinations will suppress something major through relying on something minor and which inclinations will transform something major into something minor. The tathāgatas know which inclinations will bring about the attainment of varying kinds of corresponding birth, appearance, and means of livelihood. [F.189.b] The tathāgatas know which inclinations will lead to downfall from the peak of existence and which inclinations will lead to the attainment of liberation. With this understanding they teach the Dharma accordingly. This is the third tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.287 “ ‘With their limitless intelligence, the tathāgatas know the entire range
Of the world’s various and manifold inclinations.
The buddhas know well which inclinations are caused by aversion and
instill attachment
And which ones instill aversion and incline toward delusion.
- 2.288 “ ‘With minds established in delusion, beings may engage in virtue or
attachment.
Whichever is the case, it may be with minor engagement but a vast
inclination.
Even when there is vast intent and vast engagement,
Inclination may transform it into something minor. This the sugatas know.
- 2.289 “ ‘The buddhas know which inclinations will transform a being’s minor
engagement into something vast
And a being’s vast intelligence into something minor.

They know which inclinations are destined for error,
Which for the truth, and which for liberation from the three realms.

2.290 “ ‘The victors know well which inclinations bring about which births,
 appearances,
And means of livelihood of all sentient beings of all the three times,
Which bring downfall from the peak of existence, and which bring liberation.
With this knowledge they teach the Dharma—such is said to be the activity
 of the sugatas.’

2.291 (4) “Son of noble family, the tathāgatas know, in accordance with reality, the
worlds that are comprised of many and various elements. You may ask, how
do they know them? They know, in accordance with reality, which elements
accumulate mundane virtuous conditioning, which elements accumulate
nonvirtuous conditioning, [F.190.a] which elements accumulate neutral
conditioning, and which elements establish one in the element of
deliverance.

2.292 “They know the element of the eye, the element of form, and the element
of visual consciousness. How do they know them? They know them to be an
inner emptiness, an outer emptiness, and an inner and outer emptiness,
respectively. They know the element of the ear, the element of sound, and
the element of auditory consciousness. How do they know them? They
know them to be an inner emptiness, an outer emptiness, and an inner and
outer emptiness, respectively. They know the element of the nose, the
element of smell, and the element of olfactory consciousness. How do they
know them? They know them to be an inner emptiness, an outer emptiness,
and an inner and outer emptiness, respectively. They know the element of
the tongue, the element of taste, and the element of the consciousness of
taste. How do they know them? They know them to be an inner emptiness,
an outer emptiness, and an inner and outer emptiness, respectively. They
know the element of the body, the element of the tactile, and the element of
tactile consciousness. How do they know them? They know them to be an
inner emptiness, an outer emptiness, and an inner and outer emptiness,
respectively. They know the element of the mind, the element of phenomena,
and the element of mental consciousness. How do they know them? They
know them to be an inner emptiness, an outer emptiness, and an inner and
outer emptiness, respectively. They know the elements of earth, water, fire,
and wind. How do they know them? They know them to be just like the
element of space.

2.293 “They know the desire realm, the form realm, and the formless realm.
[F.190.b] How do they know them? They know them to originate in false
imagining. They know conditioned elements to be fabricated and

unconditioned elements to be unfabricated. They know that the elements of pollution are characterized by adventitious afflictive emotion and that the elements of purification are characterized by natural luminosity. They know that the realm of saṃsāra is characterized by incorrect ignorance and that the sphere of nirvāṇa is characterized by correct knowing.

2.294 “In this way, the tathāgatas fully understand which elements establish the world, which elements fully establish it, which elements facilitate, and which elements obstruct. They know which elements belong to engagement, which belong to reflection, which belong to determination, and which elements are supports. With this understanding they teach the Dharma accordingly. This is the fourth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.295 “ ‘The lions among humans are skilled in the ways of all the elements.
The sugatas know without exception
Which elements are engaged where and in what ways
And which elements are the source of extensive virtue.

2.296 “ ‘With their great insight, the sugatas know these elements:
The experiences that propel merit, nonmerit, and neutrality,
And the element of peace that brings the attainment of deliverance
And that, when established, brings liberation from the elements.

2.297 “ ‘Knowing the elements of the eye, form, and mind to be naturally empty
Is the essential conduct of the victors.
Likewise, the elements of the ear, nose, tongue, and body,
And the elements of the mind and phenomena, are known to be perpetually
empty. [F.191.a]

2.298 “ ‘The lions among humans know
The elements of water, fire, earth, and air to be like space.
They know without exception that the realms of desire, form, and
formlessness
Emerge from conceptuality.

2.299 “ ‘The victors know the elements of pollution to lack a true nature.
The sugatas know the elements of purification to be like this as well.
The unskillful go on creating saṃsāra,
While nirvāṇa lacks the three characteristics of the conditioned.

2.300 “ ‘Some elements are characterized by being engaged through nonvirtue,
While others terminate all forms of engagement by means of virtue.
Though the buddhas understand this world comprised of various and
manifold elements,

They are not conceited, thinking, “I know!”

- 2.301 “ ‘These lions among humans fully understand the elements,
Which are limitless like space.
The sacred wisdom of the victors is unobstructed—
Beings are unable to fathom its range.
- 2.302 “ ‘This is the fourth activity of the pure protectors.
They know the procedure in terms of the elements for taming beings.
In the process of taming them, through the proper performance of acts,
Even though there exist myriad delusions, these never occur to them.’
- 2.303 (5) “Son of noble family, the tathāgatas know, in accordance with reality, the levels of the faculties of other beings and individuals. You may ask, how do they know them in accordance with reality? Son of noble family, they know, in accordance with reality, which beings are less gifted. Likewise, they know whose faculties are average, whose are sharp, whose are extraordinary, and whose are poor. [F.191.b]
- 2.304 “They know how consummate attachment, aversion, and delusion arise from the dominant influence of conceptuality. They know how contrived attachment, aversion, and delusion arise from the dominant influence of conceptuality. They know how perverted attachment, aversion, and delusion arise from the dominant influence of conceptuality. They know how destructive attachment, aversion, and delusion arise from the dominant influence of conceptuality. The tathāgatas know comprehensively how, from the dominant influence of conceptuality, some faculties originate from virtuous causes, some from nonvirtuous causes, some from neutral causes, and others from the causes of deliverance.
- 2.305 “Moreover, son of noble family, the tathāgatas know the sense faculties of the eyes, ears, nose, tongue, body, and mind. They know the male faculty, the female faculty, and the vital force. They understand the propensity for physical pleasure and pain, mental joy and grief, and equanimity. They know the spiritual faculties of faith, vigor, mindfulness, absorption, and insight. They know the faculty that changes unknowing into omniscience, the faculty of omniscience, and the faculty endowed with omniscience. The tathāgatas understand which capacity caused by the sense power of the eyes will transform into a sense power for the ear, rather than into a sense power for the nose, tongue, or body. [F.192.a] They understand which capacity caused by the sense power of the ear will transform into a sense power for the nose, which capacity caused by the sense power of the nose will transform into a sense power for the tongue, which capacity caused by

the sense power of the tongue will transform into a sense power for the body, and which capacity caused by the sense power of the body will transform into a sense power for the eye.

2.306 “To people who are capable of generosity and who apply themselves to moral conduct, the tathāgatas, understanding the range of capacities, give discourses on generosity. To people who are capable of moral conduct and who apply themselves to generosity, the tathāgatas, understanding the range of capacities, give discourses on moral conduct. To people who have the capacity for patience and who apply themselves to vigor, the tathāgatas, understanding the range of capacities, give discourses on patience. To people who are capable of vigor and who apply themselves to patience, the tathāgatas, understanding the range of capacities, give discourses on vigor. To people who have the capacity for concentration and who apply themselves to insight, the tathāgatas, understanding the range of capacities, give discourses on concentration. To people who have the capacity for insight and who apply themselves to concentration, the tathāgatas, understanding the range of capacities, give discourses on insight. Likewise, all factors of awakening should be comprehended in detail.

2.307 “To people who have the capacity for the Śrāvaka Vehicle but apply themselves to the Pratyekabuddha Vehicle, the tathāgatas, understanding the range of capacities, give discourses on the Śrāvaka Vehicle. To people who have the capacity for the Pratyekabuddha Vehicle [F.192.b] but apply themselves to the Śrāvaka Vehicle, the tathāgatas, understanding the range of capacities, give discourses on the Pratyekabuddha Vehicle. To people who have the capacity for the Great Vehicle but apply themselves to the Śrāvaka Vehicle and the Pratyekabuddha Vehicle, the tathāgatas, understanding the range of capacities, give discourses on the Great Vehicle. To people of the highest capacity who apply themselves to the Great Vehicle, the tathāgatas, understanding the range of capacities, give the final discourses.

2.308 “When the tathāgatas know that those who are subject to a lack of fortune and who appear unfortunate are not receptive, they remain in equanimity. When the tathāgatas know that those who have the power of good fortune and who appear fortunate are worthy, they teach them the Dharma as they are venerated by them.

2.309 “Son of noble family, in this way the tathāgatas know the developed and the undeveloped capacities of all sentient beings. They know the capacities that have not yet emerged as well as those that have emerged. The tathāgatas know in accordance with reality the capacities of beings, their aspects, their applications, their intentions, the causes from which they arise,

their conditions, their reference points, their concordant causes, and their limits. This is the fifth tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.310 “ ‘With transcendent knowledge of faculties, they are wise regarding the intentions of beings.
The victors know well how beings’ conduct accords with their faculties.
The victors know the methods for those of exceptional, average, or poor faculties. [F.193.a]
Their incomparable deeds for liberating beings are outstanding.
- 2.311 “ ‘They know the faculties by which afflictive emotions are consummated, contrived,
Accumulated, and perverted.
They know the faculties of destructive afflictive emotions and those of virtue,
Those that are neutral, those that are nonvirtuous, and those that are liberating.
- 2.312 “ ‘They understand the sense faculties from the eye to the mind, the male and female faculties,
The vital force, the propensities for pleasure and pain, joy, grief, and equanimity,
The spiritual faculties of faith, vigor, mindfulness, insight, and one-pointedness,
The method for the faculties for omniscience and for making all known, and the faculty for liberation.
- 2.313 “ ‘They know what occurs due to the cause of the eye and is made present to the ear rather than to the nose and the tongue,
And what occurs due to causes up to the body and in turn is present to the eye.⁴³
To people with the capacity for generosity who exemplify moral conduct they give talks on generosity.
To people with the capacity for moral conduct who exemplify generosity they give talks on moral conduct.
- 2.314 “ ‘To people with the capacity for patience who exemplify vigor they give talks on patience.
To people with the capacity for vigor who exemplify patience they give talks on vigor.
To people with the capacity for concentration who exemplify insight they give talks on concentration.

- To people with the capacity for insight who exemplify concentration they give talks on insight.
- 2.315 “ ‘To people who have the capacity for the Śrāvaka Vehicle but apply themselves to the Pratyekabuddha Vehicle
They will give discourses on śrāvakas but cease those about pratyekabuddhas.
To those whose capacity is definitely for the Pratyekabuddha Vehicle⁴⁴ but who apply themselves to words⁴⁵
They teach the methods and faculties suited to the Dharma of the Pratyekabuddha Vehicle.
- 2.316 “ ‘To those whose capacity is definitely for the Great Vehicle but who resort to something inferior
They discourse on the transcendent perfections of the victors who abide in great compassion.
Knowing who is ready and who is not, victors teach the former and are equanimous toward the latter. [F.193.b]
Through the ten strengths they know which capacities have developed and which have not.
- 2.317 “ ‘They know the form of conduct of peoples’ capacities and how it is applied,
Likewise their intentions and what their circumstances and their causes are,
And likewise their reference points, their limits, and their corresponding causes.
Knowing with spontaneous wisdom, their buddha activity of teaching is unerring.’
- 2.318 (6) “Son of noble family, the tathāgatas know in accordance with reality the paths that lead to all destinies. You may ask, how do they know them? They know those beings constituted as sure to be correct. They know those beings constituted as being undetermined, and those beings constituted as sure to be wrong.⁴⁶
- 2.319 “They know those beings whose constitution is associated with certainty. Whether the tathāgatas teach the Dharma to them or not, those beings who have causal capacity and excellent prior engagement, who understand through mere outlines and whose intelligence is sharp, are certain to become liberated. The tathāgatas understand their causal capacity, and, in order to accelerate their liberation, they teach them the Dharma accordingly.
- 2.320 “They also know those beings constituted as being undetermined. These beings, who are swayed by conditions and characterized by having to mature, will, if they encounter a suitable teaching and instruction, be

liberated. But if they have no such encounter, they will not be liberated. To them the tathāgatas deliver discourses on causes and conditions. In this way, once they have heard the Dharma from the tathāgatas, they apply themselves accordingly and attain the result. It is for their sake that the blessed buddhas appear.

2.321 “They also know those beings constituted as sure to be wrong. Whether they are taught the Dharma or not, those beings who have not purified themselves, [F.194.a] who are feeble minded, foolish, and unreceptive, are not destined for liberation. The tathāgatas are aware that they are not receptive and thus remain equanimous toward them. It is for their sake that the bodhisattvas don their armor.

2.322 “Son of noble family, the tathāgatas know the three paths of attachment. What are the three? They are the path of attachment arising from attraction, the path of attachment arising from clinging, and the path of attachment arising from previous causes. They know the three paths of aversion: the path of aversion arising from the cause of anger, the path of aversion arising from unfulfilled wishes, and the path of aversion arising from preexisting latent tendencies. They know the three paths of delusion: the path of delusion arising from the cause of ignorance, the path of delusion arising from the cause of personalistic false views, and the path of delusion arising from the cause of doubt. All these the tathāgatas know.

2.323 “Moreover, son of noble family, the tathāgatas know the difficult paths that swiftly lead to the superknowledges for those with sharp faculties and the difficult paths that slowly lead to the superknowledges for those with dull faculties. They know the easy paths that swiftly lead to the superknowledges for those with sharp faculties and the difficult paths that swiftly lead to the superknowledges for those with dull faculties. They know the paths that very slowly lead to the superknowledges because of beings’ loss of focus and the slower paths that may nonetheless swiftly lead to the superknowledges because their continuities are uninterrupted. [F.194.b] They know the swift paths that may nonetheless lead slowly to the superknowledges on account of falling short of final relief and the slow paths that nonetheless lead swiftly to the superknowledges on account of one not being attached to such paths.

2.324 “The tathāgatas know that there are paths where it is not the power of meditation but the power of discrimination that is brought to perfection. They know that there are paths where it is not the power of discrimination but the power of meditation that is brought to perfection. They know that there are paths where neither the power of meditation nor the power of

discrimination is brought to perfection. They know that there are paths where both the power of discrimination and the power of meditation are brought to perfection.

2.325 “The tathāgatas know that there are paths with excellent intention but without excellent application. They know that there are paths without excellent intention but with excellent application. They know that there are paths without excellent intention or application. They know that there are paths with both excellent intention and application.

2.326 “‘There are paths where it is neither the speech nor the mind but the body that is purified. There are paths where it is neither the body nor the mind but the speech that is purified. There are paths where the body, speech, and mind are all purified. There are paths where neither the body nor the speech nor the mind are purified.

2.327 “‘In this way, the vision of a tathāgata’s wisdom enters, without obstruction, the full extent of the paths that arise from the causes of the engagements of all sentient beings and from the causes of error. [F.195.a] This is the sixth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.328 “ ‘The sugatas know all the paths and the beings who are destined and have the cause.

These teachers know the endless kinds of afflictive elements of those characterized as undetermined and as having to mature,

Those who are unreceptive and harbor wrong views, and those beset by three kinds of attachment, three kinds of aversion, and the associated ignorance,

As well as the causes and conditions for such paths.

2.329 “ ‘The protectors of the world understand the paths that are difficult for the sharp ones and at the same time slow for those of feeble capacity, And the paths that are easy for the sharp ones and at the same time slow for the others.

The buddhas, the all-seeing great beings, know that there are paths that are slow for the slow witted and at the same time slow for the sharp and pure ones.

There are paths that are swift for the slow ones and at the same time very swift for those not attached to them.

2.330 “ ‘There are paths of meditation that generate discrimination and those that do not.

There are those that generate meditation and those that generate both due to having outstanding application.

There are paths that purify intention but not application,

And there are the paths that engage in both.

2.331 “ ‘There are paths that purify the body but not the speech or the mind,
Some that purify speech and the body but never the mind,
And some that purify the mind but never speech.

2.332 “ ‘There are some that purify speech and the mind but never the body,
And some that purify both body and mind. As for how they engage or
refrain,
This knowledge born of seeing wisdom and the mind is the sixth
outstanding sugata activity.’

2.333 (7) “Moreover, son of noble family, the tathāgatas know in accordance with reality the process of pollution, purification, and emergence through concentration, liberation, absorption, and [F.195.b] meditation. You may ask, how do they know it? The tathāgatas know the causes and conditions for the arising of sentient beings’ pollution. They know the causes and conditions for sentient beings’ purification. What are causes? What are conditions? The cause of sentient beings’ pollution is improper mental activity. The condition for sentient beings’ pollution is ignorance. Ignorance is a cause and formations are conditions. The formations are causes and consciousness is a condition. Consciousness is a cause and name and form are conditions. Name and form are causes and the six sense fields are conditions. The six sense fields are causes and contact is a condition. Contact is a cause and sensation is a condition. Sensation is a cause and craving is a condition. Craving is a cause and appropriation is a condition. Appropriation is a cause and becoming is a condition. Becoming is a cause and birth is a condition. Birth is a cause and old age and death are conditions. Old age and death are causes and afflictive emotions are conditions. Afflictive emotions are causes and actions are conditions. Views are causes and craving is a condition. Latent tendencies are causes and their activations are conditions. These are the causes and conditions of beings’ pollution.

2.334 “What are the causes and conditions for sentient beings’ purification? There are two causes or two conditions for sentient beings’ purification. What are these two? Another’s words to be followed and one’s own correct mental activity form a pair. One-pointed tranquil abiding and skill in special insight also form a pair of causes or conditions. The same applies as well as to knowing that there is no coming and knowing that there is no going, realizing nonorigination [F.196.a] and reaching certainty, actualizing liberation through virtuous conduct and knowledge, cultivating the gates to liberation and knowing what is naturally liberated, and knowing contamination and knowing nonorigination. Finally, the pair consisting of realizing the truth and attaining the truth is a pair of causes or conditions for

beings' purification. All these the tathāgatas know.

2.335 "Moreover, son of noble family, the perceptions of pollution are immeasurable, and the perceptions of their purification are equally immeasurable. By discriminating in accordance with reality, the perceptions of pollution are replaced by those of their purification. But by grasping with excessive pride, the perceptions of purification may be replaced by those of pollution. Thus, through nonsequential enumerations, one enters the wisdom of the tathāgatas.

2.336 "Son of noble family, endowed with such wisdom, the tathāgatas are detached from desires and sinful nonvirtuous factors, possess applied and sustained thought, and are joyful and blissful through detachment. Attaining the first concentration, the tathāgatas emerge from cessation. Attaining cessation, they emerge from the first concentration. They have attainments that follow the sequence of the eight liberations and attainments that do not. They also have attainments in a nonsequential order. Although absorption is revealed as attainment and attainment is revealed as absorption, there is no blending at all within the tathāgatas' absorption. For them there is no attainment in absorption in terms of objective reference points. A single tathāgata absorption accomplishes all absorptions. [F.196.b] Without emerging from a single absorption, the tathāgatas attain all absorptions, but for them there is no fluctuation from one mental moment to another. For the tathāgatas, a mind outside of equipoise does not exist. No one is able to witness a tathāgata absorption. A śrāvaka absorption is surpassed by a pratyekabuddha absorption. This is in turn surpassed by the bodhisattva absorption, which is in turn surpassed by the tathāgata absorption, which is unsurpassed. Due to that the tathāgata wisdom penetrates unchallenged.

2.337 "The tathāgatas know the instructions and guidance by which śrāvakas cultivate their meditative absorptions. Likewise, they know those by which pratyekabuddhas and bodhisattvas cultivate theirs. Understanding these, they instruct and guide beings accordingly. This is the seventh tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.338 " 'Through their naturally occurring wisdom,
The victors know all the causes and conditions for beings' pollution.
Likewise, the Dharma lords know the causes and conditions
Of purification engendered by striving.

2.339 " 'The cause is what is improper, and the condition is ignorance.
The cause is ignorance, and the condition is the formations.
Consciousness, name and form, and the six sense faculties
Are all causes and conditions for wandering through the stages of existence.

2.340 " 'It is taught that afflictive emotions are causes and actions are conditions,

Views are causes and craving the condition.
Entanglements and their latent tendencies are causes for this.
People subject to these causes are conditioned like that.

2.341 “ ‘There are different pairs of causes or conditions for beings’ purification.
Hearing the agreeable sound of the Dharma from another and, having heard
it,
Correctly realizing phenomena to be inherently empty
Liberates them from the ocean of existence. [F.197.a]

2.342 “ ‘Uniting tranquil abiding and special insight,
Meditating without any coming or going,
Where there is no birth, no death, transference, or thought,
And reaching the immaculate, one becomes purified.

2.343 “ ‘Endowed with virtuous conduct and threefold knowledge, there is
relaxation.
Becoming heedful, one cultivates the three gates of liberation.
One knows depletion and nonorigination and attains the truth.
These are the causes and conditions that direct one onto the path of
purification.

2.344 “ ‘Attaining the first concentration,
The victors reach cessation and emerge accordingly with mindfulness.
The Dharma kings attain the eight liberations
In sequence, out of sequence, and in nonsequential order.

2.345 “ ‘The incomparable abide in a state of equality,
Displaying countless absorptions from a single absorption.
Their minds are not mixed up in this, and they have no thoughts about
phenomena.
Therefore, for the victors, their minds are never not in meditative equipoise.

2.346 “ ‘A sugata’s absorption surpasses
All the millions of śrāvaka and pratyekabuddha absorptions
And the absorptions of bodhisattvas.
Knowing and being skilled in their instructions is the activity of the sugatas.’

2.347 (8) “ ‘Moreover, son of noble family, the tathāgatas can recollect their own and
other beings’ and other individuals’ various former existences. They can
recollect one or two, three or four, five or ten, twenty, thirty, forty, or fifty
previous births. They can recollect one hundred or one thousand, one
hundred thousand, or billions of births. They can recollect the eon of world

destruction, the eon of world formation, and the eon of both destruction and formation. They can recollect many eons of destruction, many eons of formation, or many eons of destruction and formation.

2.348 “ ‘These beings went by this or that name. I was born there with that name, in that clan, in that family lineage, eating that food, with that complexion [F.197.b] and that shape. I lived there during that period and experienced those joys and those sorrows. Then, after I died and transmigrated from there, I was reborn as another being. Then, after I died and transmigrated from there, I was born here in this form, in this area, from this region.’ Thus they recollect their own and other beings’ various former existences.

2.349 “They recollect the former existences of a being. How and through which prior causes a given being was born—the tathāgatas know such prior causes. Knowing these, they teach the Dharma accordingly.

2.350 “The tathāgatas know the movements of the minds of all past beings. They know that following a given objective reference, there arises a mind having such an objective reference, that it has arisen due to the given objective reference, and that it ceases when this objective reference is incomplete. The mind of a single being thus exists as an ongoing continuum, in which a given mind occurs following another. Even if one were to speak for as many eons as there are grains of sand in the river Ganges, it would be difficult to explain this with words.

2.351 “In this way, the tathāgatas know the ongoing continuums of the individual minds of all sentient beings. Even if the tathāgatas were to explain this until the end of time on the basis of rational analysis, their wisdom would not reach its limit. The tathāgata knowledge that recollects previous existences is inconceivable, unequalled, and immeasurable. Its scope is not easy to explain.

2.352 “Having become buddhas, the supreme leaders, the tathāgatas remind beings, ‘Hey sentient beings! Roots of virtue generate either buddhahood, śrāvakahood, or pratyekabuddhahood! Remember that! Remember!’ In this way, through the power of the buddhas, they also become mindful. [F.198.a]

2.353 “The tathāgatas teach them the Dharma in such a way that on account of the roots of virtue they observe in those beings, they will ensure that, whichever vehicle these beings take, they do not turn back from liberation.⁴⁷ This is the eighth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.354 “ ‘The lamps of the world recollect without obstruction
Countlessly many past existences—
Their own and others’—
Like Indian gooseberries resting in the palm of one’s hand.⁴⁸

- 2.355 “ ‘Migrating through the transference of death
From a lifetime with a certain name, clan, and complexion, with certain
thoughts,
And having reappeared as another being through a given cause,
They teach the Dharma with knowledge of this temporal process.
- 2.356 “ ‘The victors know with their great wisdom
All about the minds of transmigrators and the factors arising from the mind,
The past, endless and unimpeded,
And what gives rise to any given state of mind.
- 2.357 “ ‘The sugatas understand
What constitute the prior and earlier mind states of a single being.
Even if they were to explain them for as many eons
As there are grains of sand in the river Ganges, there would be no end to it.
- 2.358 “ ‘Even if they taught
The countlessly many prior activities forever,
Their unequaled wisdom would not be exhausted.
That is what the ocean of sugata wisdom is like.
- 2.359 “ ‘Those beings of virtuous intent
Who have shown respect to the victors in the past
Are made mindful of their previous virtue
By the strength of the buddhas’ miraculous power.
- 2.360 “ ‘Mindful of their previous virtue
Due to the power of the buddhas,
And mindfully abiding in the three vehicles,
They do not turn away from the virtuous path of liberation.
- 2.361 “ ‘No sentient being can conceive
Of the limitless sugatas who appeared in the past.
The endless taming of sentient beings
Is the eighth activity of great beings.’
- 2.362 (9) “Son of noble family, with their pure divine vision, which surpasses that
of humans, the tathāgatas observe beings dying, transmigrating, and taking
birth. They observe their migrations into happy or sad destinies, their
goodness or wickedness, their beautiful or ugly complexions. [F.198.b]
- 2.363 “ ‘Alas! Regarding those sentient beings who have acted badly either
physically, verbally, or mentally, who have denigrated the nobles ones, and
who have held wrong views, once their bodies fail and they die they will be

- born as hell beings, falling into lower realms and miserable destinies because they took up actions based on their wrong views.
- 2.364 “ ‘Regarding those sentient beings who have acted virtuously either physically, verbally, or mentally, who have not denigrated the noble ones, and who have held correct views, once their bodies fail and they die they will be born among gods in the higher realms and blissful destinies because they took up correct views.’ Thus tathāgatas know how beings migrate due to actions.
- 2.365 “The divine tathāgata vision is like this: It observes the destruction and formation of the worlds of the ten directions, all those that appear as fields in the limitless, innumerable, and incalculable buddhafiels reaching to the end of space, the limitless realm of phenomena. It observes the death, transmigration, and rebirth of all those beings who appear and the death, conception, and rebirth of all those bodhisattvas who appear. It observes the buddhas who appear attaining complete and perfect buddhahood, turning the wheel of Dharma, relinquishing the physical body, and entering into parinirvāṇa. It observes the śrāvakas who appear becoming free and entering parinirvāṇa. And it observes the pratyekabuddhas who appear displaying miracles and purifying gifts. [F.199.a]
- 2.366 “Beings who do not appear and who are invisible for the five non-Buddhist superknowledges, for śrāvakas, for pratyekabuddhas, and for bodhisattvas—even they are visible to the divine tathāgata vision.
- 2.367 “Furthermore, those beings who are invisible in Jambudvīpa are visible to the tathāgatas. The gods and humans of the world realms of the vast trichiliocosm do not see them. The realms of such invisible beings are limitless.
- 2.368 “The divine tathāgata vision scans the realms of beings in all buddhafiels, asking, ‘Who are the beings to be tamed by the buddhas?’ For as many kinds of beings to be tamed by the buddhas as exist, that many tathāgatas abide in their presence. Even as they tame these beings, other beings remain unaware of this. This is the ninth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.369 “ ‘The divine vision of tathāgatas is unstained and luminous,
Purified, limitless, meritorious, and splendid.
It beholds the attributes throughout all the fields of the ten directions—
All that appears, will appear, and has appeared.
- 2.370 “ ‘There the victors observe beings—whether they have form or not,
Whether they exist in happy or miserable destinies, whether they are
excellent, average, or inferior,
And whether they are evildoers migrating toward the miserable existences

Or the meritorious and karmically fortunate in the higher realms.

- 2.371 “ ‘The divine vision of the all-seeing buddhas beholds
Bodhisattvas engaged in their conduct in all the fields,
Entering the womb, appearing, proceeding toward the tree of awakening,
And taming Māra while seated in front of the tree of awakening. [F.199.b]
- 2.372 “ ‘The victors observe buddhas who are Dharma kings, who awaken to
supreme awakening,
Who turn the wheel of the Dharma, and who liberate gods and humans,
Discarding the physical form of a victor after performing supreme buddha
deeds
And demonstrating nirvāṇa.
- 2.373 “ ‘The victors observe those who hear the guiding Dharma and apply
themselves correctly,
Becoming noble, cool, and free of illness and reaching a state of peace;
Hearing the Dharma, they think, “I will also cross the ocean of existence
And arrive at the state of transcendent bliss.”
- 2.374 “ ‘The tathāgatas’ pure and unstained divine vision
Observes all beings present in very subtle bodies
As well as the endless masses of beings invisible to the divine vision
Of guhyakas, śrāvakas, pratyekabuddhas, and bodhisattvas.
- 2.375 “ ‘The victors observe the subtle realms of beings in Jambudvīpa,
Those whom the various beings, god or human, in the great many
trichiliocosms do not see.
They know the endless cycling of the mass of beings through vast destinies,
Yet beings do not have any conception of their all-encompassing vision.
- 2.376 “ ‘Even though the world protectors teach the supreme Dharma
Before those tathāgatas’ trainees who have sharp faculties,
Beings in other crowds do not see the tathāgatas at all.
This is the activity of the power of the guides’ divine vision.’
- 2.377 (10) “Son of noble family, the tathāgatas have accomplished perfection.
Through their own superknowledge they have actualized the nonexistence
of contaminants and the liberation of their minds: ‘Due to the depletion of all
contaminants, rebirth has come to an end. I have relied on pure conduct and
done what had to be done, and I will not know any other existence after this
one.’

- 2.378 “The tathāgata knowledge of the depletion of contaminants is pure, stainless, completely pure, luminous, and destroys all karmic traces. The śrāvaka depletion of contaminants is limited and does not destroy the karmic traces. The pratyekabuddha depletion of contaminants is also limited [F.200.a] and is lacking in great compassion and courage.
- 2.379 “The tathāgata depletion of contaminants is supreme in every respect. It destroys all karmic traces. It is sustained by great compassion. It is not lacking in fearlessness or courage. It is unsurpassed in all worlds. It consists of a single mental moment. Why is that? For the tathāgatas, there are no karmic traces of actions, afflictive emotions, or deluded conduct. To illustrate, since space is pure by nature, it is impossible for dust particles and smoke to coexist with it. In the same way, it is impossible for the tathāgata knowledge of the depletion of contaminants to coexist with the karmic traces of actions or afflictive emotions. Thus, as soon as the knowledge of the depletion of contaminants is present, they teach the Dharma to afflicted and grasping sentient beings so that they in turn will give up their grasping, and so that their defilements will be depleted: ‘Alas, you sentient beings who come to be through unreal conceptualization, you should understand contaminants and grasping in accordance with reality!’ In this manner, the tathāgatas make them know in accordance with reality that contaminants are not real. And having known that, they do not cling to any phenomenon. Due to their lack of clinging, they pass completely beyond sorrow. In this way, they teach the Dharma through well-conceived illustrations. Son of noble family, this is the tenth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.380 “ ‘The guides’ knowledge of the depletion of contaminants
Is exceedingly vast, unobscured, and limitless.
Through the strength of the ten strengths,
The peace of supreme awakening is realized and fully discerned.
- 2.381 “ ‘The śrāvakas’ knowledge of the depletion of contaminants
Does not destroy karmic traces and is limited.
But the knowledge of the supreme guides, excellent among humans,
[F.200.b]
Destroys karmic traces and is unlimited.
- 2.382 “ ‘Likewise, for pratyekabuddhas who reach their awakening
With no great compassion or courage,
Once their contaminants have been completely depleted,
Their great compassion and courage will also be limitless.
- 2.383 “ ‘Once the buddha knowledge of the depletion of contaminants is present,
They come to know that the contaminants of beings are unreal.

- By not knowing this crucial point,
Those sentient beings get it all wrong.
- 2.384 “ ‘The victors engendered inexhaustible compassion toward them,
Teaching that phenomena are impermanent, empty, and selfless:
“Understand these phenomena to be unreal and illusory
And truly attain supreme peace!”
- 2.385 “ ‘Even though there are no creatures,
Individuals, human beings, humankind, or agents of actions,
All these beings cling to what is completely wrong—
Thus the teachers who engender compassion explain liberation.
- 2.386 “ ‘The sugatas never grow weary.
Knowing reality, they are never wrong.
Therefore, the victors are always diligently engaged,
Teaching the Dharma to benefit beings.
- 2.387 “ ‘Subduing opponents completely
Is an action in line with the victory of possessing the ten strengths.
Dwelling in the power of possessing the ten strengths,
They fully turn the incomparable noble wheel.’ [B5]
- 2.388 (11) “Son of noble family, the tathāgatas dwell in the tathāgatas’ four types of fearlessness.⁴⁹ No one in the world with its gods can reasonably reprove the tathāgatas, saying, ‘You have not become completely and perfectly awakened regarding phenomena,’ in response to their proclamation, ‘We perform awakened deeds and have become completely and perfectly awakened.’
- 2.389 “Why is it that tathāgatas declare that they are completely and perfectly awakened? The tathāgatas are completely and perfectly awakened to the fact that all phenomena are equal. They are completely and perfectly awakened to the fact that the phenomena of ordinary people, those engaged in learning, those in a state of no more learning, pratyekabuddhas, [F.201.a] bodhisattvas, and buddhas are all equal. They are completely and perfectly awakened to the fact that mundane, supramundane, flawed, unflawed, contaminated, uncontaminated, conditioned, and unconditioned phenomena are all equal.
- 2.390 “How are they equal? In terms of the essential view, they are equal in their emptiness. In terms of the essential sign, they are equal in being signless. In terms of the essential nature of the three realms, they are equal in being wishless. In terms of the essential nature of birth, they are equal in being unborn. In terms of the essential nature of conditioning, they are equal

being without conditioning. In terms of the essential nature of origination, they are equal in being without origination. In terms of the essential nature of the substratum consciousness, they are equal in having no substratum consciousness. In terms of the essential nature of the three times, they are equal in accordance with reality. In terms of the essential nature of ignorance, becoming, and craving, they are equal in being knowledge and liberation. In terms of the essential nature of saṃsāra, they are equal in being nirvāṇa. Thus, the tathāgatas are completely and perfectly awakened to the equality of all phenomena, and that is why they declare, 'We are completely and perfectly awakened.'

2.391 "Just as the tathāgatas have become completely and perfectly awakened with regard to those phenomena, in the same way they abide in great compassion. They teach other people and beings by means of various Dharmas, discourses, and circumstances. Their Dharma arises for the sake of eliminating created suffering.

2.392 "This tathāgata fearlessness overpowers and annuls allegations such as 'They say they are teachers when they are not' and [F.201.b] 'They say they are completely and perfectly awakened when they are not.' This is the eleventh tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.393 " 'The spontaneously arisen ones
Have realized all phenomena to be equal.
Therefore they are completely and perfectly awakened.
The tathāgatas see equality.

2.394 " 'The phenomena of ordinary people,
The phenomena of those engaged in learning or no more learning,
And the phenomena of pratyekabuddhas
Are all equal to the phenomena of buddhas.

2.395 " 'The mundane and, likewise,
The supramundane,
As well as virtue and nonvirtue,
Are similar and equal to nirvāṇa.

2.396 " 'Empty, signless,
Wishless, unborn,
And unconditioned,
They are all seen to be equal.

2.397 " 'Having realized those,
They teach beings with compassion.

Therefore beings are liberated.

This is the supreme activity of the capable ones.'

2.398 (12) "Son of noble family, no one in the world with its gods can reasonably reprove the tathāgatas, saying, 'You have not eliminated those contaminants' in response to their proclamation, 'We have eliminated contaminants.'

2.399 "The tathāgatas' depletion of contaminants occurs in the following manner: Since the minds of tathāgatas are freed from the contaminants of desire, they have destroyed all karmic traces that partake of attachment. Since the minds of tathāgatas are freed from the contaminants of becoming, they have destroyed all karmic traces that partake of anger. Since the minds of tathāgatas are freed from the contaminant of ignorance, they have destroyed all karmic traces that partake of delusion. Since the minds of tathāgatas are freed from the contaminants of views, [F.202.a] they have destroyed all karmic traces that partake of afflictive emotion.

2.400 "Therefore, from a conventional worldly point of view, the tathāgatas are said to have depleted the contaminants. However, ultimately, from the perspective of the insight and wisdom of the noble ones, phenomena that are to be known, abandoned, cultivated, or realized are never established.

2.401 "Why is that? The 'depleted' are never not depleted. They are totally depleted, but they are not 'depleted by means of an antidote.' Their depletion accords with reality. That depletion that accords with reality is devoid of anything depleted. That which is devoid of anything anywhere depleted is called *unconditioned*. The unconditioned is unborn, does not endure, and does not deteriorate.

2.402 "Therefore, whether tathāgatas appear or not, that which is the nature of reality and the realm of phenomena prevails. Just as the realm of phenomena prevails, in the same way wisdom prevails within it. Just as it is without engagement or withdrawal, wisdom prevails in the same manner.

2.403 "The tathāgatas, who, in accordance with the way of the Dharma, do not objectify the contaminants or their abandonment, are settled in great compassion and teach the Dharma to sentient beings so that they may abandon their contaminants. This is the twelfth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.404 " 'The victors have abandoned the contaminants of desire,
Thus they have no further karmic traces of attachment.
The lords of humans are freed from all further becoming,
Thus all faults without exception are cut off.

2.405 " 'The sugatas are established in knowledge of all kinds,

Thus they are free of any residual delusion.

The lions among humans are free from any view,

Thus they are without any karmic traces that partake of afflictive emotions.

2.406 “ ‘In order that all attain the depletion of contaminants,
The victorious ones teach the Dharma at the conventional level.
Phenomena that increase or are depleted
Do not exist ultimately.

2.407 “ ‘For them, depletion is not depletion by means of an antidote, [F.202.b]
Because there was already depletion before that depletion was taught.
That which is depleted is unconditioned
And is therefore not something that possesses the three characteristics.⁵⁰

2.408 “ ‘The realm of phenomena endures without change.
With perfected faculties phenomena are known.
Knowing them, they teach the Dharma accordingly.
This is the twelfth activity of the victors.’

2.409 (13) “Son of noble family, the tathāgatas know in accordance with reality which obstructing factors obstruct. No one in the world with its gods is able to reasonably reprove the tathāgatas, saying, ‘Those factors do not obstruct.’ What are the obstructing factors? There is one: a mind that lacks faith. There are two: immodesty and impropriety. There are three: misconduct of body, speech, and mind. There are four: going wrong because of desire, aversion, delusion, or fear. There are five: killing, stealing, sexual misconduct, lying, and consuming intoxicants. There are six: irreverence toward the Buddha, the Dharma, and the Saṅgha and irreverence toward the training, meditative absorption, and the meditation cushion.⁵¹ [F.203.a] There are seven: ordinary pride, the pride of superiority, excessive pride, the pride that thinks ‘I am,’ manifest pride, the inverted pride of self-abasement, and mistaken pride. There are eight: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong absorption. There are nine: giving rise to miserable states of mind such as ‘I was harmed,’ ‘I am being harmed,’ or ‘I will be harmed’; giving rise to miserable states of mind such as ‘My friends were harmed,’ ‘They are being harmed,’ or ‘They will be harmed’; and giving rise to miserable states of mind such as ‘Those who are not my friends have benefited,’ ‘They are benefitting,’ or ‘They will benefit.’ There are ten: the ways of the ten nonvirtuous actions of killing, stealing, and sexual misconduct, lying, slander, harsh words, and idle chatter, and covetousness, maliciousness, and wrong views.

- 2.410 “Tathāgatas know the following to be obstructing factors: becoming engrossed in the taste of factors that are entangled with incorrect mental activity, being mistaken, being ensnared by obscurations, and being disordered by clinging to existence and to views, as well as any physical, verbal, or mental acts encumbered by the aggregates. [F.203.b] Declaring, ‘These are obstructing factors,’ they teach them as such, in accordance with reality. The tathāgatas teach the Dharma in order that these obstructing factors are pacified, calmed, and abandoned. This is the thirteenth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.411 “ ‘Those who rely on factors realized by the victors as obstructing
Will not attain liberation:
Discarding devotion
And lacking the slightest modesty or propriety,
- 2.412 “ ‘Likewise having no restraint whatsoever
In body, speech, and mind,
Having desire, aversion, and delusion,
Killing and destroying the property of others,
- 2.413 “ ‘Taking another’s wife, lying, or consuming intoxicants,
Lacking the six kinds of reverence and having the seven kinds of pride,
And engaging in the eight kinds of misdeeds—
These all obstruct the path to liberation.
- 2.414 “ ‘The miserable states of mind said to be ninefold,
The ways of the ten nonvirtuous actions—
For those who lack any propriety,
There will never be superknowledge or liberation.⁵²
- 2.415 “ ‘To those who are encumbered by being mistaken,
Who cling to extremes and hold on to what is unreal,
The victorious lords teach out of benevolence
So that these beings may know and abandon those factors.’
- 2.416 (14) “Son of noble family, the tathāgatas know, in accordance with reality, the noble path of deliverance as a noble path of deliverance, which eliminates created suffering. Beings will be delivered if they rely on it, and no one in the world with its gods is able to reasonably reprove the tathāgatas, saying, ‘This is not a path of deliverance.’ What, then, is the path of deliverance? It is the single path for sentient beings to travel that leads to purification.

2.417 “There are two factors of the path of deliverance: [F.204.a] tranquil abiding and special insight. There are three: emptiness, signlessness, and wishlessness. There are four factors of the path of deliverance: mindfulness of body, mindfulness of feeling, mindfulness of mind, and mindfulness of phenomena. There are applications of mindfulness of the body where one contemplates what is inside the body, what is on the outside of the body, and both together. There are applications of mindfulness of sensation where one contemplates inner sensations, outer sensations, and both together. There are applications of mindfulness of mind where one contemplates the introverted mind, the extroverted mind, and both together. Finally, there are applications of mindfulness of phenomena where one contemplates inner factors, outer factors, and both together. There are five factors of the path of deliverance: the spiritual faculties of faith, vigor, mindfulness, meditative absorption, and insight. There are six factors of the path of deliverance: the recollection of the Buddha, the Dharma, the Saṅgha, renunciation, morality, and the gods. There are seven factors of the path of deliverance: the factors of awakening, which are correct mindfulness, correct investigation of phenomena, correct vigor, correct joy, correct pliancy, correct meditative absorption, [F.204.b] and the factor of awakening that is correct equanimity. There are eight factors of the path of deliverance: correct view, correct intention, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct meditative absorption. There are nine factors of the path of deliverance: the first, second, third, and fourth concentrations, the attainments of the absorptions of infinite space, consciousness, nothingness, and neither perception nor nonperception, and the attainment of the cessation of perception and feeling. There are ten factors of the path of deliverance. What are they? They are the ways of the ten virtuous actions. What are these? They are giving up killing, stealing, sexual misconduct, lying, slander, harsh words, idle chatter, covetousness, maliciousness, and wrong views. These are the ten factors that constitute the path of deliverance.

2.418 “Thus, the virtuous factors of awakening, whether they belong to the category of moral conduct, meditative absorption, or insight, or whether they belong to the category of liberation, the insight of liberating wisdom, or the noble truths, are said to constitute the path of deliverance.

2.419 “Moreover, the path of deliverance is to be correctly accomplished. [F.205.a] Correct accomplishment is the absence of the factors of accumulating or not accumulating, accepting or rejecting, and appropriating or abandoning. Why? The correct approach is not to engage the mind in duality.

- 2.420 “Seeing with wisdom all phenomena in a nondual manner and in accordance with reality is the path of deliverance. The tathāgatas teach this path of deliverance to sentient beings. When they rely on it, sentient beings are delivered, since created suffering is truly eliminated. This is the fourteenth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.421 “ ‘Those who have been purified will gain immeasurable bliss.
If people rely on this path, they will experience peace.
The victors know all.
Learning and knowing by themselves, they teach the Dharma that leads to
immortality.
- 2.422 “ ‘If they attend to the virtues conducive to awakening, which are praised by
the victors,
All the many virtuous factors that there are,
There is no way for the intelligent
Not to be liberated—so the Sugata has explained.
- 2.423 “ ‘Those who are skilled in the true Dharma
Will pacify the mass of afflictive emotions accordingly.
Without clinging to non-Dharma or even to Dharma,
They will reach the peace of liberation that is free from all ills.
- 2.424 “ ‘Those who are skilled in the support consider that phenomena
Are deceptive and fake and are like space—
They are like illusory forms and dreams.
Thus they are liberated from the ocean of existence.
- 2.425 “ ‘The activity of the kings of sages, the capable ones,
Once they have generated compassion,
Serves to liberate crazed beings from the wheel of existence.
Therefore they are uncorrupted.’
- 2.426 (15) “Moreover, son of noble family, the tathāgatas are without bodily faults that could be reasonably objected to, such as the bodily faults that the immature or even the learned may possess. Why is that? The physical activity of the blessed buddhas is faultless. They display beautiful comportment as they survey the world and behold their surroundings, [F.205.b] when they bend and stretch their limbs, as they wear the religious garments consisting of the upper Dharma robe, the outer robe, and the lower robe, and as they hold the alms bowl. The soles of their feet do not touch the ground as they come and go, walk and stand, and sit and recline, or as they enter and depart houses, towns, and hamlets. Instead, the tathāgatas’ feet

step on thousand-spoked wheels that appear out of the ground, and on the lotus flowers with sweet fragrance that emerge. Those sentient beings, born as animals, who touch the tathāgatas' footprints experience bliss for a week. After death, they will be reborn in the happy destinies of the higher realms. The tathāgatas' religious garments do not actually touch their bodies by four finger lengths, but even so, a fierce wind will fail to make them disheveled. The radiance of their bodies arouses bliss in sentient beings as far as the lowest hell. Therefore, the bodies of the tathāgatas are said to be faultless.

2.427 "Son of noble family, the tathāgatas are without verbal faults that could be reasonably objected to, such as the verbal faults that the immature or even the learned may possess. Why is that? Because, son of noble family, their speech is timely, poetic, correct, and truthful, and they act accordingly. Their words are precisely defined and satisfy all sentient beings. They are not repetitive. They are adorned with beautiful phrases and meaning. A single instant of expression satisfies the minds of all sentient beings. Therefore, the speech of the tathāgatas is said to be faultless.

2.428 "Son of noble family, the tathāgatas are without mental faults that could be reasonably objected to, such as the mental faults that the immature or even the learned may possess. Why is that? [F.206.a] Because even though they perform all the buddha deeds without abandoning the state of equipoise, the tathāgatas apply their unattached vision of wisdom to all phenomena without abandoning the mind in equipoise. Therefore, the tathāgata mind is said to be faultless. Just as their mind is faultless, they teach the Dharma accordingly to beings in order to dispel all their faults. This is the fifteenth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.429 " 'The guides of beings are without the slightest
Physical, verbal, or mental faults.
The world protectors are without wrongdoing.
They look faultlessly at all the ways to benefit beings.

2.430 " 'Thus the victors are without the slightest fault,
And they teach the supreme Dharma of peace to beings.
The complete abandonment of all those faults
Is the fifteenth activity of the victors.'

2.431 (16) "Son of noble family, the tathāgatas have no noisy kinds of speech that could lead to conflict, such as the noisy speech of Māra, the class of māras, or the non-Buddhists. Why is that? Because the tathāgatas do not speak noisily or raucously. And why is that? Because they are free of attachment and anger. They do not become elated when all beings revere them, nor do they become disheartened if no beings revere them. They do not babble regretfully about tasks that were difficult or could not be completed.

- 2.432 “Tathāgatas do not dispute about anything in the world; they do not grumble. They abide in the absence of afflictive emotions. They are not possessive, they do not cling to or appropriate anything, and they are free from all bonds, so they do not speak noisily. [F.206.b] Just as their speech is not noisy, they teach the Dharma accordingly, so that all the noisy speech of all sentient beings will be abandoned. This is the sixteenth activity of the tathāgatas. About this it has been proclaimed:
- 2.433 “ ‘When hearing praise, they are not elated.
When hearing blame, they are not disheartened.
They have no attachment or anger.
They do not belittle previous actions that were well performed.
- 2.434 “ ‘The victors constantly cultivate the absence of afflictive emotions.
They lack possessiveness, clinging, or bonds.
They teach in accord with their manner of abiding.
That is the excellence of the path on which one sees the truth.’
- 2.435 (17) “Son of noble family, the tathāgatas do not suffer from forgetfulness that could lead to confusion about any phenomena. Why is that? Because none of the concentrations, liberations, absorptions, or meditative attainments of the tathāgatas are marred by forgetfulness. When the tathāgatas observe the activity and movement of the minds of all sentient beings and teach the Dharma that is suitable for each, they do not suffer from forgetfulness. The tathāgatas do not suffer from forgetfulness regarding the discriminations of meaning, phenomena, etymologies, and eloquence. They do not suffer from forgetfulness in their unattached vision of wisdom of the past, present, and future.
- 2.436 “Just as the tathāgatas do not suffer from forgetfulness themselves, they teach the Dharma accordingly, so that no sentient beings will suffer from forgetfulness. This is the seventeenth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.437 “ ‘The guides do not suffer from forgetfulness regarding phenomena
Or in their wisdom, liberations, or fields of activity.
They teach the dharmas that correspond to mentalities,
Since the activity in the minds of sentient beings is endless.
- 2.438 “ ‘Their discriminating knowledge is not marred by forgetfulness.
Their wisdom is unobscured with respect to the three times.
Just as they are without forgetfulness, so do they teach the Dharma
accordingly.
This is the activity of supreme beings.’ [F.207.a]

- 2.439 (18) “Son of noble family, the minds of the tathāgatas are never not in equipoise. Whether they walk, stand, sit, or recline, whether they eat, speak, or remain silent, they are constantly in equipoise, attain the supremely profound absorption, and practice an unobscured type of concentration. Without the blessing of the tathāgatas, no one among beings, whether in equipoise or not, is able to observe the mind of the tathāgatas.
- 2.440 “Just as the tathāgatas are constantly in equipoise, they teach the Dharma accordingly, in order that sentient beings will not become distracted from their absorptions. This is the eighteenth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.441 “ ‘Whether standing, sitting, lying down, or moving about,
The buddhas are without a mind that is not in equipoise.
Whether sitting silently, speaking, or eating,
The victors are never seen to waver in their equipoise.
- 2.442 “ ‘There is no one in the ten directions
Who can know the mind of a sugata in equipoise.
Just as they are in equipoise, so do they continuously teach the dharmas to
beings.
That is the activity of the victors.’
- 2.443 (19) “Son of noble family, the tathāgatas are free from perceptions of difference of the type that would lead the mind into a state of imbalance. Why is that? The tathāgatas are free from perceptions of difference regarding the fields, since the fields are inexhaustible like space; they are free from perceptions of difference regarding sentient beings, since they are by nature without a self; they are free from perceptions of difference regarding the buddhafiels, since they know the realm of phenomena to be a state of unadulterated equality; [F.207.b] and they are free from perceptions of difference regarding phenomena, since the nature of reality is free from attachment.
- 2.444 “Tathāgatas do not favor those who observe moral conduct or feel anger toward those who transgress moral conduct. They do not reward those who do good or return harm to those who have done harm. They are not indifferent to those who are worthy of training, nor do they condemn those who are stuck in error. The tathāgatas abide in sameness regarding all phenomena. Therefore, the tathāgatas are said to be without any perceptions of difference.
- 2.445 “Just as the tathāgatas are free of perceptions of difference, they teach the Dharma accordingly in order that all sentient beings may abandon perceptions of difference. This is the nineteenth tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.446 “ ‘The sugatas are free of perceptions of difference
Regarding fields, sentient beings, or phenomena.
Because they abide in sameness,
The greatly renowned never have perceptions of difference.
- 2.447 “ ‘The minds of superior humans are the same
Whether beings observe moral conduct or faultless conduct,
Or whether they are ready to be tamed or difficult to tame.
They liberate those who apprehend difference.’
- 2.448 (20) “Son of noble family, the equanimity of the tathāgatas is not due to a
lack of discernment. Why is that? Because the equanimity of the tathāgatas
comprises cultivation of the path, not a lack of its cultivation. It is the
cultivation of body, mind, and moral conduct. The equanimity of the
tathāgatas comprises the cultivation of insight, not a lack of its cultivation. It
is endowed with insight, not with delusion. It transcends the world; it does
not descend into the mundane. It constitutes the deliverance of a noble one,
[F.208.a] not the nondeliverance of someone who is not a noble one.
- 2.449 “ ‘The equanimity of tathāgatas involves turning the wheel of the Dharma.
It is not without great compassion for beings. It is realized of its own accord
without relying on a remedy. It is not an elated state of mind or a depressed
state of mind. It is an unwavering state without objectification. It transcends
conceptualization and conceptual exclusion. It is aware of the occasion and
timely. It does not waver. It is not intentional, discriminative, or analytical. It
is not an accomplishment. It is indefinable. It is genuine. It is just that:
suchness—unique suchness.
- 2.450 “ ‘Through the perfection of such great equanimity the tathāgatas teach the
Dharma accordingly, so that all sentient beings may perfect such equanimity.
This is the twentieth tathāgata activity of the tathāgatas. About this it has
been proclaimed:
- 2.451 “ ‘Since the supreme path of excellent conduct has been cultivated,
Their equanimity is not due to lack of discernment.
The supreme beings fully cultivated body, mind,
Moral conduct, insight, and truth.
- 2.452 “ ‘The victors lack attachment or anger.
Without discrimination, analysis, or accomplishment,
Their equanimity is genuine and unique.
Still, they teach all beings.’

- 2.453 (21) “Son of noble family, the zeal of the tathāgatas does not deteriorate. What kind of zeal is it? It is the zeal for virtuous factors. Why is that? The tathāgatas’ zeal for great love and great compassion does not deteriorate. Their zeal for teaching the Dharma and for taming and ripening beings does not deteriorate. Their zeal for solitude does not deteriorate. [F.208.b] Their zeal for engaging sentient beings in embracing awakening does not deteriorate. Their zeal for the unbroken continuity of the lineage of the Three Jewels does not deteriorate.
- 2.454 “The tathāgatas are not driven by zeal, but, rather, their zeal is preceded by wisdom. That is why it is said that the zeal of the tathāgatas does not deteriorate. The tathāgatas teach the Dharma so that the unsurpassed zeal of all sentient beings may be perfected. This is the twenty-first tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.455 “ ‘The zeal of the victors is a constant wish for and delight in virtuous factors.
They bestow the Dharma of love and compassion in order to liberate beings. Their longing to mature beings and to delight in forest groves does not deteriorate.
They cause many to embrace awakening and do not disrupt the continuity of the lineage of the Three Jewels.
- 2.456 “ ‘They are not driven by attachment, aversion, fear, or delusion. Exceptionally skilled, they realize all factors that are produced by knowledge.
Observing lazy beings who lack zeal, the victors motivate them. With unequaled knowledge they understand the zealous actions of beings.’
- 2.457 (22) “Son of noble family, the vigor of tathāgatas does not deteriorate. The vigor of the tathāgatas is as follows: It is a vigor that does not forsake beings to be tamed or disdain those who listen to the Dharma. When the tathāgatas discover audiences receptive to the Dharma, who do not tire of listening to the Dharma even for an eon, the tathāgatas will teach the Dharma, uninterrupted by meals and without stirring, even for an eon. For the sake of just a single being to be tamed by the buddhas, the tathāgatas, in their concern for beings, will travel beyond as many buddhafiels as the number of grains of sand of the river Ganges. They will not become physically, verbally, [F.209.a] or mentally weary.
- 2.458 “The tathāgatas have made their minds pliant, roused vigor, and spoken in praise of vigor. The vigor through which sentient beings, by correctly applying themselves to it, will attain noble liberation—that is the vigor commended to them. This is the twenty-second tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.459 “ ‘They continually praise that powerful vigor
Through which the lions among humans became noble beings.
That powerful vigor does not deteriorate at all.
Once an audience is found, the Dharma is taught.
- 2.460 “ ‘The vigor of the sugatas never rests.
It is without physical, verbal, or mental weariness.
Just as this spontaneous vigor is completely free of sin,
So are beings, having purified their minds, stablished in it.’
- 2.461 (23) “Son of noble family, the mindfulness of tathāgatas does not deteriorate in any respect or in any way whatsoever. Why is that? Because the tathāgatas are not forgetful. Son of noble family, as soon as tathāgatas awaken into unsurpassed, perfect awakening, they behold the mindstreams of all sentient beings of the past, present, and future. Still, they are not forgetful at all. Although they know the conduct of beings in accordance with reality, the tathāgatas do not let go of their wisdom regarding it. The mindfulness of tathāgatas does not deteriorate when they assign beings to three categories, engage with their faculties and mentalities, and behold their conduct. The tathāgatas’ teaching of the Dharma to beings happens without activating their recollection, without intention or analysis. Even while teaching, their mindfulness does not deteriorate. Why is that? [F.209.b] Because the mindfulness of tathāgatas does not deteriorate. Just as they are mindful and without forgetfulness, they teach the Dharma to beings accordingly. This is the twenty-third tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.462 “ ‘The mindfulness of the teachers does not deteriorate in the slightest.
The mindfulness of the victors is effortless.
When the victors awaken into awakening,
They know the minds of all beings without exception.
- 2.463 “ ‘The thoughts, faculties, and conduct of beings
Are not to be cognized consequently.
Remaining in order to act spontaneously,
The victorious lords teach beings the Dharma.’
- 2.464 (24) “Son of noble family, the meditative absorption of the tathāgatas does not deteriorate. It is the sameness of all phenomena, the fact that all phenomena are not *not* the same, and all phenomena as they really are. Why does the meditative absorption of the tathāgatas not deteriorate? What is equal to suchness is equal to absorption. What is equal to absorption is equal to the tathāgatas. That is why it is called *equipoise*.

- 2.465 “What is equal to the extreme of attachment is equal to the extreme of the lack of attachment. What is equal to the extreme of aversion is equal to the extreme of the lack of aversion. What is equal to the extreme of delusion is equal to the extreme of the lack of delusion. What is equal to the extreme of the conditioned is equal to the extreme of the unconditioned. What is equal to the extreme of saṃsāra is equal to the extreme of nirvāṇa. Having settled evenly in these types of sameness is called *equipoise*. Why is that? Because the absorption of the tathāgatas is without deterioration. Why is that? Because there is no deterioration in that sameness. There is no deterioration at all.
- 2.466 “The absorption of the tathāgatas does not involve the eyes, ear, nose, [F.210.a] tongue, body, or mind, even though the tathāgatas have complete faculties. Their absorption does not settle in the earth element, in the water element, in the fire element, or in the wind element. It does not settle in the desire realm, in the form realm, or in the formless realm. It is not settled in this world or in the world beyond. Since it does not settle, there is no deterioration. That is why it is said that the absorption of the tathāgatas is without deterioration. The tathāgatas teach the Dharma so that all sentient beings may also attain absorption. This is the twenty-fourth tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.467 “ ‘The buddhas are constantly in equipoise.
 Their absorption does not deteriorate.
 The buddhas are settled evenly in equality,
 The equality of all phenomena.
- 2.468 “ ‘The concentration of the victors is not settled
 In the earth, water, fire, or air element,
 Or in the realms of desire, form, or formlessness.
 Therefore, their absorption is without deterioration.’
- 2.469 (25) “Furthermore, son of noble family, the insight of the tathāgatas is without deterioration. What kind of insight is it? It is a thorough knowledge of all phenomena, a knowledge that does not depend on anything else. They know how to teach the Dharma correctly to other beings and individuals. They are skilled in correct discrimination and know how to analyze words. They know how to teach so that the usage of a single word will prevail for a hundred thousand eons. They know how to eradicate doubts in accordance with the manner of the question. They know how to be totally without attachment. They know how to teach the arrangement of the three vehicles. They know entirely the eighty-four thousand types of mental conduct of beings. They know how to teach the eighty-four thousand divisions of

Dharma, each as is appropriate. In this way, the insight [F.210.b] of the tathāgatas has been shown to be limitless, infinite, inexhaustible, and immeasurable.

2.470 “Just as the tathāgatas are without deterioration and thoroughly without deterioration, so they teach the Dharma so that the insight of all sentient beings will be inexhaustible. This is the twenty-fifth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.471 “ ‘With insight that perceives all aspects directly,
The masters of correct discrimination have gone beyond.
They teach the Dharma to beings, naturally responding to their thinking.
In a single syllable or word, limitless words are contained.

2.472 “ ‘Aware of the infinite conduct of beings,
They teach the eighty-four thousand Dharmas accordingly.
The insight of the sugatas never deteriorates.
This activity of the ten strengths sets them apart from other beings.’

2.473 (26) “Son of noble family, the liberation of the tathāgatas is without deterioration. What is the liberation of the tathāgatas? The liberation of śrāvakas conforms to words. The liberation of pratyekabuddhas consists of their comprehension of conditions. The liberation of buddhas is called *liberation* because it is free of all attachment and apprehending. They are not tied to the past, they are not projected into the future, and they do not abide in the present. They are free from apprehending the eye and form as two, and from apprehending the ear and sound, the nose and smell, the tongue and taste, the body and tactile objects, and the mind and mental factors as two. They are free from apprehending and grasping. Likewise, they know the luminous nature of the mind. Therefore, they are called *complete and perfect buddhas who have gained unsurpassed complete and perfect awakening through a single mental moment of insight*.

2.474 “Just as the tathāgatas have attained complete and perfect buddhahood, so they teach the Dharma to other beings and individuals. [F.211.a] This is the twenty-sixth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.475 “ ‘The liberation of śrāvakas conforms to words.
That of pratyekabuddhas concerns dependent arising.
The liberation of the irreproachable buddhas
Transcends attachment and is immaculate like space.

2.476 “ ‘Their minds were not bound in the past;
Their mindstreams are naturally free.

Just as they are free, they know.
Knowing, their liberation never deteriorates.'

2.477 (27) "Son of noble family, all physical activities of the tathāgatas are preceded and accompanied by wisdom. They tame sentient beings while they gaze, speak, remain silent, or eat. They tame them through their conduct. They tame beings by means of their major marks and minor signs and by means of their invisible crown protuberance. They tame beings merely by their gaze and by emitting light. They tame them as they walk about and while arriving at or departing from cities. There is no manner of conduct of the blessed buddhas that does not tame sentient beings. That is why all physical activities of the tathāgatas are said to be preceded and accompanied by wisdom. This is the twenty-seventh tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.478 " 'The buddhas apply themselves to taming beings
By displaying their conduct as guides
As they walk about, arrive, and depart
And by means of their major marks, minor signs, and crown protuberance.

2.479 " 'The moment the guides emit their light,
Many beings experience bliss.
Touched by the light, they are tamed. [F.211.b]
This is the activity of venerable beings.'

2.480 (28) "Son of noble family, all verbal activities of the tathāgatas are preceded and accompanied by wisdom. Why is that so? The tathāgatas teach dharmas that give results, they communicate continuously, and the words they articulate are clearly defined. The speech of the tathāgatas makes everything known. It generates cognition. It is neither lofty nor sordid. It is not crooked, unclear, or dishonest. It is not rough, harsh, or distorted. It is soft, pleasing, and flexible. It is not inane or prattling, nor is it frantic, hasty, or hurried. It is distinct, and the words are clearly defined. It is joyous, melodious, and lucid. It is unimpeded, perfect, and pleasant. It is relevant, renowned, honorable, and beautiful. It is flawless, impeccable, and pliant. It is stainless, immaculate, and unambiguous. It is intelligible, unimpeded, and liberating. It is illuminating and straightforward. It is not inferior, disordered, or stammering. It generates bliss, physical well being, and mental delight. It pacifies attachment, subdues aversion, and dispels delusion. It overcomes demons, eliminates evil, and subjugates opponents. It generates consciousness. It sounds like a drum. It delights the wise. It sings like a kalaviṅka bird, Śakra, and Brahmā. It sounds like ocean waves and thunder. It resonates like the earth. It sounds like a crane, like the calls of a peacock

and a cuckoo. It sounds like the jīvañjīvaka bird, like the king of geese, and like the king of beasts. It sounds like a vīṇā, the three-stringed vīṇā, [F.212.a] and drums. It sounds like a flute, a conch, and cymbals. It is informative, instructive, and lucid. It is charming, worth listening to, and profound. It is not false. It is melodious and generates roots of virtue. Its words and expressions are not degenerate but clearly defined. It is meaningful and endowed with Dharma. It is timely, always relevant, and appropriate.

2.481 “The tathāgatas teach while knowing whose faculties are excellent and whose are not. Their speech is embellished by generosity, purified by moral conduct, correctly accomplished through patience, made pliant through vigor, made flexible through concentration, and investigated with insight. It is taken up with love and undiscouraged because of compassion. It is joyful and radiant. It discerns with equanimity. It establishes the three vehicles. It is the unbroken lineage of the Three Jewels. It differentiates the three categories. It trains through the three gates of liberation. It is entirely suffused by the truth and wisdom. It is not criticized by the wise but praised by the noble ones. It reaches to the limits of space and is supreme in all respects.

2.482 Son of noble family, the speech of the tathāgatas is like that. That is why all verbal activities of the tathāgatas are said to be preceded and accompanied by wisdom. This is the twenty-eighth tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.483 “ ‘Their incomparable speech is lucid and stainless with all its splendid qualities.
It radiates throughout a thousand fields, and from a single act of speech many discourses resound.
Some people hear the Śrāvaka Vehicle and others the Pratyekabuddha Vehicle.
According to what they have heard, the buddhas, the great beings,
Guide their minds toward the corresponding awakening. [F.212.b]

2.484 “ ‘Their terminology is neither disjointed nor contradictory.
They teach the Dharma without any concepts in their minds.
Like an echo, which resounds exactly and effortlessly,
The speech of noble beings resonates and satisfies ordinary beings.’

2.485 (29) “Son of noble family, furthermore, the entire range of the tathāgatas’ mental activity is preceded and accompanied by wisdom. Why is that? The tathāgatas are inexpressible in terms of mind, mental activity, or consciousness. They are distinguished by wisdom. They are the sovereigns of wisdom. The wisdom of the tathāgatas conforms with the minds of all sentient beings. It engages with the mental activity of all sentient beings. It

knows the consciousness of all sentient beings. It has resolved all phenomena. In all its absorptions, it does not depend on anything else. It completely transcends objectification. It is free from conditioned arising. It has eliminated the three existences. It has completely transcended any degree of pride. It is free of all the works of Māra. It is not constrained by any deception or pretense. It has eschewed clinging to *I* and *mine*. It is free of the faulty vision and darkness of ignorance and delusion. It has completely cultivated the branches of the path. It is nonconceptual like space. It is inseparable from the realm of phenomena. This is how the tathāgatas' mental activity is preceded and accompanied by wisdom. This is the twenty-ninth tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.486 “ ‘The victorious lords of humans cannot be fathomed by mind or thought.
Pure wisdom purifies the acts of all the guides.
Sugata wisdom engages equally with the thoughts of all beings,
While being by nature the realm of phenomena. [F.213.a]
- 2.487 “ ‘It is endowed with all types of concentrations and absorptions.
It is not stirred by any conceptuality of mind or mental activity.
It is free from Māra's domain and transcends all of Māra's works.
It uniform, immaculate, and changeless, having the nature of space.’
- 2.488 (30) “Son of noble family, the tathāgatas' vision of wisdom has unattached and unobstructed access to the past. How is that? They know numerically the entire range of buddhafiels that have appeared and disappeared in the past. They know each and every blade of grass, each bush, herb, and forest in those buddhafiels. They know each and every gathering of creatures designated as *beings* in those buddhafiels. They know each and every type of conduct of those beings. They know each and every buddha that has emerged in those buddhafiels. They know each and every dharma taught and expressed by each buddha. They know each and every being tamed in the Śrāvaka Vehicle and the Pratyekabuddha Vehicle, as well as those tamed in the Great Vehicle. They know all the distinguishing features of the buddhafiels, the different monastic congregations, and the range of lifespans, as well as the different categories of Dharma. They know of each inhalation and exhalation and of the enjoyment of excellent food.
- 2.489 “ ‘The tathāgatas know the forms of all past beings, their deaths, and their rebirths. They know their various faculties, activities, and mentalities. [F.213.b] They know their mindstreams. They know numerically each and every mental state that has arisen based on a previous mental state, both through direct and indirect cognition. They also observe the past mindstreams of previous tathāgatas. With such wisdom, the tathāgatas teach

the Dharma to beings continuously in accordance with their ways of thinking. This is the thirtieth tathāgata activity of the tathāgatas. About this it has been proclaimed:

- 2.490 “ ‘With regard to the fields, beings, and Dharma taught,
Buddha wisdom is unattached and immeasurable.
The number of beings liberated by the guides
And the number of monastic congregations in the fields,
- 2.491 “ ‘The thoughts and faculties of beings,
Their grades of physical form, speech, and mind,
Their names and behavior and all past events—
These the perfect buddhas behold and realize.’
- 2.492 (31) “Son of noble family, the tathāgatas’ vision of wisdom has unattached and unobstructed access to the future. How is that? The tathāgatas know each and every being, Dharma, and field that will arise and cease in the future, its arising and disappearance. They know each and every destruction by fire or water of the eons to come, each and every buddhafiield that will come into being, the total amount of earth in those buddhafiields, each and every particle of dust, blade of grass, bush, herb, and forest, and each and every constellation of stars.
- 2.493 “They know each and every buddha that will appear in each of those infinite buddhafiields, each and every śrāvaka, pratyekabuddha, [F.214.a] and bodhisattva, each and every enjoyment of excellent food, and each and every instance of inhalation, exhalation, walking, sitting, and conduct. The tathāgatas know each and every being in those infinite realms who will be liberated by means of the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle. They know the lifespan of each and every being in each of those infinite fields, as well as each and every mind and mental event to come. Moreover, they teach the Dharma to beings while observing the future, without the future mindstream of tathāgatas being interrupted. This is the thirty-first tathāgata activity of the tathāgatas. About this it has been proclaimed:
- 2.494 “ ‘With their stainless vision,
The buddhas are fully aware
Of any event that will appear and disappear in the future,
As well as each and every victor throughout the buddhafiields.
- 2.495 “ ‘As they set their sights upon future events,
Their minds are never distracted.
They teach beings the Dharma accordingly.

This is the liberating activity of the supreme beings.'

2.496 (32) "Furthermore, son of noble family, the tathāgatas' vision of wisdom has unattached and unobstructed access to the present. How is that? The tathāgatas know in a threefold manner⁵³ the number of all the present buddhafiels in the ten directions. They know all the present buddhas, all of the present bodhisattvas, all of the present śrāvakas, and all of the present pratyekabuddhas.

2.497 "They know all the present constellations of stars. They know the present blades of grass, bushes, [F.214.b] herbs, and forests. They know numerically all the dust particles of the earth element being crushed into pieces right now in the ten directions. They know numerically all the minutest drops of the water element in the ten directions. They know numerically all the sparks of the fire element flickering in the ten directions. They know numerically all the gusts of wind forming in the ten directions. They know numerically all the minutest extensions of space in the ten directions.

2.498 "They know the three aspects of the realms of beings in the present: They know the realms of beings currently dwelling in hell, the causes of their birth, and the causes of their liberation. They know the realms of beings currently reborn as animals, the causes of their birth, and the causes of their liberation. They know the realms of beings currently in the world of Yama, the causes of their birth, and the causes of their liberation. They know the realms of beings who have become human, the causes of their birth, and the causes of their liberation. They know the realms of beings who are currently gods, the causes of their birth, and the causes of their liberation. They know the mindstreams of present sentient beings, their afflictive emotions, and their lack of afflictive emotions. They know the faculties of present beings fit to be tamed and those who are not fit to be tamed.

2.499 "Even though the tathāgatas know in this manner, they have no consciousness that pursues dualities, and they teach the Dharma to beings in order to introduce them to nonduality. [F.215.a] This is the thirty-second tathāgata activity of the tathāgatas. About this it has been proclaimed:

2.500 " 'The sphere of activity of the victors is infinite.
It is immeasurable, unfathomable, and inconceivable,
Equal to space and beyond compare.
No one is capable of knowing it.

2.501 " 'The victors know fully
Each and every action performed by beings
In the present moment, throughout the ten directions.
This is the supreme activity of the spontaneously arisen ones.'

- 2.502 “Son of noble family, these are the thirty-two tathāgata activities. With these the tathāgatas tame the masses of beings. Even though the tathāgata activities are immeasurable, they are presented in abbreviated form in order to guide beings. [B6]
- 2.503 “Son of noble family, the tathāgata activity of the tathāgatas is immeasurable. It is inconceivable. It remains unknowable to the whole world, indescribable by language, and hard for others to achieve. It exists unceasingly in all buddhafiels, conforms equally to all buddhas, and completely transcends all efforts. It is nonconceptual since it is equal to space. Since it is the action of the realm of phenomena, it does not act in a differentiated way. Why is that? Son of noble family, the blessed buddhas do not appear in order to deliver differentiated discourses. Nor, indeed, do they appear in order to deliver discourses that differentiate beings, buddhafiels, dharmas, intentions, liberations, or types of nirvāṇa. Rather, upon attaining complete and perfect buddhahood, the tathāgatas—who are of one taste with the realm of phenomena, who are unobstructed, [F.215.b] and who provide opportunity to all beings—set in motion the unobstructed wheel of the Dharma—the irreversible wheel of the Dharma—so that beings may comprehend the Dharma.
- 2.504 “Consider, son of noble family, the analogy of an expert jeweler who knows the procedure for purifying gems. He picks out a rough gem from a mine and rinses it in a strong soda solution. He then polishes it with a cloth made of black hair. But his efforts do not stop there. Next he rinses the gem in a strong quicksilver solution and polishes it with sawdust and woolen cloth. But his efforts do not stop there. Finally he rinses it in a great purifying liquid and polishes it with the finest cotton. Once he has polished it and separated it from the lesser quartz, it may thenceforth be called *beryl*.
- 2.505 “In the same way, son of noble family, when the tathāgatas know the masses of completely impure beings, they cause beings who delight in saṃsāra to experience revulsion through discourses on impermanence, suffering, no self, and unattractiveness, which provoke revulsion. Then, they cause them to enter the Dharma and Vinaya of the noble ones. But the efforts of the tathāgatas do not stop there. Next, they cause beings to comprehend the way of the tathāgatas through discourses on emptiness, signlessness, and wishlessness. But the efforts of the tathāgatas do not stop there. Finally, they guide beings into the domain of the tathāgatas through discourses known as *The Irreversible Wheel of the Dharma* and *The Purification of the Triple Sphere*. Once beings with their various causes and natures have entered equality, they comprehend the true nature of the tathāgatas and may thenceforth be called *unsurpassed recipients of generosity*.

- 2.506 “Therefore, son of noble family, you should understand by way of this exposition that tathāgata activity is inconceivable, [F.216.a] universally applicable, flawless in every way, and attuned with the three times, and that it constitutes the unbroken continuity of the lineage of the Three Jewels. The tathāgatas abide in inconceivable tathāgata activity. They do not discard their space-like bodies. They teach in all buddhafiels. They do not eschew words that communicate the inexpressible Dharma. Rather, they teach the Dharma to sentient being by causing them to understand how things really are. They know the minds of all beings to be without objectification, and they know the thoughts in their minds. The blessed buddhas appear in order to purify the bodhisattva intention.
- 2.507 “Son of noble family, this unceasing and uninterrupted continuity, this unbroken continuity, this unbroken continuity of discourses that prophesy bodhisattvas constitutes the tathāgata activity of the tathāgatas.”
- 2.508 When this exposition of tathāgata activity had been delivered, the unfathomable, innumerable, and uncountable buddhafiels of the ten directions shook six times. They shone brightly and were sprinkled with flower petals. When each and every one of the radiant and resplendent gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, nonhumans, monks and nuns, and male and female lay practitioners who had assembled in the pavilion Jeweled Array heard the present Dharma discourse explaining tathāgata activity, they all grew content, pleased, and delighted.
- 2.509 As an act of worship to the Tathāgata, they offered flowers, fragrance, incense, garlands, lotions, [F.216.b] powders, religious robes, canopies, victory banners, and various types of draped banners. They played cymbals and other musical instruments and sang melodious songs in veneration of the blessed ones. They scattered flowers over the crown of his head.
- 2.510 They sprinkled spherical ornaments, earrings, armlets, jewel necklaces, pearl necklaces, crescent-shaped adornments, muslin ornaments, mongoose decorations, rings, bangles, decorations shaped like the leaves of a tala tree, ornaments interwoven with flowers, shoulder ornaments, anklets, long necklaces, head ornaments, hand jewelry, and ornaments for the ears and feet. The assembly also spread out precious stones of beryl, gold from the Jambu River, precious stones of emerald, red gems, sapphires, fire-colored gems, gems with brilliant light, and multicolored gems. They scattered gold and silver dust as well as fragrant aloe powder, incense, sandalwood powder, benzoin powder, red sandalwood powder, and lotus powder.
- 2.511 They tossed celestial flowers, including different kinds of mandārava flowers, mahāmandārava flowers, coral-tree flowers, mañjūṣaka flowers, mahāmañjūṣaka flowers, roca flowers, mahāroca flowers, sthala flowers,

mahāsthala flowers, cakra flowers, stainless cakra flowers, hundred-petaled lotus flowers, thousand-petaled lotus flowers, hundred-thousand-petaled lotus flowers, bright flowers, sweet-smelling flowers, exceedingly beautiful flowers, flowers resembling starlight, luminous flowers, multicolored flowers, and other similar flowers.

2.512 They proceeded to scatter water-borne flowers, such as the blue lotus, lotus, water lily, and white lotus. They scattered soil-grown flowers, such as jasmine flowers, pariṣaka flowers, [F.217.a] flowers from the harimantha tree, magnolia flowers, aśoka flowers, dhanuskari flowers, pāṭala flowers, and flowers from the mucilinda tree.

2.513 Finally, they played all kinds of musical instruments and drums, including small drums, flutes, bass drums, conches, kettle drums, gongs, and cymbals. They sang different kinds of melodious songs. They rained down showers of incense, powders, jewelry, ornaments, pearl necklaces, and fine garments, along with the sounds of cymbals large and small.

2.514 The bodhisattvas who had gathered from the various worlds of the ten directions rose into the sky above them and, as an act of worship to the Blessed One, sacrificed their own bodies. As soon as they had done so, they bedecked the entire pavilion Jeweled Array from the sky. It became embellished with many pearl necklaces arrayed as latticework of dangling jewels, decorated with checkered designs, carefully arranged, adorned with a net of small and large bells, and embellished with lotus flowers made of jewels. From each individual pearl of those necklaces, unfathomably innumerable bodhisattva bodies emerged. They circumambulated the Blessed One seven times and sat down on lion thrones of lotus flowers with jeweled designs.

2.515 As an act of worship to this Dharma discourse, immeasurably many blessed buddhas from the immeasurably many buddhafi elds of the ten directions sent forth into the world realm Endurance arrays of offerings, accomplished by each tathāgata, known as *free-flowing utterances lasting for eons*. Through the power of the Buddha these arrays arrived in this world realm Endurance and beautified the pavilion Jeweled Array with supreme embellishment. [F.217.b]

2.516 From among this retinue, immeasurably many beings generated the mind of unsurpassed, complete and perfect awakening, and immeasurably many bodhisattvas attained acceptance of the nonorigination of phenomena.

2.517 At that point, the Blessed One surveyed the entire bodhisattva assembly with his elephantine gaze and said the following: “This inconceivable array of ornaments offered by you, noble beings, which is blessed by the bodhisattva’s meditative absorption and bestowed by the tathāgatas, is not constructed, is not disorderly, does not grow old, and does not deteriorate.

Sixteen years after the Tathāgata Maitreya reaches perfect buddhahood, and while he resides in the pavilion Jeweled Array, when this Dharma discourse of the Great Assembly chapter from *The Gateway to Unobstructed Deliverance through the Bodhisattva Way of Life* is taught in detail, and a congregation of bodhisattvas endowed with teachings and all qualities assembles, who will delight in making these offerings to the Tathāgata Maitreya as well as to all the tathāgatas of this Good Eon?"

2.518 Thereupon, a bodhisattva named Sovereign of the Magical Display of All Phenomena, seated amidst the assembled retinue, rose from his lotus seat, placed his right knee in the heart of the lotus, joined his palms together, and bowed toward the Blessed One. He supplicated the Blessed One and said, "Blessed One, I will delight in offering this array of ornaments, which is not constructed, is not disorderly, does not grow old, and does not deteriorate, to the Tathāgata Maitreya, as well as to all those other tathāgata, arhat, completely and perfectly awakened buddhas of the Good Eon who are not present here."

2.519 At that time, a being called Magical Display of Māra, [F.218.a] hailing from the four-continent world system Sūsthita and seated in that very retinue, asked the bodhisattva Sovereign of the Magical Display of All Phenomena, "Son of noble family, how long can any receptacle of yours preserve this array and keep it from getting old?"

2.520 The bodhisattva replied, "Son of noble family, every receptacle is fragile and liable to break. Only space is indestructible and not liable to break. Therefore, the receptacle of space is the best of all. My friend, look at my body without closing your eyes, and you will see a great receptacle."

2.521 Magical Display of Māra gazed at the body of the bodhisattva with his eyes wide open. He saw a world sphere called Appearance of the Sovereign of Water in the maṇḍala at the navel center of the bodhisattva's body and asked, "Why is that world sphere called Appearance as the Sovereign of Water?"

2.522 "Because it is full of water. It looks just like an ocean. In that sphere lives a tathāgata known as Glory of Precious Blue Lotus. He dwells there and teaches the Dharma to passing bodhisattvas. From that vast reservoir of water emerges a lotus with jeweled designs on which are seated a blessed one and bodhisattvas."

2.523 Magical Display of Māra joined his palms together to salute the bodhisattva, who asked him, "My friend, do you see the receptacle of the bodhisattvas?" He replied, "Yes, I see it. Noble being, [F.218.b] with such a receptacle as this, will you be able to preserve a great jeweled design without it wasting away or getting old for billions of eons?"

- 2.524 At that point, Magical Display of Māra saluted the Blessed One and said, “Blessed One, I have never seen this noble person before. Since I have never heard this Dharma discourse either, I wonder now, how will I pass quickly beyond sorrow by means of the Śrāvaka Vehicle? Now that I have heard this discourse and witnessed the miraculous power of the bodhisattva called Magical Display of All Phenomena, I will generate with determination the mind of unsurpassed, complete and perfect awakening. Blessed One, even beings who burn in hell for as many eons as there are grains of sand in the river Ganges will eventually awaken to unsurpassed, complete and perfect awakening. Therefore, I will never give up such unsurpassed, complete and perfect awakening!”
- 2.525 The Blessed One replied, “Excellent! It is excellent that you, O noble being, now wear the armor of unsurpassed, complete and perfect awakening and possess the blessing of miraculous power.”
- 2.526 At that point a bodhisattva called Siṃhaketu, who was also present in the assembled retinue, said to Dhāraṇīśvararāja, “Son of noble family, when bodhisattvas are established in dhāraṇīs, they retain all that the buddhas say, and when they teach the Dharma it becomes inexhaustible. Explaining it carefully, they satisfy all beings. What are the bodhisattva dhāraṇīs?”
- 2.527 Dhāraṇīśvararāja replied, [F.219.a] “Son of noble family, when bodhisattvas are established in dhāraṇīs, they retain all that the blessed buddhas say, and when they teach the Dharma it becomes inexhaustible. Since they explain it carefully, they satisfy all beings. The bodhisattva dhāraṇīs⁵⁴ are eight: the (1) *pure melody* dhāraṇī, (2) *inexhaustible basket* dhāraṇī, (3) *limitless enfoldment* dhāraṇī, (4) *ocean mudrā* dhāraṇī, (5) *lotus array* dhāraṇī, (6) *entering the gate of nonattachment* dhāraṇī, (7) *entering ascertainment by discriminating knowledge* dhāraṇī, and (8) *blessing of the buddha ornaments* dhāraṇī.
- 2.528 “Son of noble family, these are the eight bodhisattva dhāraṇīs. Once bodhisattvas are established in these dhāraṇīs, they retain all that the buddhas say, and when they teach the Dharma it becomes inexhaustible. Since they explain it carefully, they satisfy all beings.”
- 2.529 Then Siṃhaketu entreated Dhāraṇīśvararāja, “Son of noble family, be eloquent and teach the introduction to the detailed classification of these dhāraṇīs that lead to zeal, in order that the bodhisattvas who hear this introduction will attain these dhāraṇīs.”
- 2.530 Dhāraṇīśvararāja replied, “For that reason, son of noble family, listen carefully and keep in mind the introduction to the detailed classification of these dhāraṇīs that I will now explain to you.

- 2.531 (1) “Son of noble family, you may ask, ‘What is the *pure melody* dhāraṇī?’ [F.219.b] Son of noble family, when established in this bodhisattva dhāraṇī, since it is a completely pure gateway for entering nonattachment, one firmly abides with a mind that is centered. After one has gained certainty due to the blessings of the Dharma teaching, as one teaches the Dharma the melody of the Dharma generates understanding in a single buddhafiield. The melody generates understanding in two, three, four, five, ten, twenty, thirty, forty, fifty, or one hundred buddhafiields. It generates understanding in one thousand buddhafiields, in ten, twenty, thirty, forty, fifty, or up to one hundred thousand buddhafiields. Its melody creates understanding in billions of buddhafiields. It magically creates a lion throne that reaches as high as one *krośa*. One sits down on it and teaches the Dharma. Likewise, in order to satisfy the interests of devoted beings, one magically creates a lion throne that reaches as high as half a *yojana*, a full *yojana*, Mount Meru, or the Brahmā realm. One sits down on it and teaches the Dharma.
- 2.532 “While seated on the lion throne, all the buddhas of the ten directions appear. One hears all the dharmas that the blessed buddhas explain. Having heard them, one retains all of them through the power of dhāraṇī and does not forget them. Such dharmas cause one to experience the meaning of each of the dharmas. Listening to other dharmas does not prevent one from teaching the Dharma. Teaching the Dharma does not prevent one from listening to the Dharma. By engaging in the sound of a single syllable, one engages in the sounds of all syllables. Thus, by uttering the first letter *a*, infinite doors to the Dharma are expressed.
- 2.533 “All phenomena are without coming because they never come, unmoving because they never depart, nonabiding because they are never present, [F.220.a] natureless because they are primordially pure, rootless because they are primordially unborn, limitless because they never occur, and without depletion because they are never in motion. All phenomena are unborn because they are without conditioning, nonarising because they have no creator, without origination because they are unmoving, without discord because they are reciprocally intertwined, unceasing because they are without agency, unmoving because they are wishless, free of elaboration because they are unthinkable and nonconceptual, inexpressible because they have engaged all sound, unutterable because they are soundless, indemonstrable because they do not endure in any form, unconstructed because they are unthinkable, without conceit because they are unestablished, unconceited because they undeceiving, and imperceptible because they are equal to space.

- 2.534 “All phenomena are beyond conventional terms because they have no means of expression, without arising because they do not abide in any object, unborn because they do not abide in any place, primordially pure because they lack afflictive emotions, without self because they lack a nature of their own, without sentient beings because they are primordially pure, without life because of the absence of faculties, without individuality because they are aimless, and primordially empty because of inner peace. [F.220.b]
- 2.535 “All phenomena are beyond conceptual signs because they are without limitations, wishless because they lack grasping, without conditioning because they are unconditioned, unconditioned because they completely transcend presence and absence, exceptional because they do not rely on anything external, without acceptance because they are without appropriation, without rejection because they are without abandonment, natureless because they are without bodies, lacking aspects because they are pure, actionless because they lack an agent, without maturation because they lack transmigration, and without anguish because of the absence of any seeds.
- 2.536 “All phenomena are signless because of the absence of apprehending, without wrong acts because they are not bound, unbound because they are not established, unestablished because they are not created, uncontaminated because they are not subject to contamination, unoriginated because they are primordially without origin, clear because they lack remedies, lacking remedies because they lack differentiated aspects, without materiality because they do not originate from the great elements, lacking feeling because of the absence of feeling, lacking perception because they completely transcend the pathways of perception, lacking formations because they are free of craving, and lacking consciousness because of the absence of discriminating knowledge.
- 2.537 “All phenomena lack elements because they are like the space element, without guidance because they completely transcend the path of objects, [F.221.a] without objects because they are unmoving, without desire because they are not falsely imagined, without form because they are without engagement, not formless because they are not determined, not disordered because they are devoid of disorder, inconceivable because they cannot be apprehended, without mental activity because they are indivisible into duality, unapprehendable because they completely transcend the path of objects, without a substratum because they are impermanent, noneternal because they are not in disharmony with a support, nameless because they lack conceptual signs, unmixed because there is no relative continuity, without foundation because they are foundationless, inexpressible because

they have nothing to regret, lacking regret because they are free of sin, without karmic traces because they are stainless, stainless because they are primordially pure, and primordially pure because of the absence of afflictive emotions.

2.538 “All phenomena are without afflictive emotions because they lack support, without support because they lack deception, without deception because they enter nonattachment, entering into nonattachment because they are unobscured, unobscured because they are like space, like space because they are without conceptuality, immaterial because they are motionless, indemonstrable because they do not appear, nonappearing because they are free of appearance, without similarity on account of lacking dissimilarity, [F.221.b] without dissimilarity because they are like space, without darkness because they lack luminosity, without appearance because they are beyond remedies, beyond contemptibility because they are beyond wrongdoing, and beyond contemptibility because they do not perform actions. All phenomena are not in accordance with reality because they are deceptive fictions. They lack differentiation because they are primordially present.

2.539 “All phenomena lack spectators because they are formless, are without an audience because they are soundless; they are without a perceiver of smell because they are odorless, without a perceiver of taste because they are without taste, without a perceiver of touch because they are intangible, without a perceiving consciousness because they are not phenomena, and without objectification because they are beyond mind, mental activity, and consciousness; and they are inconceivable because they are like awakening, and they have primordially transcended sorrow because they are primordially unborn.

2.540 “In this way, son of noble family, as the bodhisattvas utter the primary letter *a*, because they have attained the *pure melody* dhāraṇī their teaching of the Dharma goes on for an eon or more without the sound of the letter *a* ever being lost. In the same way, any letter among all the letters used to teach the Dharma will not dissipate. They teach the Dharma, in word and meaning, unceasingly.

2.541 “With regard to bodhisattvas established in this dhāraṇī, their bodies are pure due to their behavior, their speech is pure due to their eloquence, and their minds are pure due to their cultivation of love. Their generosity is pure due to the absence of miserliness in making gifts of the Dharma and material wealth. [F.222.a] Their morality is pure because there is no degeneration in their discipline. Their patience is pure due to the absence of animosity. Their vigor is pure due to their performance of virtuous actions. Their

concentration is pure because they are unattached. Their insight is pure because the light of their wisdom is without darkness. Their behavior is pure due to an absence of contemptible acts.

2.542 “Their eyes are pure due to the purity of their divine vision. Their ears are pure due to attaining the divine ear and listening to the Dharma discourses of all the tathāgatas. Their noses are pure because they perceive the fragrance of the tathāgatas’ discipline. Their tongues are pure due to an absence of thirst for delicious taste. Their bodies are pure because they are born miraculously and unstained by the impurities of a womb. Their minds are pure because they are skilled in distinguishing phenomena.

2.543 “For them, form is pure because they are well adorned by signs. Sound is pure because they articulate pleasing speech. Scent is pure because they are draped in the fragrance of discipline, learning, and generosity. Taste is pure because they have attained the supreme taste, the sign of a great being. Touch is pure because they have attained smooth and pliant limbs. Phenomena are pure because they have attained the illumination of the Dharma. Likewise, their mindfulness is pure because they have not forgotten the dharmas they have heard, their intelligence is pure because they have completely transcended the works of Māra, and their realization is pure because they have internalized the realization of the profound Dharma.

2.544 “Bodhisattvas established in this dhāraṇī pervade with light as many buddhafiels as have understood its sound. That is to say, due to the attainment of the exceptional uniqueness of this very dhāraṇī, this light causes the Dharma taught by all the buddhas of the ten directions to manifest. [F.222.b]

2.545 “Son of noble family, this *pure melody* dhāraṇī is introduced only concisely here. The teaching on this dhāraṇī of *pure melody* is immeasurable. It is inconceivable in terms of the categories of language. It is limitless in terms of instructions. It is immeasurable in terms of lacking all doubt. It is infinite in terms of explanation. It is without attachment in terms of engagement.

2.546 (2) “Son of noble family, you may then ask, ‘What is the *inexhaustible basket* dhāraṇī?’ It is the *inexhaustible* teaching of the dhāraṇī. The following teachings are *inexhaustible*: The teaching on impermanence says, ‘Form is impermanent.’ The teaching on suffering says, ‘Form is suffering.’ The teaching on the lack of self says, ‘Form is without self.’ The teaching on peace says, ‘Form is peace.’ The teaching on voidness says, ‘Form is void.’ The teaching on likeness to a water bubble says, ‘Form is like a water bubble.’ The teaching on likeness to an illusion says, ‘Form is like an illusion.’ The teaching on likeness to a hallucination says, ‘Form is like a hallucination.’ The teaching on likeness to the moon’s reflection in water says, ‘Form is like the moon’s reflection in water.’ The teaching on likeness

- to a dream says, 'Form is like a dream.' The teaching on likeness to an echo says, 'Form is like an echo.' The teaching on likeness to an optical illusion says, 'Form is like an optical illusion.' The teaching on likeness to a reflection says, 'Form is like a reflection.' The teaching on the lack of a nature says, 'Form is natureless.' The teaching on the lack of substantiality says, 'Form is insubstantial.' The teaching on the lack of a ground says, 'Form is groundless.'
- 2.547 "The teaching on emptiness says, 'Form is empty.' The teaching on signlessness says, 'Form lacks conceptual signs.' The teaching on wishlessness says, 'Form lacks wishfulness.' [F.223.a] The teaching on the lack of conditioning says, 'Form lack conditioning.' The teaching on nonarising says, 'Form is unarisen.' The teaching on the lack of birth says, 'Form is without arising.'
- 2.548 "The teaching on the lack of a nature in the beginning says, 'Form is natureless in the beginning.' The teaching on the lack of a nature in the end says, 'Form is natureless in the end.' The teaching on the lack of a nature in the meantime says, 'Form is natureless in the meantime.'
- 2.549 "The teaching on peace says, 'Form is peace.' The teaching on pacification says, 'Form is pacified.' The teaching on the absence of movement says, 'Form is unmoving.' The teaching on the absence of elaboration says, 'Form is without elaboration.' The teaching on inconceivability says, 'Form is inconceivable.' The teaching on being incomparable says, 'Form is incomparable.'
- 2.550 "The teaching on the lack of a self says, 'Form is devoid of a self.' The teaching on the lack of sentient beings says, 'Form is devoid of sentient beings.' The teaching on life says, 'Form is devoid of life.' The teaching on vitality says, 'Form is devoid of vitality.' The teaching on individuals says, 'Form is devoid of individuals.' The teaching on the inanimate says, 'Form is inanimate.' The teaching on the absence of mobility says, 'Form is devoid of mobility.' The teaching on the lack of agency says, 'Form is devoid of agency.'
- 2.551 "The teaching on likeness to grass, walls, trees, dirt, and optical illusions says, 'Forms are like grass, walls, trees, dirt, and optical illusions.' The teaching on having the character of being established says, 'Form has the character of being established.' [F.223.b] The teaching on coming about from the four great elements says, 'Form comes about from the four great elements.' The teaching on the absence of sound says, 'Form is soundless.' The teaching on noncognition says, 'Form is not cognition.' The teaching on being inexpressible says, 'Form is inexpressible.' The teaching on inherent purity says, 'Form is inherently pure.' The teaching on dependent arising says, 'Form is dependently arisen.'

- 2.552 “The teaching on the absence of annihilation says, ‘Form is without annihilation.’ The teaching on the absence of permanence says, ‘Form has no permanence.’ The teaching on the absence of a creator says, ‘Form has no creator.’ The teaching on the absence of an experiencer says, ‘Form has no experiencer.’ The teaching on being produced by the maturation of actions says, ‘Form has been produced by the maturation of actions.’ The teaching on being equal to the realm of phenomena says, ‘Form is equal to the realm of phenomena.’ The teaching on abiding in suchness says, ‘Form abides in suchness.’ The teaching on abiding at the limit of reality says, ‘Form abides at the limit of reality.’ The teaching on the absence of *mineness* says, ‘Form has nothing that is *mine*.’ The teaching on the absence of apprehending says, ‘Form is without apprehending.’ The teaching on being endless says, ‘Form is endless.’
- 2.553 “The teaching on being inconceivable says, ‘Form is inconceivable.’ The teaching on being incomparable says, ‘Form is incomparable.’ The teaching on immeasurability says, ‘Form is immeasurable.’ The teaching on infinity says, ‘Form is infinite.’ [F.224.a] The teaching on the nature of awakening says, ‘Form is of the nature of awakening.’ The teaching on equality with space says, ‘Form is equal to space.’ The teaching on the nature of nirvāṇa says, ‘Form is of the nature of nirvāṇa.’ These teachings are all inexhaustible.
- 2.554 “Similarly, by engaging in uttering a single sound, inexhaustible teachings are extensively applied to all that can be known, including all phenomena, that is, the aggregates, the elements, the sense fields, the collections of names, the collections of terms, and the collections of letters. The knowledge for expressing what is inexhaustible among this basket of a body arisen from the four great elements, the knowledge for entering into the inexhaustible Dharma discourses that are a basket of jewels, and the inexhaustible knowledge of the teachings are called the *inexhaustible basket* dhāraṇī. Through the teaching of a mere introduction, the *inexhaustible basket* is uttered for an eon or more.
- 2.555 (3) “Son of noble family, you may then ask, ‘What is the *limitless enfoldment* dhāraṇī?’ The ‘limits’ are nihilism and eternalism. The ‘enfoldment’ is the twelve links of dependent arising: Conditioned by ignorance, formations occur. Conditioned by formations, consciousness occurs. Conditioned by consciousness, name and form occur. Conditioned by name and form, the six sense fields occur. Conditioned by the six sense fields, contact occurs. Conditioned by contact, sensation occurs. Conditioned by sensation, craving occurs. Conditioned by craving, appropriation occurs. Conditioned by appropriation, becoming occurs. Conditioned by becoming, birth occurs. Conditioned by birth, there occur old age, death, sorrow, lamentation, suffering, unhappiness, and chaos. In that manner, nothing but this great

heap of sorrow occurs. The infinite intent of the formula, the infinite doors to its expositions, and its infinite introductions [F.224.b] provide knowledge of the *limitless enfoldment dhāraṇī*.

2.556 “The ‘limits’ are birth and cessation, whereas ‘enfoldment’ is beyond birth and cessation. The ‘limits’ are pollution and purification, whereas ‘enfoldment’ is natural purity. The ‘limits’ are discursive signs and elaborations, whereas ‘enfoldment’ is their lack of origination. The ‘limits’ are thoughts and conceptualization, whereas ‘enfoldment’ is beyond thoughts and conceptualization. The ‘limits’ are causes and views, whereas ‘enfoldment’ is comprehension of causes and views. The ‘limits’ are name and form, whereas ‘enfoldment’ does not form cognitive representations. The ‘limits’ are the conditioned and the unconditioned, whereas ‘enfoldment’ consists in the purity of all three spheres of agent, act, and object.

2.557 “The ‘limits’ are inner and outer, whereas ‘enfoldment’ is not based on consciousness. The ‘limits’ are karma and maturation, whereas ‘enfoldment’ is beyond karma and maturation. The ‘limits’ are virtue and nonvirtue, whereas ‘enfoldment’ is beyond conditioning. The ‘limits’ are having or lacking culpability, whereas ‘enfoldment’ is without duality. The ‘limits’ are karma and afflictive emotions, whereas ‘enfoldment’ is natural luminosity. The ‘limits’ are self and no self, whereas ‘enfoldment’ is complete purity. The ‘limits’ are saṃsāra and nirvāṇa, whereas ‘enfoldment’ means that all phenomena are thoroughly transcendent by nature.

2.558 “Therefore, son of noble family, the teaching on limitlessness is boundless. The teaching on enfoldment is boundless. Since bodhisattvas established in this *limitless enfoldment dhāraṇī* [F.225.a] are aligned with limitlessness and are aligned with enfoldment, even if they were to teach the Dharma for limitless hundreds of thousands of eons, they would not reach the end of the wisdom that retains meanings and syllables. This is the introduction to the *limitless enfoldment dhāraṇī*, the corresponding Dharma, the attendant realization of the illumination of wisdom, and the corresponding realization of unclouded wisdom with regard to this pure gateway.

2.559 (4) “Son of noble family, you may then ask, ‘What is the *ocean mudrā dhāraṇī*?’ It is as follows: To give an analogy, all that appears in the world realm of the four great continents comprises appearances in the form of beings, mountains, and trees; grasses, bushes, medicinal herbs, forests, and harvests; the moon, the sun, the stars, gems, clouds, fire, and lightning; the layouts of cities, towns, and hamlets; palaces and riches; parks, springs, ponds, sprouts, and fountains; and all resources or objects of enjoyment, whether inferior, average, or supreme.

2.560 “Since all these forms of appearance are sealed by the great ocean in a manner that is not too little, not too much, and not excessive, the ocean is known to be great. Son of noble family, for bodhisattvas who are established in the *ocean mudrā dhāraṇī*, it is like a seal that seals the bodies of all sentient beings, the speech of all sentient beings, and the minds of all sentient beings. To whatever extent these bodhisattvas engage in the liberating activity of speech in promulgating the Dharma of the blessed buddhas of the ten directions, it is as if they mark things with a seal by way of such utterance. [F.225.b] Anything that bodhisattvas may express, which bears the seal of the Tathāgata, the seal of nonconceptuality, teaches everyone the seal of the Tathāgata, the seal of nonconceptuality, without recourse to any extraneous means.

2.561 “Thus, the teaching concerning their seals is as follows. *A* is the seal of the unconditioned. *Ra* is the seal of the attainment of freedom from desire regarding any phenomenon. *Pa* is the seal of teachings on the ultimate. *Tsa* is the seal of pure vision. *Na* is the seal of the knowledge of all name and form. *La* is the seal of extrication from the vines of craving. *Da* is the seal of the pure ten strengths. *Ba* is the seal of the pure factors of awakening and strengths. *Ḍa* is the seal of freedom from upset and agony. *Ṣa* is the seal of attaining the six kinds of superknowledge. *Ba* is the seal of abandoning the left-hand path. *Ta* is the seal of the teaching on suchness. *Ya* is the seal that accords with the way things are. *Sta* is the seal of freedom from the afflictive emotion of arrogance. *Ka* is the seal of freedom from doubt. *Sa* is the seal of teaching truth. *Ma* is the seal of the pure path. *Ga* is the seal of entry into the profound. *Sṭha* is the seal of demonstrating power and might. *Dza* is the seal of transcending old age and death. *Shwa* is the seal of abandoning the hazards of wild animals. *Dha* is the seal of the stainless realm of phenomena. *Sha* is the seal of the perfection of tranquil abiding. *Kha* is the seal of the basic nature of imperishable space. *Kṣha* is the seal of knowledge of the perishable and of the unborn. *Su* is the seal of abandoning the obscuration of dullness. [F.226.a] *Sa* is the seal of gaining omniscience for all sentient beings. *Hwa* is the seal of abandoning dharmas that facilitate degeneration. *Bha* is the seal of gaining realization of existence and nonexistence. *Tsha* is the seal of relinquishing attachment, aversion, fear, and stupidity. *Sma* is the seal of mindfulness, alertness, and nonforgetfulness. *Hwa* is the seal of summoning. *Sa* is the seal of rejecting all afflictive emotions. *Gha* is the seal of eliminating opacity, distorted vision, and ignorance. *Ṭha* is the seal of reaching the ultimate. *Na* is the seal of gaining realization of excellent qualities. *Pha* is the seal of attaining the result. *Ska* is the seal of gaining comprehension of the aggregates. *Dzwa* is the seal of eradicating contagious diseases. *Shtsa* is the

seal of directly and perfectly awakening wondrous marvelous qualities. *Ba* is the seal of reaching the end of the path and arriving in nirvāṇa. *La* is the seal of the infinitude of syllables.

2.562 “In this way, son of noble family, bodhisattvas, in as many ways as there are, comprehend the teaching of the seals represented by all these syllables used to teach the Dharma. Son of noble family, this introduces the gateway of the *ocean mudrā dhāraṇī*.

2.563 (5) “Son of noble family, you may then ask, ‘What is the *dhāraṇī* called *lotus array*?’ Regarding bodhisattvas who are established in this *dhāraṇī*, wherever and in whichever assembly they choose to teach the Dharma, various beautiful lotus seats will blossom forth. As soon as they sit down on their lotus seats, a rain of lotus flowers will shower from the sky, and various kinds of doctrinal teachings will issue forth from them: profound discourses, variegated discourses, illustrative discourses, expositions, [F.226.b] melodic verses, prophecies, metered verses, praises, ethical narratives, ancient narratives, past life accounts, epic stories, and authoritative explications will manifest in this way.

2.564 “The reverberation of Dharma emanating from the lotus flowers alleviates suffering. The bodhisattvas remain neutral and silent without abandoning resting in equipoise. The deliverance issuing from the manifested lotus flowers alleviates suffering and instigates the buddha activities.

2.565 “Light rays burst forth from each and every pore of the bodhisattvas’ bodies. Lotus flowers blossom from these light rays, and more bodhisattva forms emerge from these lotus flowers. These disperse into the vast, immeasurable world realms in the ten directions and perform buddha activities. This is the introduction to the gateway of the *lotus array dhāraṇī*.

2.566 (6) “Son of noble family, you may then ask, ‘What is the *entering the gate of nonattachment dhāraṇī*?’ It consists in not being attached to a single teaching and not being attached to two, three, four, five, six, seven, eight, nine, or ten teachings. It consists in not being attached to twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, or a hundred teachings. It consists in not being attached to a thousand, a hundred thousand, ten million, ten thousand million, or a hundred thousand million teachings. It consists in not being attached to a quadrillion, one hundred quadrillion, ten quintillion, immeasurable, innumerable, an incomparable number of, or an unfathomable number of teachings.

2.567 “It consists in not being attached to a number of teachings as vast as the number of grains of sand in the river Ganges, as vast as the number of particles in Jambudvīpa, as vast as the number of atoms of the four continents, [F.227.a] as vast as the number of atoms in twenty, thirty, forty, or fifty trichilocosms or in a buddhafield. It consists in not being attached to

the number of teachings ranging from a number as vast as the number of grains of sand in the river Ganges in a single buddhafield to a number as vast as the quantity of atoms in all the buddhafields.

2.568 “In this way, son of noble family, one teaches the gateways to the Dharma and their teachings, commencing with any gateway up to as many as the number of atoms in all buddhafields, through a single presentation, through two, three, four, five, six, ten, twenty, thirty, forty, or fifty teachings, or through hundreds, thousands, or a limitless number of teachings. Although one teaches using lexical imputations and associations and using precisely defined words, meanings, and syllables, one will be neither attached nor interrupted. This is the dhāraṇī called *entering the gate of nonattachment*.

2.569 (7) “Son of noble family, you may ask, ‘What is the dhāraṇī called *entering ascertainment by discriminating knowledge*?’ One knows meaning, phenomena, etymologies, and eloquence. When all sentient beings of the eastern direction gather around one who has attained these kinds of knowledge, they inquire—each in their own language—about the mastery of meanings. Beings of the southern direction inquire about the mastery of phenomena. Beings of the western direction inquire about the mastery of etymology. And beings of the northern direction inquire about the mastery of eloquence. When this occurs, the bodhisattvas’ vocal deeds will be correspondingly immense. They will speak and employ various languages at the same time, without forgetting any [F.227.b] and without their minds becoming distracted. Knowing how to use languages, they adapt to all languages. By one moment of utterance, they bring knowledge that satisfies the minds of all sentient beings. This is the dhāraṇī called *entering ascertainment by discriminating knowledge*.

2.570 (8) “Son of noble family, you may ask, ‘What is the dhāraṇī called *blessing of the buddha ornaments*?’ Son of noble family, for bodhisattvas who have attained this dhāraṇī, the form of the Tathāgata, golden in color with a body adorned with the auspicious marks and signs and seated on a great Dharma seat in the center of a large circle of attendants, will manifest right above the crowns of their heads. The Tathāgata’s form places its right hand on top of their heads. As soon as it touches them, they are endowed with the activities of body, speech, and mind adorned by buddha ornaments. Endowed with such qualities they can engage the mental dispositions of any audience and thereby teach the Dharma in a manner suited to each individual.

2.571 “However long they wish to teach the Dharma uninterruptedly without nourishment—whether it is for a day or two, three or four days, a week, a fortnight, a month, a season, or the course of a year, or even for a hundred years, a thousand years, or a hundred thousand years—because they are

sustained by the blessings of the tathāgatas, whose gateways of Dharma are inexhaustible in number, they do not grow weary either physically or mentally.

2.572 “They possess four kinds of great knowledge. You may ask, ‘Which four?’ They know how to distinguish the dispositions and words of sentient beings, they know the inexhaustible four types of discriminating knowledge, they know how to delineate the vehicles, and they know how to teach the Dharma in accordance with each individual. [F.228.a]

2.573 “Son of noble family, this is known as the concise introduction to the gateway of the *blessing of the buddha ornaments* dhāraṇī. This dhāraṇī is inexhaustible, continues endlessly, embodies the scope of the tathāgatas, and is a boundless teaching.

2.574 “Son of noble family, these are the eight bodhisattva dhāraṇīs. Bodhisattvas who are established in these dhāraṇīs retain what all the buddhas say and uphold the Dharma they teach. Since they explain it carefully, they make all beings happy.”

2.575 Then Dhāraṇīśvararāja spoke these verses:

(1) “While those in this vehicle who have attained
The eight dhāraṇīs taught by the sugatas
May explain a vast number of sūtras without barrier,
They are not hampered regarding any meanings or syllables.

2.576 “Delightful, melodious, and attractive melodies
Foster understanding in vast numbers of buddhafiels.
Hearing it, sentient beings progress toward nirvāṇa.
The *pure melody* dhāraṇī is limitless.

2.577 (2) “While learned and wise ones who know all linguistic forms
May teach for many eons, they do not run out of Dharma.
As they pronounce a single basic word, it becomes inexhaustible.
This is the dhāraṇī of the *inexhaustible basket*.

2.578 (3) “Wise ones who attain the dhāraṇī, whose positive determination has
reached the limit of reality,
Are intent on the teachings that are authentic and appropriate.
These leaders have abandoned and thus purified all extreme beliefs,
Yet they do not become stuck in the middle.

2.579 (4) “When they have attained the great *ocean mudrā*,
Having discussed it and described the inconceivable seals,
All the forms in the four continents

Possess the great ocean that is nonconceptuality.

- 2.580 (5) “When great beings teach the Dharma to an audience,
A vast shower of lotus flowers falls from the sky [F.228.b]
And a multitude of teachings manifest from them.
This is the pure *lotus array* dhāraṇī.
- 2.581 (6) “When they have attained the *nonattachment* dhāraṇī,
They have no attachment in speaking, whether expressing a single word
Or two, three, four, five, a million,
A hundred thousand million, or an endless number of words.
- 2.582 (7) “When they have attained the dhāraṇī that transcends doubt
And are requested by the multitudes of beings of the ten directions,
Then, regarding the entire range of meaning, phenomena, etymology, and
eloquence,
All the doubts of these beings are dispelled, and their anxieties disappear.
- 2.583 (8) “When they have attained the dhāraṇī of the buddhas’ magical display,
And this great brilliant one is seated on his throne,
The Buddha places his right hand upon their heads
And they become just as eloquent as the Victor himself.
- 2.584 “When they have attained these dhāraṇīs,
Their qualities become inconceivable and endless.
Even if they were described for eons ten million times the extent of Ganges,
Since they express tribute to the supreme leader, there would be no end.
- 2.585 “When they have attained the supreme dhāraṇīs,
Their knowledge will engage the three realms equally.
They rise above the three existences like lotuses.
They are unshaken by any object, just like Mount Meru.
- 2.586 “When they have attained the supreme dhāraṇīs,
They behave in a way that leaves all worldliness behind.
When they address gatherings of non-Buddhists to quell them,
They are without fear of the audience, like a lion.
- 2.587 “Like earth, the dhāraṇīs make virtues grow.
Like water, they rinse away stains.
Like fire, they incinerate arrogance and conceptualization.
Like air, they are unobstructed by directions.
- 2.588 “When they have attained the supreme dhāraṇīs,
Their knowledge and faculties are unagitated when they speak.

- They bring liberation to beings like medicine,
And, wishing to help them, they dispense the diuretic of Dharma.
- 2.589 “When they have attained the supreme dhāraṇīs,
Throngs of beings never tire of gazing at them. [F.229.a]
Like the moon, and with pure training in virtues,
Their mental equanimity emits a steady brilliant light.
- 2.590 “When they have attained the supreme dhāraṇīs,
They dry up each and every existence of beings.
Like the sun, and generating light that dispels darkness,
They wake the slumbering beings in the three existences.
- 2.591 “When they have attained the supreme dhāraṇīs,
There is not the slightest clinging to anything.
Like a king, and being great world rulers like Vaiśravaṇa,
They display the riches of the teachings.
- 2.592 “When they have attained the supreme dhāraṇīs,
They resemble nāgas, mindful of great miracles.
When clouds billow and lightning appears in the sky,
They rain down showers of Dharma in order to bring peace.
- 2.593 “When they have attained the supreme dhāraṇīs,
All audiences will gaze upon their faces as supreme leaders.
Having a supreme form like Śakra, not a mediocre one,
The wise ones consider the Dharmas and aims pertaining to beings.
- 2.594 “When they have attained the supreme dhāraṇīs,
They meditate on the pure abodes of Brahmā.
Like Brahmā, their equipoise is compassionate.
Outshining all the worlds, they meditate.
- 2.595 “When they have attained the supreme dhāraṇīs,
They venerate the many buddhas of the ten directions.
They never regress from the five types of superknowledge.
They traverse inconceivable hundreds of buddhafiels through pure space.
- 2.596 “When they have attained the supreme dhāraṇīs,
It will not be before long before they attain buddha qualities.
The victors of the directions will express their approval of this
And praise them like their only gifted child.
- 2.597 “When they have attained the supreme dhāraṇīs,
Their eloquence is like a well-strung rosary.

When they elucidate the many profound and varied sūtras,
Their eloquence is vast, expansive, and inexhaustible. [F.229.b]

- 2.598 “When they have attained the supreme dhāraṇīs,
They are neither arrogant, deceitful, nor proud.
They are mindful and intelligent, and they possess the realization of the
wise ones.
The scope of their infinite knowledge is like the sky.
- 2.599 “When they have attained the supreme dhāraṇīs,
All their faulty conditioning is terminated.
Insight, wisdom, and skill is united,
And love and compassion are likewise united.
- 2.600 “When they have attained the supreme dhāraṇīs,
There is not the slightest agitation when they speak.
Great beings know the languages of ordinary beings,
And their behaviors, capacities, and inclinations as well.
- 2.601 “When they have attained the supreme dhāraṇīs,
They attain special insight into the Dharma and attain virtue, mindfulness,
Miracles, abandonment, the spiritual faculties, the five strengths,
The factors of awakening, and likewise the supreme path of tranquil abiding.
- 2.602 “When they have attained the supreme dhāraṇīs,
They realize the sugata domain by themselves,
Thoroughly perfect the perfections,
And become intelligent and skilled in the means of attraction.
- 2.603 “When they have attained the supreme dhāraṇīs,
There will never be even the slightest confusion.
They will be determined but not intoxicated by peace or calm.
They will be disciplined and settled in conduct.
- 2.604 “When they have attained the supreme dhāraṇīs,
They are present upon a lotus flower in the presence of the Sugata.
Their bodies will be nonsubstantial, arisen by the force of the Dharma
And unstained by the impurities of the womb.
- 2.605 “When they have attained the supreme dhāraṇīs,
They are consecrated by all the victors as proponents of the Dharma.
Whatever physical, verbal, and mental actions they perform
Will benefit beings since they are done with omniscience.
- 2.606 “When they have attained the supreme dhāraṇīs,

They are endlessly applauded when they speak.
Even though the knowledge of the guide of all beings expands,
Their praise remains inconceivable for many eons.” [B7] [F.230.a]

- 2.607 At this time, the Blessed One expressed his approval to the bodhisattva mahāsattva Dhāraṇīśvararāja: “Dhāraṇīśvararāja, it is excellent that you have explained this dhāraṇī teaching so well, that you have assumed responsibility for these teachings, and that you were motivated to request the profound words on the dhāraṇī gateway from previous tathāgatas. It is very good! Therefore, Dhāraṇīśvararāja, you should also know what has transpired by way of the following discourse.
- 2.608 “Once, in times past, inconceivably many eons ago, during the eon Illuminating, in a world called Stainless, a tathāgata, a buddha, a blessed one known as Stainless Illumination appeared in the world. The world Stainless was pure like lapis lazuli. It was like a mirror wiped completely free of dust and was as smooth as the palm of a hand. In that world grew fruit trees of the seven precious substances with jeweled branches, leaves, flowers, and fruits. There were many different beautiful lotus flowers the size of chariot wheels made of gold extracted from the Jambu River.
- 2.609 “In that world divine and human beings enjoyed themselves in opulent multistoried mansions. Food and drink appeared at the mere thought of it. The amusements enjoyed by these divine and human beings resembled the amusements enjoyed by the gods of the Paranirmitavaśavartin heaven. These divine and human beings had only a modicum of attachment, aversion, and delusion. [F.230.b] They were handsome and refined.
- 2.610 “This world had neither sun nor moon. The Blessed Tathāgata Stainless Illumination lit up the entire buddhafiield with a glow that emanated from his body. The world even lacked names for day and night; the closing of the lotus flowers marked nighttime and their opening marked daytime.
- 2.611 “This tathāgata’s bodhisattva saṅgha comprised countless ordained bodhisattvas in a state of equipoise. There were innumerable householders who had embarked on unsurpassed perfect awakening. Here, no vehicles except the Great Vehicle were disseminated. The Blessed One taught the pure irreversible sermon, and his lifespan lasted half an eon. It was a world in which people did not grow old or die. In this buddhafiield, those who dwelled in multistoried houses located on the ground were considered ‘human’ beings, while those who dwelled in multistoried houses located in the sky were considered ‘divine’ beings. Other than that, there was no distinction between the divine and the human beings in terms of their complexions or enjoyments.

- 2.612 “In that world there were no kings, except for the blessed, unsurpassed Dharma king. In that world, there was no one except for the divine and human beings who performed acts of worship to that tathāgata. There were no gods except for those who aspired to listen to the Dharma. There were no other teachers. No one kowtowed to others, performed superfluous deeds, or thought of anything else.
- 2.613 “In this world no one was designated ‘a woman.’ [F.231.a] Among its beings, no one was designated ‘a sinner,’ and no one was designated ‘a transgressor of the training.’ There were only those who trained in the three precepts. What are the three precepts? They are the precepts of advanced morality, advanced contemplation, and advanced insight.
- 2.614 “What is the precept of advanced morality? It consists in not forsaking the mind of omniscience and in abandoning everything conditioned. What is the precept of advanced contemplation? It consists in attaining advanced understanding through settling in absorption. What is the precept of advanced insight? It consists in attaining discriminating knowledge through being established in the perfection of insight.
- 2.615 “Those bodhisattvas engaged in precepts like these without prior scriptural transmission. This world realm was pure in this way. The doctrinal exposition of this blessed one was pure in this way.
- 2.616 “At that time, a bodhisattva known as Glorious Light was present in the retinue that had gathered. He rose from his seat and asked the Tathāgata, ‘Blessed One, if one speaks of retaining dhāraṇī, what is the dhāraṇī in which the blessed bodhisattvas are established so that everything taught by all the blessed buddhas is upheld, the Dharma does not fade away once it has been taught, and all sentient beings are satisfied through its eloquent explanation?’
- 2.617 “That blessed one replied, ‘Son of noble family, it is good that you thought to ask the Tathāgata about this point. [F.231.b] There is a dhāraṇī called *jewel lamp*. Bodhisattvas who are established in this dhāraṇī retain all the buddha teachings and appease all sentient beings through eloquent explanation.’
- 2.618 “Then Glorious Light requested the Tathāgata, ‘Blessed One, please introduce the *jewel lamp* dhāraṇī so that we may practice accordingly what we hear and so that we may attain this dhāraṇī.’ In reply the Tathāgata uttered the following verses:
- 2.619 “ ‘Freed from the dregs of afflictive emotions,
 Stainless and purged of all defilements,
 The mind is stainless and perpetually pure.
 Such is the *jewel lamp* dhāraṇī.
- 2.620 “ ‘Through body, verbal expressions, and mind,

- One is luminous, stainless, and free of blemish like the moon.
One has a loving intent and mental equanimity.
Such is the *jewel lamp* dhāraṇī.
- 2.621 “ ‘Released from dualistic views
And freed from all thoughts and conceptualizing,
One comprehends all conceptions.
Such is the *jewel lamp* dhāraṇī.
- 2.622 “ ‘Engaged in mindfulness, intelligence, and understanding
And endowed with qualities and vast insight,
One is pure and stainless like the center of the sky.
Such is the *jewel lamp* dhāraṇī.
- 2.623 “ ‘The Three Jewels are an unbroken continuity.
One is freed from the three existences, the three stains having been
relinquished,
And the duality of a doubting dualistic mind is terminated.
Such is the *jewel lamp* dhāraṇī.
- 2.624 “ ‘Desire, aversion, and ignorance conquered,
One is endowed with all qualities, the dregs of degenerate times left behind,
And the visual distortion of obstructing afflictive emotions is removed.
Such is the supreme *jewel lamp* dhāraṇī. [F.232.a]
- 2.625 “ ‘One having become immersed in all languages,
As many as there are in the worlds,
The lowest, the mediocre, and the highest,
The *jewel lamp* dhāraṇī remains unsullied.
- 2.626 “ ‘Endowed with profound teachings
And with infinite and multifarious words and syllables,
One is without failure for oneself or others.
Such is this dhāraṇī that is endowed with nonduality.
- 2.627 “ ‘The four types of discriminating knowledge are attained,
The four bases of miraculous powers are established,
And the four concentrations are embodied.
Such is the *jewel lamp* dhāraṇī.
- 2.628 “ ‘Being the system of teachings of the ultimate meaning,
And possessing the four abodes of Brahmā and the means of attraction,
One sets in motion the five kinds of superknowledge.
Such is the *jewel lamp* dhāraṇī.

- 2.629 “ ‘Being established in the applications of mindfulness
And in harmony with the correct exertions,
One activates the four bases of miraculous powers.
Such is the *jewel lamp* dhāraṇī.
- 2.630 “ ‘Endowed with the five spiritual faculties
And established with five strengths,
One is endowed with the factors of awakening, an unwavering force.
Such is the *jewel lamp* dhāraṇī.
- 2.631 “ ‘Motivated by the eightfold path,
Supreme tranquil abiding and special insight are united,
And one is motivated by awareness and liberation.
Such is the *jewel lamp* dhāraṇī.
- 2.632 “ ‘One being endowed with the spiritual levels to be mastered
And in harmony with the unifying path of freedom,
All faults are totally abandoned.
Such is the *jewel lamp* dhāraṇī.
- 2.633 “ ‘One sheds light on all worlds
Like the luminous orbs of the sun and the moon,
Which are pure and eye opening.
Such is the *jewel lamp* dhāraṇī.
- 2.634 “ ‘Here the pure divine eye is without visual distortion,
And the eyes of supreme insight are pure.
Here, the eyes of Dharma are likewise pure,
And the authentic vision of the Victor is pure. [F.232.b]
- 2.635 “ ‘Here the māra of afflictive emotions is purified,
And the māra of aggregates is purified.
Here the māra of the Lord of Death is purified,
And here māra⁵⁵ and his army are also conquered.
- 2.636 “ ‘One who abides in this dhāraṇī
May travel to many different realms,
Behold vast numbers of buddhas,
And listen to the highest Dharma.
- 2.637 “ ‘Hearing extensive teachings,
One retains them through the power of mindful dhāraṇī.
One even manages to retain the meanings and syllables
And thereby teach all beings.

- 2.638 “ ‘When classified by way of causes and conditions,
Mind is understood to disintegrate moment by moment.
Attaining knowledge of how phenomena are classified,
One abides in this dhāraṇī.
- 2.639 “ ‘One attains eloquence and is unobstructed in threefold awareness.
One attains purification of the three eyes
And the goal of the three liberations.
Here, one is endowed with attainment of dhāraṇīs.
- 2.640 “ ‘Although the exegesis of the many dhāraṇīs
Is unfathomable and boundless,
Having attained this excellent dhāraṇī,
They are all mastered.
- 2.641 “ ‘One enters the infinite concentrations and liberations,
Equipoises and absorptions,
The playful expressions of superknowledge,
And the infinite dhāraṇīs.
- 2.642 “ ‘Just as rivers, lakes, and ponds
Flow into the vast and endless ocean through limitless channels,
Those who uphold this dhāraṇī
Pass through gateways of infinite teachings.
- 2.643 “ ‘Engaging in countless languages,
One masters them all through boundless understanding.
For those who proclaim this dhāraṇī,
Merit will never be exhausted.
- 2.644 “ ‘Those who attain this dhāraṇī
Will hold a supreme, flawless jewel in their hands.
Their bodies, names, families,
Clans, and births will be pure. [F.233.a]
- 2.645 “ ‘The engagement in profound methods,
The acceptance of nonarising,
And the levels of understanding the unoriginated and irreversible
Are definitively taught to be this dhāraṇī.
- 2.646 “ ‘When all bodhisattvas who seek
Unsurpassed supreme awakening
Have attained this dhāraṇī,
The highest awakening will not be hard to find.

- 2.647 “ ‘Once the sugatas of the ten directions,
Who teach Dharma to benefit and delight people,
Have attained the excellence of this dhāraṇī,
Their eloquence will be uninterrupted.
- 2.648 “ ‘When those who have attained this dhāraṇī
Understand the joys, aspirations, and thoughts of beings,
They will teach them the fruition that is ever-present,
And thus bring satisfaction to vast numbers of beings.
- 2.649 “ ‘Brave ones abiding in this dhāraṇī
Turn the wheel of the sacred Dharma
And thus free beings from their sundry forms of suffering,
Setting them in the excellent vehicle.
- 2.650 “ ‘The great sages may, for many eons,
Praise and extoll its qualities,
But they will not manage to express
The full extent of its qualities.’
- 2.651 “As the Blessed Tathāgata Stainless Illumination gave this dhāraṇī teaching,
thirty-two thousand bodhisattvas within the great bodhisattva assembly
attained the dhāraṇī, among them the bodhisattva mahāsattva Glorious
Light. Dhāraṇīśvararāja, you may reflect or wonder, doubt, or regard with
skepticism whether the bodhisattva of this period known as Glorious Light
was someone else, but you should not! Why not? Because really you yourself
were the bodhisattva of that period known as Glorious Light! Dhāraṇīśvara-
rāja, [F.233.b] you have requested countless tathāgatas since time
immemorial for this analysis of dhāraṇī. You have made such an inquiry.
- 2.652 “That is why you again have made a request to the Tathāgata and have
fearlessly delivered this dhāraṇī analysis. Since you have realized this
Dharma with your all-seeing intelligence, with this discourse I declare you to
be supreme among bodhisattvas endowed with mindfulness and among the
bodhisattvas who have attained dhāraṇī.”
- 2.653 At this point, a bodhisattva known as Prajñākūṭa, who was present in that
assembly, asked, “How, Blessed One, do bodhisattvas attain this *jewel lamp*
dhāraṇī? And having attained it, how do they avoid losing it? And having
generated the power of the dhāraṇī, how do they sustain all sentient
beings?”
- 2.654 The Blessed One replied, “Son of noble family, when bodhisattvas abide
by the sources of insight and perform the functions of insight, they will
attain this dhāraṇī. There is no doubt about it. They will nurture all beings.”

2.655 Prajñākūṭa asked in turn, “Blessed One, what are the sources and functions of insight? Please explain it to me.”

2.656 The Blessed One replied, “Because of your request, son of noble family, listen carefully and bear in mind what I tell you. These are the sources of insight and their corresponding functions: Son of noble family, listening to teachings not yet heard is a source of insight. Its function is to teach others the Dharma one has heard in detail. [F.234.a] Investigation is a source of insight. Its function is to teach others what one has investigated. Proper discernment is a source of insight. Its function is to establish beings in what is appropriate. Application is a source of insight. Its function is to accomplish. Thinking decisively about mind is a source of insight. Its function is to teach decisive thinking about mind. Dwelling in solitude is a source of insight. Its function is to know how to isolate body and mind. Delighting in solitude is a source of insight. Its function is to accomplish a solitary path. Cultivating tranquil abiding and special insight is a source of insight. Its function is to attain awareness and liberation. Cultivating the three liberations is a source of insight. Its function is to realize threefold awareness. Cultivating the application of mindfulness is a source of insight. Its function is the absence of mindfulness and mental activity. Cultivating abandonment is a source of insight. Its function is to know all phenomena to be naturally abandoned. Cultivating the bases of miraculous powers is a source of insight. Its function is to attain miraculous power without manifestation. Confidence with faithful devotion is a source of insight. Its function is to transcend all attachments. Dauntlessness is a source of insight. Its function is to be well trained in body and mind. Mindfulness and introspection are sources of knowledge. Their function is to attend to what is to be recollected. Gaining realization in the levels of meditative absorption is a source of insight. Its function is to attain constant presence in equipoise. [F.234.b]

2.657 “Relying on the faculty of insight is itself a source of insight. Its function is to know which faculties are best and which are not. Knowing the five strengths is a source of insight. Its function is not to be crushed by evil and afflictive emotions. Harmoniously accepting the factors of awakening is a source of insight. Its function is to harmoniously realize the nature of all phenomena. Practicing the branches of the path is a source of insight. Its function is not to be partisan toward Dharma or non-Dharma by understanding that all teachings are like rafts. Familiarizing oneself with suffering and its origin, cessation, and the path is a source of insight. Its function is to actualize cessation.

- 2.658 “Mastering the sūtras of provisional meaning is a source of insight. Its function is to rely on the sūtras of definitive meaning. Retaining everything that one has learned is a source of insight. Its function is to rely on the meaning. Investigating consciousness is a source of insight. Its function is to rely on wisdom. Not clinging to the words of an individual is a source of insight. Its function is to rely on the nature of reality.
- 2.659 “Discerning that all karmic formations are impermanent is a source of insight. Its function is to know fundamental nonorigination. Comprehending analytically that all formations are painful is a source of insight. Its function is to know that all phenomena are not actually conditioned. Discerning that phenomena are selfless is a source of insight. Its function is to know that beings are primordially pure. Discerning that nirvāṇa is peace is a source of insight. Its function is to know that all phenomena are nirvāṇa by nature. [F.235.a]
- 2.660 “Being unintimidated when one hears the truth is a source of insight. Its function is to have special awareness of the truth. Being unintimidated when one hears of the nature of reality is a source of insight. Its function is to have special awareness of all phenomena. Being unintimidated by any etymologies is a source of insight. Its function is to have special awareness of etymologies. Being unintimidated when one hears the Buddha’s eloquence is a source of insight. Its function is to have special awareness of eloquence. Feeling love toward beings and phenomena is a source of insight. Its function is to experience nonreferential love. Acting compassionately toward oneself and others is a source of insight. Its function is to experience great compassion that dissolves duality.
- 2.661 “Delighting in cultivating supreme joy when attending to the Dharma is a source of insight. Its function is to be without acceptance and rejection. Being impartial, free from attachment or aversion, is a source of insight. Its function is to be free from duality. Recollecting the Buddha is a source of insight. Its function is to know dharmakāya. Recollecting the Dharma is a source of insight. Its function is to know the nature of reality beyond attachment. Recollecting the Saṅgha is a source of insight. Its function is to comprehend it analytically as being unconditioned. Recollecting generosity is a source of insight. Its function is to let go of all afflictive emotions. Recollecting moral conduct is a source of insight. Its function is to know that moral conduct is not actually something to be accumulated. Recollecting the gods is a source of insight. Its function is the pure nature of reality. [F.235.b]
- 2.662 “Comprehending what one has learned is a source of insight. Its function is to comprehend all worlds. Performing deeds to be done is a source of insight. Its function is to know the maturation of actions to be nonexistent. Being without pride is a source of insight. Its function is to attain great

wisdom. Benefiting oneself is a source of insight. Its function is to benefit both oneself and others. Upholding the eighty-four thousand Dharma teachings is a source of insight. Its function is to know the eighty-four thousand Dharma teachings. Knowing Dharma teachings is a source of insight. Its function is to teach Dharma successfully. Inspiring beings to embrace awakening is a source of insight. Its function is to place beings on the level of nonregression through the perfection of insight and skillful means. Being apprehensive of any birth as a being in worldly existence is a source of insight. Its function is to be born according to one's intentions. Acceptance that accords with language is a source of insight. Its function is acceptance that rises from cultivation.

2.663 “Understanding decay is a source of insight. Its function is to understand nonorigination. Willing acceptance is a source of insight. Its function is to accept the unborn nature of phenomena. The level of nonregression is a source of insight. Its function is the level of empowerment. Sitting down on the seat of awakening is a source of insight. Its function is to perfectly awaken to unsurpassed complete and perfect awakening through insight that thinks, in a single moment, of everything whatsoever that is to be known, learned, realized, and perfectly awakened to.” [F.236.a]

2.664 As this account of the sources and functions of insight was delivered, the countless unfathomable buddhafi elds of the ten directions trembled six times, as did the pavilion made of jewels. Prajñākūṭa asked the Blessed One, “What has caused these countless, unfathomable buddhafi elds of the ten directions, as well as this pavilion hovering in the sky, to tremble six times?”

2.665 The Blessed One replied, “Son of noble family, when the tathāgatas of the past previously explained this Dharma discourse on the sources and functions of insight, upon your request and inquiry, son of noble family, it caused the great world to tremble and the earth to quake in the very space that holds it.”

2.666 Then a bodhisattva called Pratibhānapratīsamvid asked the Blessed One, “Blessed One, why is the bodhisattva Prajñākūṭa called Prajñākūṭa?”

2.667 The Blessed One replied, “Son of noble family, once in past times, during the Stainless eon, in the world Virtuous Occurrence, there appeared a tathāgata, a blessed buddha named Glorious Secret. The inhabitants of that world lived with a bliss-filled state of mind. The Tathāgata's bodhisattva saṅgha consisted of forty-two thousand bodhisattvas, [F.236.b] and his śrāvaka saṅgha comprised eighty-four thousand śrāvakas.

2.668 “Son of noble family, this blessed one apprehended that the eloquence of those bodhisattvas was extensive, and he deliberately posed a large number of questions. He then inquired, ‘Noble beings, who among you would like to

- give comprehensive explanations in reply to each and every one of my many questions, at a time of your own choosing?’
- 2.669 “One of them said, ‘I shall reply tonight,’ and another one said, ‘I shall reply in a week.’ Another said, ‘I shall reply in a fortnight,’ and yet another said, ‘Blessed One, I shall reply in one month.’ Thereupon, a bodhisattva called Smṛtibuddhi, who was present in the retinue, replied, ‘Blessed One, with the Tathāgata’s permission, without further ado, and without rising from my seat, I shall provide answers to the questions.’
- 2.670 “As soon as the lion’s roar of this noble being resounded, the entire trichiliocosm trembled six times. A great illumination appeared in the world. Inspired by this light, all kinds of gods gathered, from the celestial gods up to the gods of the pure abodes. Many thousands of monks and nuns, as well as male and female lay devotees, also congregated. All at once and in a single instant, they were transformed into a single ten-thousand-league maṇḍala retinue. [F.237.a]
- 2.671 “Then, once the bodhisattva had seen this assembly gather, by the power of his own merit, wisdom, mindfulness, dhāraṇī, eloquence, and fearlessness, as well as by the power of the blessing of the buddhas, he fielded all the many well-considered questions that had been asked. In the presence of that buddha and in front of the entire assembly, he provided countless explanations for each and every one of the many questions. He replied fluently, without interruption, coherently, and with the right words, syllables, and etymologies. In that manner, sixty thousand members of the assembly generated the thought of perfect awakening, and forty thousand bodhisattvas attained acceptance of the nonorigination of phenomena. The Blessed One expressed his approval of the answers. The melody carrying the sound of his approval reverberated throughout the entire trichiliocosm.
- 2.672 “All the gods, from the celestial gods up to the gods of the pure abodes, proclaimed, ‘Listen! Someone of such insight, eloquence, and skill in teaching will become a bodhisattva called Prajñākūṭa!’⁵⁶ In this way, Prajñākūṭa received the name Prajñākūṭa.
- 2.673 “Son of noble family, you may wonder, doubt, or ponder whether the bodhisattva called Smṛtibuddhi was someone else at that time, but you should not. Why not? It was bodhisattva Prajñākūṭa himself who was the bodhisattva called Smṛtibuddhi at that time!”
- 2.674 At this point, the Blessed One spoke these verses in order to elaborate on this point: [F.237.b]
- 2.675 “Listening constantly to teachings not yet heard or sought,
Pure beings attain the source of insight.
Retaining them and teaching beings with love,
Bodhisattvas continually perform the function of insight.

- 2.676 "Great mindfulness in investigation is a source of insight.
Its function is to constantly teach beings on the basis of such investigation.
Proper incineration of false views⁵⁷ is a source of insight.
Its function is to teach based on such engagement.
- 2.677 "Correct application is a source of insight.
Its function is to yield accomplishments and teachings.
Finding mental certainty regarding the mind is a source of insight.
Its function is to act upon this certainty.
- 2.678 "Practicing alone in solitude is a source of insight.
Its function is to be without an *I* in body or mind.
Being wary of hustle and bustle is a source of insight.
Its function is to raise awareness regarding the path traversed alone.
- 2.679 "Delighting in tranquil abiding and special insight is a source of insight.
Its function is to get in touch with awareness and liberation.
Pursuing the three liberations is a source of insight.
Its function is to manifest threefold awareness.
- 2.680 "Cultivating the application of mindfulness is a source of insight.
Its function is to be without mindfulness and without and mental activity.
Abandoning evil and practicing virtue are sources of insight.
Their function is to naturally abandon these factors.
- 2.681 "Cultivating the four bases of miraculous powers is a source of insight.
Its function is to spontaneously attain miraculous power.
Confidence with faithful devotion is a source of insight.
Its function is to be free of any attachments whatsoever.
- 2.682 "Striving constantly and without growing fainthearted is a source of insight.
Its function is to be well trained in body and mind.
Mastery in mindfulness and introspection is a source of insight.
Its function is not to fixate on any point.
- 2.683 "Realizing meditative absorption by oneself is a source of insight.
Its function is to progress naturally in equipoise.
Being well established in the faculty of insight is a source of insight. [F.238.a]
Its function is to know all the faculties of beings.
- 2.684 "Cultivating the five strengths is a source of insight.
Its function is to attain wisdom following such victory.
Harmoniously accepting the factors of awakening is a source of insight.
Its function is to gain realization that accords with all phenomena.

- 2.685 “Practicing the branches of the path in this birth is a source of insight.
Its function is to leave behind both Dharma and non-Dharma.
Being skilled in the nature of suffering is a source of insight.
Its function is to actualize cessation.
- 2.686 “Retaining the words of the provisional sūtras is a source of insight.
Its function is to rely on the definitive meaning.
Not being content with what one has learned is a source of insight.
Its function is to rely on the meaning.
- 2.687 “Investigating consciousness is a source of insight.
Its function is to rely on wisdom.
Not clinging to any individual is a source of insight.
Its function is to rely on the nature of reality.
- 2.688 “Scrutinizing karmic formations as impermanent is a source of insight.
Its function is to know they are originally unborn.
Attending to formations as painful is a source of insight.
Its function is to attend to phenomena as being unconditioned.
- 2.689 “Having no doubt that all phenomena are without self is a source of insight.
Its function is to know the primordial purity of beings.
Appreciating that nirvāṇa is peace is a source of insight.
Its function is to know that beings are nirvāṇa.
- 2.690 “Realization that accords with truth is a source of insight.
Its function is to have special awareness of the truth.
Gaining appreciation of the nature of reality is a source of insight.
Its function is to have special awareness of phenomena.
- 2.691 “Being unintimidated by any words is a source of insight.
Its function is to have special awareness of etymologies.
Being unintimidated by eloquence is a source of insight.
Its function is to have special awareness of eloquence.
- 2.692 “Feeling abiding love for beings is a source of insight.
Its function is to attain nonreferential love.
Feeling compassion for self and others is a source of insight.
Its function is not to conceive of either. [F.238.b]
- 2.693 “Delighting in supreme joy is a source of insight.
Its function is not to feel joy or anguish.
Being neither desirous nor harmful in conduct is a source of insight.
Its function is to attain mental release from duality.

- 2.694 "Recollecting the wise Buddha is a source of insight.
Its function is to realize dharmakāya.
Constantly recollecting the Dharma is a source of insight.
Its function is to realize the nature of reality without any attachment.
- 2.695 "Recollecting the Saṅgha in terms of its qualities is a source of insight.
Its function is to realize it as it as unconditioned.
Recollecting wise generosity is a source of insight.
Its function is to let go of all afflictive emotions.
- 2.696 "Recollecting pure moral conduct is a source of insight.
Its function is to abide in unsullied moral conduct.
Recollecting the gods, the great beings, is a source of insight.
Its function is to recollect the purest of the pure.
- 2.697 "Scrutinizing what has been learned with focused attention is a source of
insight.
Its function is not to scrutinize later what has come from others.
Performing virtuous actions is a source of insight.
Its function is to know that actions do not manifest later.
- 2.698 "Acting respectfully without pride is a source of insight.
Its function is to attain the nature of great wisdom.
Striving for one's own benefit is a source of insight.
Its function is to act for the benefit of sentient beings.
- 2.699 "Upholding the collections of the Dharma is a source of insight.
Its function is to foster understanding regarding the behavior of beings.
Fostering spiritual attainment in the minds of others is a source of insight.
Its function is to bring them to deliverance through the three vehicles.
- 2.700 "For wise ones to mature beings by generosity,
Speaking pleasantly, and working for their benefit is a source of insight.
Its function is for noble beings to display buddha qualities
Through alignment with beings' aims.
- 2.701 "Being intimidated by the knowledge that existence is an inferno is a source
of insight.
Its function is to attain acceptance of the unoriginated.
The level of nonregression is a source of insight.
Its function is to attain the level of empowerment.
- 2.702 "Standing in front of the tree of awakening is a source of insight. [F.239.a]
Its function is to attain omniscient wisdom.

The so-called *thought of awakening* is itself known to be a source of insight.
Its function is to bring about whatever one sets one's mind to.

- 2.703 “Those who are unwavering and abide constantly in the thought of
 awakening
Consistently perform the function of insight.
Were one to praise such a source—the supreme thought of awakened
 conduct,
Buddha strengths, and discriminating knowledge—
For many thousands of eons,
One would never reach the end of buddha qualities.
- 2.704 “Sugatas of the past, as well as the present
And the future, along with the capable ones of the ten directions—
Those who wish to perform immeasurable service to these immeasurable
 beings
Take a sober delight in the thought of awakening.”
- 2.705 Thereupon, the bodhisattva Dhāraṇīśvararāja said, “Alas, Blessed One! The
full extent of this unsurpassed complete and perfect awakening of the
blessed buddhas has been precisely ascertained. What is taught by way of
words is infinite, and what is accessed by way of meanings is infinite, yet it
is difficult to access by those who are not diligent. It is profound since it is
realized in accordance with dependent arising. It is difficult to fathom by
those who engage in duality. It is difficult to see for those who rely on the six
sense fields. It is difficult to trust for those dedicated to the lower vehicles. It
is not for śrāvakas or pratyekabuddhas but is the provenance of
bodhisattvas.
- 2.706 “This awakening is the seal of all phenomena. It is the equality of the
realm of phenomena and thus inseparable from it. Having the characteristic
of space, it does not become defiled. Since it is totally transcendent, it is not a
substratum. It has knowledge of the behaviors of all sentient beings and
knowledge of all causes.
- 2.707 “This awakening is the illumination of the perfection of wisdom. It is the
source of deliverance. It is the method of the roots of virtue. [F.239.b] It is
what is discerned by those who have attained discriminating knowledge. It
liberates those who have attained superknowledge.
- 2.708 “This awakening consists in the realization of equality by those who abide
in the single way. Not being multifarious, it is not differentiated among
practitioners. Since it is the same as space, it is equal. But since is not a

counteragent, it is unequal. Since it is equal to all buddhas, it is both equal and unequal. Since it is distinguished by way of cessation, it is free of dualism. It is not something to be analyzed by letters.

2.709 “This awakening is truly established as real. It is something known by language, yet ultimately it does not exist as something expressible. It exists conventionally, it is endowed with the might of the Three Jewels, it is conceived of in terms of the three vehicles, it is shown to be the three gates of liberation, it totally transcends the three realms, and it consists in the comprehension of threefold awareness.

2.710 “This awakening generates the *vajra-like* absorption. It is the abode of all phenomena. It has arisen from the wisdom of the Buddha. It is the sustenance of all beings. Being made clearly present by all buddhas, it is truly wonderful!

2.711 “Blessed One, sons or daughters of noble family who have faith in this vast account of the awakening of the blessed buddhas, who generate the thought of unsurpassed complete and perfect awakening, who listen to this sūtra in order to retain the holy Dharma, who are faithful, and who recollect it, uphold it, read it, master it, or teach it in detail to others—they, Blessed One, will generate a vast amount of merit. They will thereby pay homage to and repay the kindness of the tathāgatas.”

2.712 The Blessed one responded, [F.240.a] “That is correct, son of noble family. It is just as you have said: these beings will indeed generate a vast amount of merit. Some may fill all buddhafiels visible to the tathāgata eye with all jewels and offer them to the tathāgatas, but if others, in order to uphold the holy Dharma and ensure the continuity of the Three Jewels, were to listen to this sūtra, have faith in it, retain it, uphold it, read it, master it, teach it in detail to others, or diligently persist in the yoga of cultivating it—these beings would generate a much larger amount of merit.” Then the Blessed One uttered these verses:

2.713 “If some were to fill the fields that I behold with buddha eyes
With jewels and offer them to the Tathāgata,
But fail to listen to this teaching,
I declare that their merit would be small.

2.714 “If others were to hear this good sūtra, which is subtle and profound
And embodies the ultimate truth,
And were to retain, uphold, and read it,
Their merit would be far superior.

2.715 “Thus, attainment through the Victor’s Dharma
And deliverance through the Dharma are not trifling things.

Those who thereby uphold the Sugata's Dharma
Repay the kindness of all buddhas."

2.716 Then the Blessed One asked the great bodhisattva assembly, "Noble beings, when I pass into nirvāṇa, who among you would like to expound this Dharma discourse and safeguard the awakening of the blessed buddhas in order to ensure the continuity of the holy Dharma?"

2.717 Among the bodhisattva assembly, sixty billion bodhisattvas said with one voice, "Blessed One, we will retain the awakening of the Tathāgata, accomplished within countless eons, [F.240.b] and we would like to expound it in future times as well. But, Blessed One, just to be sure, we request the Tathāgata to please bless this Dharma discourse so that, among the many beings who will live at that time, those who have created roots of virtue will come to hear about it."

2.718 Then the Blessed One, spoke these verses:

"This sūtra is blessed for the sake of those future beings.
It is blessed
Since it abides as the true Dharma,
The true speech of the perfect Buddha.

2.719 "This sūtra is blessed:
Since it is universal love itself,
It abides in great love
And dons the armor of great compassion.

2.720 "This sūtra is blessed:
It is endowed with all accumulations
And emerges through the accumulation of wisdom
And the most excellent accumulation of merit.

2.721 "This sūtra is blessed:
It eradicates all philosophical stances,
Tames all those who hold dogmatic views,
And conquers all demons for good.

2.722 "I also bless
The protectors of the world, Śakra,
And the asuras, the gods, and the demons,
As well as the nāgas,

2.723 "The many gods, wherever they are,
On the earth as well as in the heavens,

- So that they will uphold this method
By way of the blessings of the buddhas.
- 2.724 “This sūtra is blessed
With the endowment of the abodes of Brahmā
And the adornment of the four noble truths,
In order that this assembly may safeguard it.
- 2.725 “It is possible to make space into form,
And it is possible to make form formless,
But it is not possible to tamper
With what is blessed by the buddhas.”
- 2.726 Thereupon the Caturmahārājas recited this pair of verses, in unison, to the
Blessed One:
- “Dear Tathāgata!
In order to safeguard this sūtra,
We, along with our kin,
Pledge to guard it well! [F.241.a]
- 2.727 “Those skilled ones who uphold it
With awakened intelligence—
We pledge to constantly safeguard them
From the four directions.”
- 2.728 Then Śakra, lord of the gods, recited this pair of verses to the Blessed One:
- 2.729 “I will repay the kindness of the Blessed One.
He is the guide, the master of the Dharma.
The protector taught that buddhas emerge
From this supreme sūtra.
- 2.730 “To repay the kindness of all buddhas,
I shall offer my protection.
I wish to safeguard sūtras such as this,
And likewise those who uphold them.”
- 2.731 Then Brahmā, ruler of the universe, recited this pair of verses to the Blessed
One:
- “The concentrations and the immeasurables,
As well as the goals of all the vehicles,
Emerge from this
Profound and meaningful sūtra.

- 2.732 “I will set out from the bliss of Brahmā
And be present to listen
And to provide protection
Whenever this method is explained.”
- 2.733 Then Pramodita, the divine being, recited this pair of verses to the Blessed One:

“Those who uphold this sūtra
That the Buddha has proclaimed
Will be born among the Tuṣita gods
In their next life.
- 2.734 “O protector! Once I set out
From the most excellent divine realm,
I should like to abide in Jambudvīpa
And teach this method.”
- 2.735 Then Māraputra recited this pair of verses to the Blessed One:

“Those who uphold
This meaningful sūtra,
Because they have abandoned negative acts,
Will not come under the sway of evil,
- 2.736 “O Tathāgata!
In order to safeguard this sūtra,
I shall also dedicate myself
And strive to make it flourish by any means.”
- 2.737 Then the demon Pāpīyān recited this pair of verses to the Blessed One:
[F.241.b]

“Guide!
I shall not obstruct
Those who uphold this text,
Which eradicates all afflictive emotions.
- 2.738 “Wherever this supreme sūtra appears,
There will be no chance for evil.
I wish to give protection to those
Who recollect the protectors’ speech.”
- 2.739 Then the divine being Prasīmā recited this pair of verses to the Blessed One:

- “Whoever upholds this sūtra
Pays homage to all buddhas,
Since it explains
The awakening of all buddhas.
- 2.740 “Protector! I shall explain this sūtra
To millions of gods.
Whoever listens devotedly
Will take hold of awakening.”
- 2.741 Then, the bodhisattva Maitreya recited this pair of verses to the Blessed One:
- “In order to safeguard the holy Dharma,
I will likewise praise
People who set out for awakening,
And I will act as their unsolicited spiritual guide.
- 2.742 “Having resided in Tuṣita,
With the Buddha’s blessing
I pledge to make this sūtra
Flourish widely.”
- 2.743 Then the venerable Mahākāśyapa recited this pair of verses to the Blessed One:
- “Even though I have heard
Many thousands of sūtras from the Teacher,
I have never before heard
A sūtra such as this!
- 2.744 “I have directly received
And embraced this sūtra.
I pledge to make it flourish
For the sake of bodhisattvas!”
- 2.745 Then the Blessed One voiced his approval to Śakra, Brahmā, and the protectors of the world, to the divine beings, to the bodhisattvas, and to the great śrāvakas: “Excellent, Noble beings! Excellent! Your lion’s roar of proclamation on account of your support for the holy Dharma is excellent. Noble beings, I instruct you: may you master it! Those beings who have embarked on the Great Vehicle, who have not attained acceptance, [F.242.a] and who have embraced this Dharma discourse with the blessing of the blessed buddhas who have mastered it and comprehended it—they will not pass beyond the seventh tathāgata⁵⁸ until they have received their prophecy

- of awakening. Those who have become śrāvakas will be included in the first śrāvaka assembly of Maitreya. Those who have become pratyekabuddhas and who have mastered this Dharma discourse will, following my own nirvāṇa, attain solitary awakening without learning from others.”
- 2.746 When the Blessed One had taught this Dharma discourse as requested by Dhāraṇīśvararāja, countless beings generated the thought of awakening. Countless bodhisattvas became established in a state of nonregression. Countless world realms trembled six times, were illuminated, and were filled with swirling flower petals.
- 2.747 The bodhisattvas who had gathered from the world realms of the ten directions and had decorated the entire pavilion Jeweled Array with flowers of the seven precious substances as an act of worship to the Blessed One and this Dharma discourse made the following proclamation: “Blessed One, we shall acquire it and acquire it well! Because we have heard this exegesis of the Dharma discourse, it was not meaningless for us to be here!
- 2.748 “O Blessed One! May the life of Śākyamuni be protected! May this Dharma discourse remain for a long time among the people of Jambudvīpa! May the lives of those monks, nuns, and male and female lay devotees who uphold this sūtra be guarded for a long time! [F.242.b] May it bring benefit to all sentient beings!”
- 2.749 At this point, Dhāraṇīśvararāja said to the Blessed One, “O Blessed One! How wonderful is this definitive Dharma discourse, which is of excellent meaning, well composed, and well adorned, which delights all bodhisattvas, which overcomes all the hostility of evil ones and adversaries, skillfully embrace all teachings, and satisfies the thoughts of all beings, which emerges as the perfection of all vehicles, and which is vividly taught to those who emulate the qualities of all tathāgatas and to all who apply themselves to it!”
- 2.750 Then he asked, “Blessed One! What is this Dharma discourse called? How will it be transmitted?”
- 2.751 The Blessed One replied, “Dhāraṇīśvararāja, because of your request, you shall transmit this Dharma discourse known as *The Explanation of the Great Compassion of the Tathāgata*! You shall transmit it as *The Prophecy of Listening to the Meaningful Activity of the Tathāgata*!”
- 2.752 After the Blessed One had spoken, Dhāraṇīśvararāja, together with everyone in the bodhisattva and śrāvaka assemblies, as well as the world with its gods, humans, asuras, and gandharvas, rejoiced and praised what the Blessed One had said.
- 2.753 *This completes the noble Great Vehicle sūtra “The Teaching on the Great Compassion of the Tathāgata.”*

c.

Colophon

c.1

This text was translated and edited by the Indian preceptor Śilendrabodhi and the principal editor-translator, Bandé Yeshé Dé. It was reviewed and finalized in accordance with the new language reforms.

n.

NOTES

- n.1 This text is known by two different Sanskrit titles: *Tathāgatamahākaruṇānirdeśa* (*The Teaching on the Great Compassion of the Tathāgata*) and *Dhāraṇīśvararāja sūtra* (*The Dhāraṇīśvararāja Sūtra*).
- n.2 See Ye 2021.
- n.3 Taishō 398 is *Da ai jing* (大哀經), and the overall title of Taishō 397 is *Dafangdeng da ji jing* (大方等大集經). The version of the sūtra in the latter appears to be the version referenced in the *Ratnagotravibhāgavyākhyā*. A Japanese translation of Taishō 397 was published in 1934.
- n.4 Denkarma, folio 297.a.6. See also Herrmann-Pfandt (2008), pp. 56–57, no. 99.
- n.5 Phangthangma, p. 8.
- n.6 For information on the sections and the discourses of the sūtra see Pagel (2007b), pp. 92–96.
- n.7 In addition to the best known references mentioned below, the sūtra is cited in the *Madhyamakāvatāra* (Toh 3861, see La Vallée Poussin 1907–12, p. 426) and in the *Sūtrasamuccaya* (see Pāsādika 1989, 30.6–32.7, 129.1–130.14).
- n.8 The *Ratnagotravibhāga* (Toh 4024), also known from the other part of its title as the *Mahāyānottaratantraśāstra*, *theg pa chen po rgyud bla ma*, and the *Ratnagotravibhāgavyākhyā* (Toh 4025) are to be found as Tibetan translations in the Tengyur. Tibetan translations of this text and its commentary were widely studied in Tibet, and the *Ratnagotravibhāga* still figures prominently in the curriculum of many Tibetan Buddhist monastic universities in exile, where it continues to be regarded as *locus classicus* for the study of buddha nature.
- n.9 A recent English translation of the *Ratnagotravibhāga*, with the citation mentioned here as verse I.2, can be seen on the Tsadra Foundation's

Buddha-Nature

(https://buddhanature.tsadra.org/index.php/Texts/Ratnagotravibhāga_Mahāyānottaratantraśāstra/Root_Verses) site. As noted above in n.1, mentions and citations in the *Ratnagotravibhāga* and most of its commentaries refer to the *Mahākaruṇānirdeśa* by its alternative titles *Dhāraṇīśvararājasūtra* (*The Sūtra of Dhāraṇīśvararāja*, Tib. *gzungs kyi rgyal po'i mdo* or *gzungs kyi dbang phyug rgyal po'i mdo*), or *Dhāraṇīśvararājaparipṛcchā* (*The Questions of Dhāraṇīśvararāja*, Tib. *dbang phyug rgyal pos zhus pa*).

- n.10 On the seven vajra topics see also Johnston (1950), 3.15–17; Takasaki (1966), pp. 32, 146 et passim; and Pagel (2007b).
- n.11 That is, neither Tib. *de bzhin gshegs pa'i snying po* (Skt. *tathāgatagarbha*) nor the near-equivalent Tib. *bde bar gshegs pa'i snying po* (Skt. **sugatagarbha*) occur here. It is worth noting, however, that the related term “unbroken lineage of the Three Jewels” (Tib. *dkon mchog gsum gyi rigs rgyun*, Skt. **ratnatrayagotratantra*) occurs several times in the sūtra. An abbreviated version, “potential of the Three Jewels” (Skt. *ratnatrayagotra*), is found in the *Ratnagotravibhāgavyākhyā*, 25.8–10. Note also that the term “potential of the Jewels” (Skt. *ratnagotra*) is contained in the title of the *Ratnagotravibhāga*. These are closely related to the term “lineage of the Three Jewels” (Skt. *triratnavamśa*), which is also found in *Ratnagotravibhāgavyākhyā*, 24.16–17. Both *ratnatrayagotra* and *triratnavamśa* occur in the *Ratnagotravibhāgavyākhyā* in the section on buddha activity, which follows the famous analogy of the cleansing of the beryl gem.
- n.12 See Stearns (1999), p. 178, note 12.
- n.13 See Hookham (1991), p. 267.
- n.14 The *Ratnagotravibhāgavyākhyā* cites the cleansing of the gem (see Obermiller (1931), pp. 249–50, 119–20; Takasaki (1966), pp. 150–52) as well as the brief section that follows it describing tathāgata activity (see Obermiller (1931), pp. 283–84, 153–54 and Takasaki (1966), pp. 192–94).
- n.15 See Buddhavacana Translation Group, trans., *Unraveling the Intent* (<https://read.84000.co/translation/toh106.html>), Toh 106 (84000: Translating the Words of the Buddha).
- n.16 See Powers (1995), p. 141.
- n.17 See, e.g., Burchardi (2006) for a provisional list of these commentaries.
- n.18 See Brunnhölzl (2014).

- n.19 See Mathes (2003 and 2008).
- n.20 See Jens Braarvig and David Welsh, University of Oslo, trans. *The Teaching of Akṣayamati* (<https://read.84000.co/translation/toh175.html>), Toh 175 (84000: Translating the Words of the Buddha).
- n.21 See Dharmachakra Translation Committee, trans. *The Ornament of the Light of Awareness that Enters the Domain of All Buddhas* (<https://read.84000.co/translation/toh175.html>), Toh 100 (84000: Translating the Words of the Buddha, 2015), and for an example of the parallels between these texts see n.38 On the recent research mentioned here, see Pagel (1994 and 1995) and Pagel and Braarvig (2006). Nakamura (1953), Ui (1959), and Takasaki (1974) had already noted the textual parallels between these four sūtras. Takasaki had proposed that the *Akṣayamatiniṛdeśa* (*The Teaching of Akṣayamati* (<https://read.84000.co/translation/toh175.html>), Toh 175) and this sūtra “produced the raw material for the *Bodhisattvapīṭaka* (<https://read.84000.co/translation/toh56.html>).” Twenty years later, however, Pagel found little to support this proposition. The direction of intertextual borrowing has still to be clarified, and the textual parallels may instead point to a common pre-canonical source, as suggested by Braarvig (1993).
- n.22 See Pagel (2007a), pp. 168–69, 175–81.
- n.23 The lines from “mighty elephants...” to “...existence to an end” are not attested in the Skt. witness.
- n.24 The Skt. reads *ārāmapatha*, “delightful path” where the Tib. reads *zhi gnas*, “tranquil abiding.” This possibly attests to a variant among Sanskrit recensions that reads *śamatha* in place of *ārāmapatha*. The extant Skt. could be translated with “They follow the delightful path of the powerful higher knowledges in their pursuit of wisdom.” Skt. *°jñānakarmānta-prasthāpanamahābhijñānārāmapathacaribhiḥ*.
- n.25 The Sanskrit reads “four Brahmā abodes” (*°caturbrāhmayihāra*^o [sic]).
- n.26 This Sanskrit name is attested in the extant manuscript, and it indicates that the Degé and other versions of the Tibetan translation contain a scribal error in the reading *rgyun* (“continuous”) instead of *rgyan* (“ornament”) which is the Tibetan translation of *alaṅkāra*. The Peking Yongle and Narthang versions of the Tibetan translation also support the reading *rgyan* / *alaṅkāra*.
- n.27 This may refer to the teachings belonging to the paths of the śrāvaka, pratyekabuddha, and bodhisattva.

- n.28 Tib. *gru tshul chos la gnyis med par zhugs kyang rgyal ba mtshungs par mkhyen*. The sense of this passage is unclear.
- n.29 Tib. *snrel zhi'i rgyud dang / spyi'u tshugs kyi rgyud thams cad dang*. Here, the terms *snrel zhi* (Skt. *vyatyasta*) meaning “topsy-turvy” and *spyi'u tshugs* (Skt. *ūrdhva-pāda*) meaning “having feet upward” are specified in Negi as names of certain mundane realms (Skt. *lokadhātu*), but further details are not provided. The terms also refer to related types of progression, i.e., nonsequential (or in mixed order) and upside-down (in reverse order), in the sequence of nine meditations, the four concentrations (Skt. *dhyāna*) belonging to the realm of forms, and the five meditative states (Skt. *samāpatti*) belonging to the formless realms. This seems to be the relevant understanding alluded to in this passage. See also the passage referenced by [n.35](#). For further details and pertinent references, see Ruegg (1989).
- n.30 Our translation of this line is tentative. We have added “what” to make it consistent with the line of questioning in the preceding two lines.
- n.31 The Degé Kangyur has *rkyen phye bar sgrub pa* (“[how] conditions may be differently established”). The Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs have *rkyen nye bar sgrub* (“[how] conditions are established/concluded”). The Degé reading makes the best sense.
- n.32 This may refer to the ninth of the nine concentrations (*dhyāna*), the state of cessation (*nirodhasamāpatti*) beyond feeling and perception. The line states, “Finally, it yields the nine and the concentrations of meditative absorption,” but has been reordered here to accord with this interpretation.
- n.33 “One has” is added for context. The Tibetan lacks a grammatical subject and verb here.
- n.34 Degé has *chos kyi phung po ci bzhin phung po shes*. Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa have *ci zhig* (“what”) instead of *ci bzhin* (“how”).
- n.35 On the terms “nonsequential progression” and “reverse progression,” see [n.29](#).
- n.36 See [n.29](#).
- n.37 Literally, the Tibetan reads “this like this” (*'di 'dra 'di*).
- n.38 The passage on awakening that starts here and continues down to [2.229](#) is closely paralleled in *The Ornament of the Light of Awareness that Enters the Domain of All Buddhas* (*Sarvabuddhaviṣayāvatārajñānālokaḥkāra*, Toh 100) from

1.76 (<https://read.84000.co/translation/toh100.html#UT22084-047-002-390>) to 1.95 (<https://read.84000.co/translation/toh100.html#UT22084-047-002-117>). The differences are that the dialog here is not with Mañjuśrī, as it is in Toh 100, and that for each description of awakening here the Buddha adds a statement about compassion.

n.39 The passage on awakening that is paralleled in Toh 100 (see [n.38](#)) ends here.

n.40 *thugs rje chen po la lta bas yongs su mi skyo ba*. I take the *la* to be an ablative usage of *la*. Degé has *yongs su skyo ba*. Lhasa and Narthang have *yongs su mi skyo ba*, which has been followed here.

n.41 The section of the text that starts here has a parallel in the *Bodhisattvapitaka* (<https://read.84000.co/translation/toh56.html>). Our translation of this passage was facilitated by Jens Braarvig, who kindly made his translation of that work available.

n.42 Degé has *skye dgu* (where *dgu* is a pluralizer). Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa have *skye bu*.

n.43 The translation of these two lines is tentative.

n.44 Literally, “Vehicle of Conditions” (*pratyāyayāna*), a reference to the Pratyekabuddha Vehicle that derives from the understanding that pratyekabuddhas focus on the Dharma of dependent arising (*pratītya-samutpāda*) in order to understand the conditions of cyclic existence.

n.45 Here, “words” (Tib. *sgra*, Skt. *śabda*) is a pejorative allusion to the vocation of śrāvakas (“hearers”), who are said to be primarily concerned with listening to discourses.

n.46 This threefold division that categorizes all the beings alive at the start of a tathāgata’s appearance in the world (or in a new buddhafiield) according to their receptivity to the teachings (already mentioned in [2.286](#)) is, elsewhere in this text and in other works, termed the “three categories” (*trirāśi*, *phung po gsum*). See *The Play in Full* (*Lalitavistara*, Toh 95) [25.47](#); *The Perfection of Wisdom in Twenty-Five Thousand Lines* (*Pañcaviṃśatisāhasrikāprajñāpāramitā*, Toh 9) [42.24](#), [g.1140](#), etc.; the *Mahāvastu*; and *Mahāvvyutpatti* 7137.

n.47 The syntax of this passage is highly intricate, and the translation is somewhat tentative though its sense is relatively clear.

n.48 On this commonly cited analogy, see Higgins and Draszczyk (2016), vol. 2, p. 132, n. 326. The Tibetan term *skyu ru ru* (Skt. *āmalaka* / *āmalakī*) refers to an

Indian gooseberry (Emblic myrobalan, *Phyllanthus emblica*), a translucent, pale green berry that has long been used in Ayurvedic medicine (usually prepared from the seeds) to cure diseases of phlegm, bile, and blood and to promote general physical health and calmness of mind (*sattva*). The term *āmalaka* also refers to a rock crystal (as attested by an alternative Tibetan translation *shel sgong*, “rock crystal”), likely named because it has a similar translucent property. The analogy of the Indian gooseberry placed in the palm of one’s hand has traditionally been used to illustrate either yogic perception where the clarity aspect (compared to a crystal) is emphasized (cf. Dharmottara’s *Nyāyabinduṭīkā* 1.11) or omniscience, where seeing all aspects (presumably an analogy to seeing into the interior structure of the translucent berry) is emphasized (cf. * *Saḍaṅgayogapañjikā* (Toh 1373, folio 244.b). For these two references, we are indebted, respectively, to contributions by Birgit Kellner (Austrian Academy of Sciences) and Péter Szántó (Leiden University) in an informative discussion thread on the *Indology* discussion forum entitled “An āmalakī in the palm of the hand (http://list.indology.info/pipermail/indology_list.indology.info/2011-May/035547.html).”

- n.49 These four types of fearlessness are presented in sequence corresponding to numbers 11 to 15.
- n.50 The three characteristics in this context are being born, being depleted, and enduring, as referenced above.
- n.51 The term *gding ba* (Skt. *āstarāṇa*) means cushion or mat. The Tibetan term can be a variant of *gdeng ba*, meaning confidence.
- n.52 The first two lines of this verse are not complete sentences, and there is no evident grammatical connection with the two lines that follow them.
- n.53 “Threefold manner” probably refers here to the three aspects of time: past, present, and future.
- n.54 The eight dhāraṇīs described here are listed among the twelve dhāraṇīs included in the *Mahāvīyutpatti* (no. 748). Similar listings are found in the *Ratnamegha* (<https://read.84000.co/translation/toh231.html>) (Toh 231) and the *Tathāgataḡunājñānācintyaṡaṡaṡatāranirdeśa* (<https://read.84000.co/translation/toh185.html>) (Toh 185). For an informative discussion of these, see Pagel (2007a), pp. 151–91.
- n.55 In the set of four mārās, the fourth māra is usually identified as the divine māra (*devapūtramāra*) and associated with the hindrances of pride and self-gratification.

- n.56 Prajñākūṭa's name means "heap of insight."
- n.57 "False views" has been supplied for the sake of clarification. The term *rab sreg* (*nirdahana*), translated as "incineration," typically refers to the burning away of false views.
- n.58 We are unable to verify the identity of the seventh tathāgata.

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 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara

Sixth god realm of form, meaning “luminosity,” it is the highest of the three heavens that make up the second dhyāna heaven in the form realm.

g.2 abodes of Brahmā

tshangs pa'i gnas pa

ཚངས་པའི་གནས་པ།

brahmavihāra

The four abodes of Brahmā are loving kindness, compassion, joy, and equanimity, also known as the four “immeasurables.” The term is also rendered in this translation as “Brahmā abodes.”

g.3 absorption

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

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

g.4 acceptance of reality

chos kyi bzod pa

ཚོས་ཀྱི་བཟོད་པ།

dharmakṣānti

Shorthand for *anutpattikadharmakṣānti*, “acceptance of the nonorigination of phenomena,” its realization being one of the qualities acquired by bodhisattvas. *Dharmakṣānti* can also refer to a way one becomes “receptive” to key points of the Dharma.

g.5 action devoid of forgetfulness

brjed pa med par spyod pa

བརྟེན་པ་མེད་པར་སྦྱེད་པ།

—

The name of an absorption.

g.6 Adorned by Ornaments

rgyan gyis brgyan pa

རྒྱན་གྱིས་བརྒྱན་པ།

—

A buddhafield at the zenith, where the Tathāgata Sovereign of Supreme Reverberating Sound resides.

g.7 afflictive emotion

nyon mongs

ཉོན་མོངས།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.8 aggregate

phung po

ཕུང་པོ།

skandha

g.9 Akaniṣṭha

’og min

འོག་མིན།

akaniṣṭha

Seventeenth god realm of form, meaning “highest,” it is the highest of the five heavens that make up the “pure abodes” in the form realm.

g.10 All-Illumining and Unobstructed Gaze

kun nas snang zhing sgrib pa med par lta ba

ཀུན་ནས་སྤང་ཞིང་སྒྲིབ་པ་མེད་པར་ལྟ་བ།

—

A bodhisattva mahāsattva present in the Buddha’s assembly.

g.11 Anabhraka

sprin med

སྤྲིན་མེད།

anabhraka

Tenth god realm of form, meaning “cloudless,” it is the lowest of the three realms in the fourth dhyāna heaven in the form realm.

g.12 Anantapratibhānaketudhvajavikurvitaghoṣa

spobs pa mtha’ yas pa’i tog gi rgyal mtshan rnam par sprul pa’i dbyangs

སྤྱོད་པས་པ་མཐའ་ཡས་པའི་རྟོག་གི་རྒྱལ་མཚན་རྣམ་པར་སྤྱུལ་པའི་དབྱངས།

anantapratibhānaketudhvajavikurvitaghoṣa

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means, “Magical Voice like a Victory Banner of Infinite Eloquence.”

g.13 Aparimitapuṇyajñānasambhāropastambhopacita

bsod nams dang ye shes kyi tshogs dpag tu med pas brtan pas bsags pa

བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཚོགས་དཔག་ཏུ་མེད་པས་བརྟན་པས་བསགས་པ།

aparimitapuṇyajñānasambhāropastambhopacita

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means, “Abundant with the Support of the Immeasurable Accumulations of Merit and Wisdom.”

g.14 Appearance of the Sovereign of Water

chu’i rgyal por snang ba

ཚུའི་རྒྱལ་པོར་སྤང་བ།

—

The world realm of the Tathāgata Glory of Precious Blue Lotus.

g.15 Appearing as Illumination

rnam par snang byed du snang ba

རྣམ་པར་སྣང་བྱེད་དུ་སྣང་བ།

—

A buddhafiield at the nadir where the Tathāgata Glory of the Precious Red Lotus resides.

g.16 application of mindfulness

dran pa nye bar gzhas pa

སྒྲུབ་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

Four contemplations on the body, sensation, mind, and phenomena.

g.17 appropriation

len pa · nye bar len pa

ལེན་པ། · ཉེ་བར་ལེན་པ།

ādana · upādana

Ninth of the twelve links of dependent arising. For the four appropriations, see 2.225.

g.18 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

Fifth god realm of form, meaning “Immeasurable Light,” it is the second of the three heavens that make up the second dhyāna heaven in the form realm.

g.19 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

Eighth god realm of form, meaning “Limitless Virtue,” it is the second of the three heavens that make up the third dhyāna heaven in the form realm.

g.20 arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

One who has achieved the fourth and final level of attainment on the śrāvaka path and who has attained liberation with the cessation of all afflictive emotions.

g.21 array of all ornaments

rgyan thams cad bkod pa

རྒྱ་ཐམས་ཅད་བཞོད་པ།

—

The name of an absorption.

g.22 array of buddha ornaments

sangs rgyas kyi rgyan bkod pa

སངས་རྒྱས་ཀྱི་རྒྱ་བཞོད་པ།

—

The name of an absorption.

g.23 Asaṃjñisattva

'du shes med pa'i sems can

འདུ་ཤེས་མེད་པའི་སེམས་ཅན།

asaṃjñisattva

Twelfth god realm of the form realms, meaning “Beings without Concepts,” it is the third of the three heavens that make up the fourth dhyāna heaven in the form realm. Also called Bṛhatphala.

g.24 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Powerful beings who live around Mount Meru and are usually classified as belonging to the higher realms. They are characterized as jealous and ambitious, forever in conflict with the gods.

g.25 Atapa

mi gdung ba

མི་གདུང་བ།

atapa

Fourteenth god realm of form, meaning “Without Hardship,” it is the second of the five “pure abodes” in the form realm.

g.26 **Avṛha**

mi che ba

མི་ཆེ་བ།

avṛha

Thirteenth god realm of form, it is the first of the five heavens that make up the “pure abodes” in the form realm.

g.27 **Bandé Yeshé Dé**

ban de ye shes sde

བན་དེ་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.

g.28 **bases of miraculous power**

rkang pa snying po · rdzu ’phrul rkang pa · rdzu ’phrul gyi rkang pa

རྒྱ་ལྷ་སྤྱོད་པོ་ · རྩུ་འཕྲུལ་རྒྱ་ལ། · རྩུ་འཕྲུལ་གྱི་རྒྱ་ལ།

ṛddhipāda

Four qualities that eliminate negative factors: zeal, vigor, attention (Tib. *sems pa*, Skt. *citta*), and investigation (Tib. *dpyod pa*, Skt. *mīmāṃsā*).

g.29 **becoming**

srid pa

སྤྱིད་པ།

bhava

The tenth of the twelve links of dependent arising.

g.30 beryl

bai dUrya

བི་དུ་རྩ།

vaidurya

g.31 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.32 blessing of the buddha ornaments

sangs rgyas kyi rgyan byin gyis brlabs pa

སངས་རྒྱལ་གྱི་རྒྱན་ཕྱིན་གྱིས་བརྒྱབས་པ།

—

The name of a *dhāraṇī*.

g.33 bodhicitta

byang chub kyi sems

བྱང་ལྡན་གྱི་སེམས།

bodhicitta

Also translated here as “thought of awakening.”

g.34 boon of the Dharma

chos kyi zong

ཆོས་ཀྱི་བོད་།

dharmapaṇa

g.35 **Brahmā**

tshangs pa

ཆོས་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.36 **Brahmā abode**

tshang pa'i gnas

ཆོས་པའི་གནས།

brahmavihāra

See “abodes of Brahmā.”

g.37 **Brahmā realm**

tshangs pa'i 'jig rten

ཆོས་པའི་འཇིག་རྟེན།

brahmaloka

The heaven of Brahmā, usually located just above the desire realm as one of the first levels of the form realm and equated with the state that one achieves in the first concentration (*dhyāna*). Its extent varies depending on the source.

g.38 **Brahmakāyika**

tshangs ris · tshangs pa'i ris

ཆོས་རིས། · ཆོས་པའི་རིས།

brahmakāyika

First god realm of form, meaning “Stratum of Brahmā,” it is the lowest of the three heavens that make up the first dhyāna heaven in the form realm.

g.39 Brahmāpariṣadya

tshangs 'khor

ཚངས་འཁོར།

brahmāpariṣadya · bharmāpariṣad

Second god realm of form, meaning “Assembly of Brahmā,” it is the second of the three heavens that make up the first dhyāna heaven in the form realm. Also called Brahmāpurohita.

g.40 Brahmāpurohita

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmāpurohita

Second god realm of form, meaning “high priests of Brahmā,” it is the second of the three heavens that make up the first dhyāna heaven in the form realm. Also called Brahmāpariṣadya.

g.41 Br̥hatphala

'bras bu che ba

འབྲས་བུ་ཆེ་བ།

br̥hatphala

Twelfth god realm of the form realms, meaning “Great Fruition,” it is the third of the three heavens that make up the fourth dhyāna heaven in the form realm. Also called Asaṃjñisattva.

g.42 Buddha Courage

sangs rgya kyi spobs pa

སངས་རྒྱ་ཀྱི་སྤོབས་པ།

—

A buddhafield in the southern direction of the Tathāgata Countless Qualities Precious Courage.

g.43 buddha play in unveiled liberation

rnam par thar pa sgrib pa med pa la sangs rgyas rnam par rol pa

རྣམ་པར་ཐར་པ་སྒྲིབ་པ་མེད་པ་ལ་སངས་རྒྱས་རྣམ་པར་རོལ་པ།

—

The name of an absorption.

g.44 buddha qualities

sangs rgyas kyi chos

སངས་རྒྱལ་གྱི་ཆོས།

buddhadharma

This term can refer to the general qualities of a buddha or to specific sets such as the ten strengths, the four fearlessnesses, the four discernments, and the eighteen unique buddha qualities; or even more specifically to another set of eighteen: the ten strengths; the four fearlessnesses; mindfulness of body, speech, and mind; and great compassion.

g.45 buddhafield

sangs rgyas kyi zhing

སངས་རྒྱལ་གྱི་ཞིང་།

buddhakṣetra

g.46 calm

nyer zhi · nye bar zhi

ཉེར་ཞི། · ཉེར་བར་ཞི།

upaśāma · upaśanta

g.47 capable one

thub pa

ཐུབ་པ།

muni

An ancient title, derived from the verb *man* (“to contemplate”), given to those who have attained the realization of a truth through their own contemplation and not by divine revelation. Also rendered here as “sage.”

Used here as an epithet of the buddhas and of the Buddha Śākyamuni in particular.

g.48 Caturmahārāja

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.49 Caturmahārājakāyika

rgyal chen bzhi'i ris

ཐུལ་ཆེན་བཞིའི་རིས།

caturmahārājakāyika

The lowest of the six god realms of the desire realm. See “Caturmahārāja.”

g.50 compassion

snying rje

སྙིང་རྟེ།

karuṇā

One of the abodes of Brahmā, the other being: loving kindness or love, equanimity, and joy.

g.51 completely peaceful

rab tu zhi ba dang ldan pa

རབ་ཏུ་ཞི་བ་དང་ལྷན་པ།

—

The name of an absorption.

g.52 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.53 conquering the entire retinue of Māra

bdud kyi dkyil 'khor thams cad rnam par 'joms pa

བདུད་ཀྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཛོམས་པ།

sarvāmāraṃḍalavidhvaṃsana

The name of an absorption.

g.54 Conqueror of All Sorrow

mya ngan thams cad bcom pa

མྱ་ངན་ཐམས་ཅད་བཅོམ་པ།

—

A tathāgata in the southeastern buddhafield Sorrowless.

g.55 consciousness

rnam par shes pa · rnam shes

རྣམ་པར་ཤེས་པ། · རྣམ་ཤེས།

vijñāna

g.56 consecration

dbang bskur ba

དབང་བསྐྱར་བ།

abhiṣeka

Also translated here as “empowerment.”

g.57 contamination

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra,

while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

In this text:

Also translated here as “defilement.” For the four contaminants, see [2.225](#).

g.58 correct exertions

yang dag spong ba · yang dag par spong ba

ཡང་དག་སྟོང་བ། · ཡང་དག་པར་སྟོང་བ།

samyakprahāṇa

The four correct exertions are (1) abandoning existing negative mental states, (2) abandoning the production of such states, (3) giving rise to virtuous states of mind that are not yet produced, (4) and letting those states continue.

g.59 Countless Qualities Precious Courage

yon tan mtha' yas rin chen spobs pa

ཡོན་ཏན་མཐའ་ཡས་རིན་ཆེན་སྟོབས་པ།

—

(1) A tathāgata in the buddhafiield in the northern direction called Fully Adorned with Jewels. (2) A tathāgata in the buddhafiield in the southern direction called Buddha Courage.

g.60 courage

spobs pa

སྟོབས་པ།

pratibhāṇa

Also translated here as “eloquence.”

g.61 crown protuberance

spyi gtsug

སྒྱི་གཙུག

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The

extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.62 deep blue sapphire

mthon kha chen pos snying por gyur pa

མཐོན་ཀ་ཆེན་པོས་སྟིང་པོར་གྱུར་པ།

mahānīla

g.63 Deer Park

ri dags kyi nags

རི་དགས་ཀྱི་ནགས།

mṛgadāva

The forest, located outside of Vārāṇasī, where the Buddha first taught the Dharma.

g.64 defilement

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

In this text:

Also translated here as “contamination.”

g.65 deliverance

nges par 'byung ba · nges 'byung

ངེས་པར་འབྱུང་བ། · ངེས་འབྱུང་།

niḥsaraṇa

This term is also translated as ‘renunciation’ and denotes the practitioner’s mind turning away from the bonds of saṃsāra and towards liberation.

g.66 demonic deed

bdud kyi sug las · bdud kyi las

བདུད་ཀྱི་སུག་ལས། · བདུད་ཀྱི་ལས།

māraḥkarman

g.67 dependent arising

rten cing 'brel par 'byung ba · rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ། · རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda

The relative nature of phenomena, which arises in dependence on causes and conditions. Together with the four noble truths, this was the first teaching given by the Buddha. See “twelve links of dependent arising.”

g.68 desire realm

'dod pa'i kham

འདོད་པའི་ཁམས།

kāmadhātu

One of the three realms of saṃsāra, characterized by the prevalence of sense desire.

g.69 deva

lha

ལྷ།

deva

See “gods.”

g.70 dhanuskari flower

d+ha nu ska ri

ཏྲ་ལུ་སྐ་རི།

—

g.71 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

An incantation, spell, or mnemonic formula that distills essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. It also has the sense of “retention,” referring to the special capacity of practitioners to memorize and recall detailed teachings. Also translated here as “retention.”

g.72 Dhāraṇīśvararāja

gzungs kyi dbang phyug gi rgyal po

གཟུངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

dhāraṇīśvararāja

The name of a Bodhisattva. The principal interlocutor of *The Teaching on the Great Compassion of the Tathāgata*, where he also gives a discourse of his own.

g.73 Dharma and Vinaya

chos 'dul ba

ཆོས་འདུལ་བ།

dharmavinaya

An early term used to denote the Buddha’s teaching. “Dharma” refers to the sūtras and “Vinaya” to the rules of discipline.

g.74 Dharma discourse

chos kyi rnam grangs

ཆོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

g.75 dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྒྲུ།

dharmakāya

g.76 Dharmēśvararāja

chos kyi dbang phyug gi rgyal po

ཆོས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

dharmēśvararāja

The name of a bodhisattva. One of the more prominent interlocutors in *The Teaching on the Great Compassion of the Tathāgata*, he is instrumental in instigating the Buddha’s discourse.

g.77 diligent

brtson 'grus · brtson pa

བརྩོན་འགྲུས། · བརྩོན་པ།

vīrya

Also translated here as “vigor.”

g.78 discriminating knowledge

so so yang dag par rig pa · so so yang dag rig

སོ་སོ་ཡང་དག་པར་རིག་པ། · སོ་སོ་ཡང་དག་རིག་

pratisamvid

See “four types of discriminating knowledge.”

g.79 display of the emanation of the buddha domain exactly as it is

sangs rgyas kyi yul rnam par sprul pa ji lta ba bzhin du yang dag par ston pa

སངས་རྒྱས་ཀྱི་ཡུལ་རྣམ་པར་སྤྲུལ་པ་ཇི་ལྟ་བུ་བཞིན་དུ་ཡང་དག་པར་སྟོན་པ།

—

The name of a tathāgata absorption.

g.80 display of the strength of bodhisattvas

chang chub sems dpa'i stobs nye bar ston pa

ཆང་ཚུབ་སེམས་དཔའི་སྟོབས་ཉེ་བར་སྟོན་པ།

—

The name of a light.

g.81 Displaying Unperturbed Discipline in All Conduct

spyod lam thams cad kyis 'dul ba mi 'khrugs pa kun tu ston pa

སྟོན་པ་མ་ཐམས་ཅད་ཀྱིས་འདུལ་བ་མི་འཁྲུགས་པ་ཀུན་དུ་སྟོན་པ།

—

A bodhisattva mahāsattva present in the Buddha’s assembly.

g.82 eight kinds of misdeeds

log pa brgyad

ལོག་པ་བརྒྱད།

aṣṭamithyātva

These consist of the opposites of the eight branches of the eightfold path: wrong view, intention, speech, action, livelihood, effort, mindfulness, and absorption.

g.83 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱུད།

aṣṭavimokṣa

The first three liberations occur within the form realm: (1) liberation of the embodied looking at form (*gzugs can gzugs la blta ba'i rnam thar*), (2) liberation of the formless looking at a form (*gzugs med gzugs la blta ba'i rnam thar*), and (3) liberation through beautiful form (*sdug pa'i rnam par thar pa*); and the latter five occur within the formless realm: (4) liberation of infinite space (*nam mkha' mtha' yas kyi rnam thar*), (5) liberation of infinite consciousness (*rnam shes mtha' yas kyi rnam thar*), (6) liberation of nothingness (*ci yang med pa'i rnam thar*), (7) liberation of the peak of existence (*srid rtsi'i rnam thar*), and (8) liberation of cessation (*'gog pa'i rnam thar*).

g.84 eightfold path

yan lag brgyad pa'i lam

ཡན་ལག་བརྒྱུད་པའི་ལམ།

aṣṭāṅgamārga

The path leading to the attainment of an arhat, consisting of correct view, intention, speech, action, livelihood, effort, mindfulness, and absorption.

g.85 eighth-lowest level

brgyad pa

བརྒྱུད་པ།

aṣṭamaka

A person who is eight steps away in the arc of their development from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream-enterer (Skt. *śrotāpanna*; Tib. *rgyun du zhugs pa*), and is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*), and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgoms lam*) upon attaining the next stage, that of a stream-enterer (stage 7). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third step out of the ten. Not to be confused with the ten

stages of the bodhisattva's path, these ten stages mark the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person "on the eighth stage" is similarly one who is on the cusp of becoming a stream-enterer.

g.86 elements

kham

ཁམ་

dhātu

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

Also refers to the "four elements."

g.87 eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna

Also translated here as "courage."

g.88 empowerment

dbang bskur ba

དབང་བསྐྱར་བ།

—

Also translated here as "consecration."

g.89 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.90 Endowed with the Vast Display of the Precious Merits of
 Endless Qualities

yon tan mtha' yas pa'i rin po che'i bsod nams bkod pas rgya che ba dang ldan pa

ཡོན་ཏན་མཐའ་ཡས་པའི་རིན་པོ་ཆའི་བསོད་ནམས་བཀོད་པས་རྒྱ་ཆེ་བ་དང་ལྷན་པ།

—

A buddhafiield in the eastern direction where the Tathāgata Immaculate Pure Precious Light, Sovereign of the Uninterrupted Luminous Display of Dharma Endowed with the Factors of Awakening resides.

g.91 Endurance

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

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

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

g.92 entering ascertainment by discriminating knowledge

so so yang dag par rig pa rnam par nges pa la 'jug pa

སོ་སོ་ཡང་དག་པར་རིག་པ་རྣམ་པར་ངེས་པ་ལ་འཇུག་པ།

—

The name of a dhāraṇī.

g.93 entering the gate of nonattachment

chags pa med pa'i sgo 'jug pa

ཆགས་པ་མེད་པའི་སྒོ་འཇུག་པ།

—

The name of a dhāraṇī.

g.94 equanimity

btang snyoms

བཏང་སྟོམས།

upekṣā

One of the factors of awakening and one of the abodes of Brahmā, the other being: loving kindness or love, joy, and compassion.

g.95 essential nature

ngo bo nyid

ངོ་བོ་ཉིད།

svabhāva

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.96 etymology

nges pa'i tshig · nges tshig

ངེས་པའི་ཚིག་ · ངེས་ཚིག་

nirukta

g.97 evil destinies

ngan 'gro

ངན་འགྲོ།

durgati

The three lower realms of animals, pretas, and hell beings. Also translated as “sad destinies” and “miserable destinies.”

g.98 factors of awakening

byang chub yan lag · byang chub kyi yan lag

བྱང་ཆུབ་ཡན་ལག་ · བྱང་ཆུབ་ཀྱི་ཡན་ལག་

bodhyaṅga

The seven factors of awakening are listed in *The Teaching on the Great Compassion of the Tathāgata* as correct mindfulness, correct investigation of phenomena, correct vigor, correct joy, correct serenity, correct meditative absorption, and correct equanimity.

g.99 faculties

dbang po

དབང་པོ།

indriya

Most commonly refers to the cognitive faculties: the five senses plus the mental faculty. Also used here to refer to various faculties in a more general sense. See also the “five spiritual faculties.”

g.100 faith

dad pa

དད་པ།

śraddhā

One of the factors of awakening. It is also included in the lists of the five spiritual faculties, the five strengths, and the seven riches.

g.101 fearless eloquence

mi 'jigs pas spobs pa

མི་འཇིགས་པས་སྟོབས་པ།

—

The name of a light.

g.102 fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya · abhaya

See “four types of fearlessness.”

g.103 feeling

tshor ba

ཚོར་བ།

vedanā

One of the five aggregates and the seventh of the twelve links of dependent arising.

g.104 field

zhing

ཞིང་།

kṣetra

g.105 filigree

dra ba

རྩ་བ།

jāla

g.106 five obstructions

sgrib pa lnga

སྒྲིབ་པ་ལྔ།

pañcanivarāṇa

Five impediments to meditation: sense desire (*'dod pa la 'dun pa, kāmacchanda*), ill will (*gnod sems, vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid, styānamiddha*), agitation and guilt (*rgod pa dang 'gyod pa, uddhatyakauṛtya*), and doubt (*the tshom, vicikitsā*).

g.107 five spiritual faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

Faith, vigor, mindfulness, absorption, and insight.

g.108 five states of existence

lnga'i 'gro ba

ལྔ་འི་འགྲོ་བ།

pañcagati

A shorter form of the six classes of beings, these are (1) hell beings, (2) pretas, (3) animals, (4) human beings, and (5) gods. The fifth category is divided into gods and asuras when six realms are enumerated.

g.109 five strengths

stobs lnga

ལྷོ་བས་ལྔ།

pañcabala

Faith, vigor, mindfulness, absorption, and insight. Although the same as the five spiritual faculties, they are stronger in terms of not being shaken by adverse conditions.

g.110 form realm

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

One of the three realms of saṃsāra, characterized by subtle materiality and the lack of coarse desire as in the desire realm.

g.111 formations

'du byed

འདུ་བྱེད།

saṃskāra

As one of the five aggregates and the second of the twelve links of dependent arising, these are complex propensities that bring about actions. This term may also refer to composite objects or conditioned things in the generic sense.

g.112 formless realm

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu · arūpadhātu

One of the three realms of saṃsāra, characterized by having only subtle mental form.

g.113 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four levels of concentration related to the form realm.

g.114 four continents

gling bzhi pa

མྱེད་བཞི་པ།

caturdvīpaka

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.115 four elements

khams rnam pa bzhi po

ལམས་རྣམ་པ་བཞི་པོ།

caturdhātu

Earth, water, fire, and wind. Also called “four great elements.”

g.116 four great elements

'byung po chen po bzhi

འབྱུང་པོ་ཆེན་པོ་བཞི།

caturmahābhūta

Earth, water, fire, and wind. Also called “four elements.”

g.117 four māras

bdud bzhi

བདུད་བཞི།

—

The deities ruled over by Māra are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) *devaputra māra* (*lha'i bu'i bdud*), the divine māra, which is the distraction of pleasures, (2)

mṛtyumāra ('*chi bdag gi bdud*), the māra of the Lord of Death, (3) *skandhamāra* (*phung po'i bdud*), the māra of the aggregates, which is the body, and (4) *kleśamāra* (*nyon mongs pa'i bdud*), the māra of the afflictive emotions.

g.118 four noble truths

bden pa bzhi

བདེན་པ་བཞི།

—

The Buddha's first teaching, which explains suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.119 four types of discriminating knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid

Knowledge of phenomena, meaning, etymologies, and eloquence.

g.120 four types of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya · caturabhaya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.121 fragrance array

dri bkod pa

དྲི་བཞོད་པ།

—

The name of an absorption.

g.122 Fragrant

dri ldan

དྲི་ལྷན།

—

The name of a world realm.

g.123 Free of Darkness

mun pa dang bral ba

མུན་པ་དང་བྲལ་བ།

—

A buddhafield in the northwestern direction of the Tathāgata Sovereign Light Display.

g.124 full retention

kun tu 'dzin pa

ཀུན་ཏུ་འཛིན་པ།

āgraha

g.125 Fully Adorned with Jewels

rin po che thams cad kyis spras pa

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱིས་སྤྲས་པ།

—

A buddhafield in the northern direction of the Tathāgata Countless Qualities Precious Courage.

g.126 gandharva

dri za

དྲི་བ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.127 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.128 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.129 Gazing at All Beings with Great Compassion

thugs rje chen pos sems can thams cad la gzigs pa

ཐུགས་རྗེ་ཆེན་པོས་སེམས་ཅན་ཐམས་ཅད་ལ་གཟིགས་པ།

—

A tathāgata in the southwestern buddhafiield Virtuous Eye.

g.130 Glorious Light

'od dpal

འོད་དཔལ།

—

A bodhisattva of the past world Stainless who received a dhāraṇī from the Tathāgata Stainless Illumination. A past incarnation of the bodhisattva Dhāraṇīśvararāja.

g.131 Glorious Secret

dpal sbas

དཔལ་སྤྲུལ།

—

A tathāgata of the past world Virtuous Occurrence.

g.132 Glory of Precious Blue Lotus

rin chen ud pa la'i dpal

རིན་ཆེན་ཡུཤ་པ་ལའི་དཔལ།

—

The name of a tathāgata in the world realm Appearance of the Sovereign of Water.

g.133 Glory of the Precious Red Lotus

rin chen ut+pa la dmar po'i dpal

རིན་ཆེན་ཡུཤ་པ་ལ་དམར་པོའི་དཔལ།

—

The tathāgata of the buddhafiield, located at the nadir, called Appearing as Illumination.

g.134 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

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

it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.135 Good Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

The name of our present eon.

g.136 great superknowledge

mngon par shes pa chen po

མངོན་པར་ཤེས་པ་ཆེན་པོ།

mahābhijñā

g.137 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A class of devas that, like the yakṣas, are ruled over by Kubera, but are also said to be his most trusted helpers. It is said that they protect his hidden treasures and live in mountain caves.

g.138 higher knowledges

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

Special abilities or modes of cognition that arise from meditative realization. They are traditionally listed as five: divine sight, divine hearing, the ability to know past and future lives, the ability to know the minds of others, and the ability to produce miracles.

g.139 Illuminated

snang ba dang ldan pa

སྤང་བ་དང་ལྷན་པ།

—

A buddhafield in the western direction of the Tathāgata Illuminator.

g.140 Illuminating

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

—

The name of an eon.

g.141 Illuminator

kun nas snang ba

ཀུན་ནས་སྣང་བ།

—

(1) Name of tathāgata in the western buddhafiield Illuminated. (2) A bodhisattva in the southeastern buddhafiield Sorrowless.

g.142 Immaculate Center of the Sky

nam mkha'i dkyil dri ma med pa rnam par sems pa

ནམ་མཁའི་དཀྱིལ་དྷི་མ་མེད་པ་རྣམ་པར་སེམས་པ།

—

The tathāgata of the northeastern buddhafiield Pure Immaculate Dwelling.

g.143 Immaculate Limitless Intelligence

blo mtha' yas dri med

བློ་མཐའ་ཡས་དྷི་མེད།

—

A bodhisattva in the northeastern buddhafiield Pure Immaculate Dwelling.

g.144 Immaculate Pure Precious Light, Sovereign of the Uninterrupted Luminous Display of Dharma Endowed with the Factors of Awakening

dri med rnam dag rin chen 'od byang chub kyi yan lag dang ldan pa' chos rgyun mi 'chad pa'i 'od zer bkod pa'i rgyal po

དྷི་མེད་རྣམ་དག་རིན་ཆེན་འོད་བྱང་རྒྱལ་གྱི་ཡན་ལག་དང་ལྷན་པའ་ཚོས་རྒྱན་མི་འཆད་པའི་འོད་ཟེར་བཞེད་པའི་རྒྱལ་པོ།

—

A tathāgata in the eastern buddhafiield Endowed with the Vast Display of the Precious Merits of Endless Qualities.

g.145 immeasurables

tshad med

ཚད་མེད།

apramāṇa

Definition from the 84000 Glossary of Terms:

The four meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihimsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others’ success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (*kāmarāgavyāpāda*).

g.146 indefatigable by seeing with great compassion

thugs rje chen po la lta bas yongs su mi skyo ba

ཐུགས་རྗེ་ཆེན་པོ་ལ་ལྟ་བུ་བས་ཡོངས་སུ་མི་སྐྱོ་བ།

—

The name of an absorption.

g.147 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

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

g.148 inexhaustible basket

mi zad pa'i za ma tog

མི་ཐད་པའི་ཐ་མ་ཏྲེག་

—

The name of a dhāraṇī.

g.149 insight

shes rab

ཤེས་རབ།

prajñā

g.150 intelligence

blo gros

བློ་གྲོས།

mati

Also translated as “understanding.”

g.151 investigation of phenomena

chos rnam par 'byed pa · chos rab tu 'byed pa

ཆོས་རྣམ་པར་འབྱེད་པ། · ཆོས་རབ་ཏུ་འབྱེད་པ།

dharmapравicaya

One of the factors of awakening.

g.152 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུ་བོ།

jambunadī

A divine river.

g.153 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་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 *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been

rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.154 jewel lamp

rin chen sgron ma

རིན་ཆེན་སྒྲོན་མ།

ratnadīpa

The name of a dhāraṇī.

g.155 Jeweled Array

rin po che bkod pa

རིན་པོ་ཆེ་བཀོད་པ།

—

The name of a pavilion emanated by the Buddha.

g.156 jīvañjīvaka

shang shang · shang shang te’u

ཤང་ཤང་། · ཤང་ཤང་ཏེ་འུ།

jīvañjīvaka

A mythical two-headed bird that is said to live in the snowy mountains. It is described in Buddhist texts as having a melodious song and is depicted in Buddhist art as resembling a pheasant.

g.157 joy

dga’ ba

དགའ་བ།

prīti

One of the factors of awakening.

g.158 kalaviṅka

ka la ping ka

ཀ་ལ་པིང་ཀ།

kalaviṅka

In Buddhist literature refers to a mythical bird with the head of a human and the body of a bird. The kalaviṅka's call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the voice of the Buddha.

g.159 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

Name of a former buddha usually counted as the second of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kāśyapa, and Śākyamuni.

g.160 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

Name of a former buddha usually counted as the third of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Śākyamuni.

g.161 Kauṇḍinya

kauN+Di n+ya

ཀོའི་ཐུ།

kauṇḍinya

An arhat and disciple the Buddha Śākyamuni. He is counted among the five wandering mendicants (*parivrājaka*) who initially ridiculed the Buddha's austerities but later, after the Buddha's awakening, became one of his first disciples and received his first discourse at Deer Park.

g.162 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

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

g.163 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག་

krakucchanda

Name of a former buddha usually counted as the first of the first four buddhas of the present Good Eon, the other three being Kanakamuni, Kāśyapa, and Śākyamuni.

g.164 leadership

khyu mchog tu gyur pa

ཁྱུ་མཆོག་དུ་གྱུར་པ།

arṣabha

g.165 liberation

rnam par grol ba · rnam par thar pa

རྣམ་པར་གྲོལ་བ། · རྣམ་པར་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.166 light array

'od bkod pa

འོད་བཀོད་པ།

—

The name of an absorption.

g.167 Light-Web Bearer

'od zer dra ba can

འོད་ཟེར་དྲ་བ་ཅན།

—

A bodhisattva in the northwestern buddhafield Free of Darkness.

g.168 limit of reality

yang dag pa'i mtha' · mtha' ma

ཡང་དག་པའི་མཐའ། · མཐའ་མ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

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

g.169 limitless enfoldment

'khyil pa mtha' yas

འཁྱིལ་པ་མཐའ་ཡས།

—

The name of a dhāraṇī.

g.170 limitless inspiring praise

bskul bar bsngags pa mtha' yas

བསྐྱེད་བར་བསྐྱེགས་པ་མཐའ་ཡས།

—

The name of a seat.

g.171 loosely organized

snrel zhi

སྒྲེལ་ནི།

vyatyasta

Lit. “topsy-turvy”; in a mixed order. Also translated here as “nonsequential” and “perverted.”

g.172 lotus array

pad ma bkod pa

པད་མ་བཀོད་པ།

—

The name of a dhāraṇī.

g.173 lotus array

pad+ma bkod pa

པདྨ་བཀོད་པ།

—

The name of an absorption.

g.174 loving kindness

byams pa

བྱམས་པ།

maitrī

Also rendered as love. One of the abodes of Brahmā, the other being: joy, equanimity, and compassion.

g.175 luminosity

'od gsal

འོད་གསལ།

prabhāsvāra

g.176 Magical Display of Māra

bdud rnam par 'phrul pa

བདུད་རྣམ་པར་འཕྲུལ་པ།

—

A being in the Buddha's assembly.

g.177 Mahābrahmā

tshangs chen

ཚངས་ཆེན།

mahābrahmā

Third god realm of form, meaning "Great Brahmā," it is the highest of the three realms of the first dhyāna heaven in the form realms.

g.178 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the Buddha's principal disciples, he became the Buddha's successor on his passing.

g.179 mahāparinirvāṇa
yongs su mya ngan las 'das pa chen po
ཡོངས་སྤྱི་ལྟ་བུ་རྣམས་འདས་པ་ཆེན་པོ།
mahāparinirvāṇa
Synonym of “parinirvāṇa.”

g.180 Mahāprabha
'od chen
འོད་ཆེན།
mahāprabha
One of the form realms.

g.181 mahoraga
lto 'phye chen po
ལྷོ་འབྲེ་ཆེན་པོ།
mahoraga
Definition from the 84000 Glossary of Terms:
Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.182 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.183 major marks

mtshan

མཚན།

lakṣaṇa

Listed as thirty-two marks on the body of a buddha.

g.184 Māra

bdud

བདུད།

māra

(1) The demon who assailed Śākyamuni prior to his awakening. (2) The deities ruled over by Māra who do not wish any beings to escape from saṃsāra. (3) Any demonic force, the personification of conceptual and emotional obstacles. They are also symbolic of the defects within a person that prevent awakening. See also "four māras."

g.185 Mārapramardaka

bdud rab tu 'joms pa

བདུད་རབ་དུ་འཇོམས་པ།

mārapramardaka

A bodhisattva.

g.186 Māraputra

bdud kyi bu

བདུད་ཀྱི་བུ།

māraputra

Lit. "Son of Māra."

g.187 means of attraction

bsdud ba

བསྐྱུ་བ།

saṃgraha

The means of attracting disciples: generosity, pleasant speech, beneficial conduct, and conduct that accords with the wishes of disciples.

g.188 meditative equipoise

mnyam par gzhaḡ pa · mnyam par bzhag pa

མཉམ་པར་གཞག་པ། · མཉམ་པར་བཞག་པ།

samāhita

Definition from the 84000 Glossary of Terms:

A state of deep concentration in which the mind is absorbed in its object to such a degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

g.189 Mind of Great Compassion

snying rje chen po sems pa

སྤྱིང་རྗེ་ཆེན་པོ་སེམས་པ།

—

A bodhisattva in the southwestern buddhafield Virtuous Eye.

g.190 mindfulness

dran pa

བློ་པ།

smṛti

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.191 minor signs

dpe byad

དཔེ་བྱད།

vyañjana

Listed as eighty minor signs on the body of a buddha.

g.192 miraculous display

cho 'phrul

ཇོ་འཕྲུལ།

prātihārya

g.193 miraculous power

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

See “bases of miraculous power.”

g.194 miserable destinies

—

—

—

See “evil destinies.”

g.195 miserable states of mind

kun nas mnar sems

ཀུན་ནས་མནར་སེམས།

āghātavastu

These are listed as nine: thinking that one’s enemy has harmed, is harming, or will harm oneself; thinking that one’s enemy has harmed, is harming, or will harm one’s friend; and thinking that someone has helped, is helping, or will help one’s enemy.

g.196 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. One of the six perfections of the bodhisattva. Also often rendered as “ethics,” “discipline,” and so on.

g.197 Most Fragrant

dri mchog

དྲི་མཆོག།

—

The name of an eon in the past.

g.198 Mount Meru

ri bo lhun po

རི་བོ་ལུན་པོ།

meru

Definition from the 84000 Glossary of Terms:

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

g.199 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

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

g.200 nectar

bdud rtsi

བདུད་རྩི།

amṛta

g.201 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The second highest of the six god realms of the desire realm, meaning “Enjoying Emanations.” Its inhabitants magically create the objects of their own enjoyment.

g.202 **nirvāṇa**

mya ngan las 'das pa

སྤྲུང་ན་ལས་འདས་པ།

nirvāṇa

The ultimate cessation of suffering.

g.203 **noble lineage**

'phags pa'i rigs

འཕགས་པའི་རིགས།

aryagotra

g.204 **non-Buddhist**

mu stegs pa

མུ་སྟེགས་པ།

tīrthika

Religious or philosophical orders that were contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas.

g.205 **non-returner**

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who has achieved the third of the four levels of attainment on the śrāvaka path and who will no longer be reborn in saṃsāra.

g.206 **nonsequential**

snrel zhi · thod rgal

སྒྲེལ་ནི། · ཐོད་རྒྱལ།

vyutkrāntakasamāpatti · vyatyasta

Lit. “topsy-turvy”; in a mixed order. Also translated here as “loosely organized” and “perverted.” See [n.29](#).

g.207 ocean mudrā

rgya mtsho'i phyag rgya

ཀླུ་མཚོ་འཕྲུག་ཀླུ།

sāgaramudrā

The name of an absorption and the name of a dhāraṇī.

g.208 Ocean of Supreme Intelligence

blo mchog rgya mtsho

སྒྲོ་མཚོག་ཀླུ་མཚོ།

—

A bodhisattva in the northern buddhafiield Fully Adorned with Jewels.

g.209 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

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

g.210 Ornamental Display of Courage

spobs pa'i rgyan bkod pa

སྒྲོ་བས་པའི་རྒྱན་བཀོད་པ།

—

A bodhisattva in the buddhafiield at the nadir called Appearing as Illumination.

g.211 Pāpīyān

sdig can

སྡིག་ཅན།

pāpīyān

The name of a demon said to reside in Paranirmitavaśavartin.

g.212 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The highest of the six god realms of the desire realm.

g.213 parinirvāṇa

yongs su mya ngan las 'das pa · yongs su mya ngan las 'da' ba

ཡོངས་སྤྱི་ཐུ་ངན་ལས་འདས་པ། . ཡོངས་སྤྱི་ཐུ་ངན་ལས་འདས་པ།

parinirvāṇa

The final stage of passing into nirvāṇa, which occurs when an arhat or a buddha passes away.

g.214 pariṣaka flower

pa ri Sha ka

པ་རི་ཤ་ཀ།

—

g.215 Parīttābha

'od chung

འོད་ཚུང་།

parīttābha

Fourth god realm of form, meaning “Lesser Light,” it is the lowest of the three heavens that make up the second dhyāna heaven in the form realm.

g.216 Parīttāsubha

dge chung

དགེ་ཚུང་།

parīttāsubha

Seventh god realm of form, meaning “Lesser Virtue,” it is the lowest of the three heavens that make up the third dhyāna heaven in the form realm.

g.217 pavilion

'khor gyi khyam

འཁོར་གྱི་ཁྱམ།

maṇḍalamāḍa

g.218 peace

zhi ba

ཞི་བ།

śānti

g.219 peak of existence

rtse mo

རྩེ་མོ།

bhavāgra

The highest possible state in saṃsāra, it refers to the highest sphere of the formless realm, the Sphere of neither Perception nor Nonperception.

g.220 perception

'du shes

འདུ་ཤེས།

saṃjñā

g.221 perfect knowledge

yang dag pa'i shes pa

ཡང་དག་པའི་ཤེས་པ།

samyagjñāna

g.222 personalism

'jig tshogs

འཇིག་ཚོགས།

satkāya

See “personalistic view.”

g.223 personalistic view

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བ།

satkāyadrṣṭi

View that posits true reality in a person by taking one or more of the five aggregates to consist in a single, lasting, and autonomously existing entity (self). Also known as the view of the transitory collection.

g.224 perverted

snrel zhi

སྒྲེལ་ནི།

vyatyasta

Also translated here as “nonsequential” and “loosely organized.”

g.225 phenomenon

chos

ཚོས།

dharma

Also translated as “righteousness” and “Dharma” (see entry for “Dharma and Vinaya”).

g.226 phoneme

tshig 'bru

ཚིག་འབྲུ།

akṣara

This term refers to the vowels and consonants that make up written or spoken language.

Also translated here as “syllable.”

g.227 pollution

nyon mongs

ཉོན་མོངས།

kleśa

Also translated here as “afflictive emotion.”

g.228 Prajñākūṭa

shes rab brtsegs

ཤེས་རབ་བརྟེན།

prajñākūṭa

“Heap of Insight.” A bodhisattva present in the Buddha’s assembly.

g.229 Prajñāvinīścayapadapratibhāna

shes rab kyis rnam par nges pa’i tshig la spobs pa

ཤེས་རབ་ཀྱིས་རྣམ་པར་ངེས་པའི་ཚིག་ལ་སྟོབས་པ།

prajñāvinīścayapadapratibhāna

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means, “Eloquence in Language Ascertained through Insight.”

g.230 Pramodita

rab dga’ ldan

རབ་དགའ་ལྡན།

pramodita

King of the gods of Tuṣita.

g.231 Prasīmā

mtshams rab

མཚམས་རབ།

prasīmā

The name of a god.

g.232 Pratibhānapratisaṃvid

so so yang dag par rig pa la spobs pa

སོ་སོ་ཡང་དག་པར་རིག་པ་ལ་སྟོབས་པ།

pratibhānapratisaṃvid

A bodhisattva in the Buddha's assembly.

g.233 pratyekabuddha

rang sangs rgyas · rang rgyal

རང་སངས་རྒྱས། · རང་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

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

g.234 preta

yi dwags

ཡི་དྲགས།

preta

Definition from the 84000 Glossary of Terms:

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

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.235 propensity

dbang po

དབང་པོ།

indriya

Also translated as “faculty.”

g.236 Puṇyaprasava

bsod nams skyes

བསོད་ནམས་སྐྱེས།

pun्यaprasava

Eleventh god realm of the form realm, meaning “Increasing Merit,” it is the second of the three heavens that make up the fourth dhyāna heaven in the form realm.

g.237 pure abodes

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

The name given to the five highest levels of existence within the form realm.

g.238 Pure Immaculate Dwelling

yongs dag dri ma med par rab tu gnas pa

ཡོངས་དག་རྩི་མ་མེད་པར་རབ་ཏུ་གནས་པ།

—

A buddhafiield in the northeastern direction, where the Tathāgata Immaculate Center of the Sky resides.

g.239 pure melody

sgra dbyangs rnam par dag pa

སྒྲ་དབྱངས་རྣམ་པར་དག་པ།

—

The name of a dhāraṇī.

g.240 Puṣpaśrīgarbhasarvadharmavaśavartin

me tog dpal gyi snying po chos thams cad la dbang sgyur ba

མེ་ཏོག་དཔལ་གྱི་སྙིང་པོ་ཚུམ་གསལ་ཅད་ལ་དབང་སྐྱུར་བ།

puṣpaśrīgarbhasarvadharmavaśavartin

Name of a bodhisattva in the eastern buddhafiield Endowed with the Vast Display of the Precious Merits of Endless Qualities.

g.241 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.242 rare and precious sandalwood

tsan dan dus kyi rjes su 'brang ba'i dri

ཅན་དན་དུས་ཀྱི་རྗེས་སུ་འབྲང་བའི་དྷི།

kālānusāricandana

g.243 Ratnayaṣṭi

rin chen srog zhing

རིན་ཆེན་སྲོག་ཞིང་།

ratnayaṣṭi

A bodhisattva in the southern buddhafiield Buddha Courage.

g.244 realm of Brahmā

tshangs pa'i 'jig rten

ཆོངས་པའི་འཇིག་རྟེན།

brahmaloka

See “Brahmā realm.”

g.245 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

A synonym for emptiness, the ultimate reality, or the ultimate nature of things. This term is interpreted variously due to the many different meanings of *dharma* as element, phenomena, reality, truth, and /or the teaching.

g.246 recollect

rjes su dran pa

རྗེས་སུ་རྟོན་པ།

anusmṛti

g.247 retention

gzungs

གཟུངས།

dhāraṇī

Also translated as “dhāraṇī.”

g.248 righteousness

chos

ཆོས།

dharma

Also translated as “phenomena” and “Dharma” (see entry for “Dharma and Vinaya”).

g.249 roca flower

s+tha la

རྩ་ལ།

roca

g.250 Rṣipatana

drang srong lhung ba

རྩ་མེད་ལྷུང་བ།

rṣipatana

The site near Vārāṇasī where the Buddha first turned the wheel of Dharma.

g.251 sad destinies

ngan 'gro

སུ་འགྲོ།

durgati

See “evil destinies.”

g.252 sage

drang srong

རྩ་མེད།

rṣi

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.253 Śakra

brgya byin

བརྒྱ་ཕྱིན།

śakra

Definition from the 84000 Glossary of Terms:

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

Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.254 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“capable one”) from the Śākya clan. Usually counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa.

g.255 Sandalwood Dwelling

tsan dan khyim

ཙན་དན་ཁྱིམ།

—

A tathāgata in the past eon Most Fragrant, of the world realm Fragrant.

g.256 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

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

g.257 Sarvakṣetrāṅkāravvyūhasandarśaka

zhing thams cad kyi rgyan bkod pa kun tu ston pa

ཞིང་ཐམས་ཅད་ཀྱི་རྒྱན་བཞོད་པ་ཀུན་ཏུ་སྟོན་པ།

sarvakṣetrāṅkāravvyūhasandarśaka

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means “Revealing the Ornamental Displays of All Buddhafields.”

g.258 seal

phyag rgya

ཕྱག་རྒྱ།

mudrā

Definition from the 84000 Glossary of Terms:

A seal, in both the literal and metaphoric sense. *Mudrā* is also the name given to an array of symbolic hand gestures, which range from the gesture of touching the earth displayed by the Buddha upon attaining awakening to the numerous gestures used in tantric rituals to symbolize offerings, consecrations, etc. Iconographically, *mudrās* are used as a way of communicating an action performed by the deity or a specific aspect a deity or buddha is displaying, in which case the same figure can be depicted using different hand gestures to signify that they are either meditating, teaching, granting freedom from fear, etc. In Tantric texts, the term is also used to designate the female spiritual consort in her various aspects.

g.259 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimāṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.260 selfless

bdag med

བདག་མེད།

nairātmya

g.261 sense fields

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.262 sequential

rjes su 'thun pa

རྗེས་སུ་འཇུག་པ།

anukāra

Also translated as “well-organized.”

g.263 serenity

shin tu sbyangs pa

ཤིན་ཏུ་སྤངས་པ།

—

One of the factors of awakening.

g.264 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

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

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

g.265 seven riches

nor bdun

ནོར་བདུན།

saptadhana

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and insight.

g.266 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gates of liberation.

g.267 Śīlendrabodhi

shI len dra bo dhi

ཤི་ལེན་བོ་ནི།

śīlendrabodhi

An Indian paṇḍita resident in Tibet during the late 8th and early 9th centuries.

g.268 Simhaketu

seng ge'i tog

སེང་གེ་དི་རྟོག

siṃhaketu

Lit. "Lion Crest." The bodhisattva present in the Buddha's assembly who requests a discourse from Dhāraṇīśvararāja.

g.269 six kinds of sense objects

yul drug

ཡུལ་བློག

—

The objects of the six senses include those of the five physical senses (visual forms, sounds, smells, tastes, and tactile sensations) plus the object of the mental faculty, mental phenomena (*dharmas*).

g.270 six recollections

rjes su dran pa drug

རྟེན་སུ་བློན་པ་བློག

ṣaḍānusmṛti

Six things to keep in mind: the Buddha, the Dharma, the Saṅgha, generosity, morality, and the gods. See 2.38

g.271 Smṛtibuddhi

dran pa'i blo

འཇམ་པའི་བློ།

smṛtibuddhi

A bodhisattva of the past world Virtuous Occurrence who answers the questions of the Tathāgata Glorious Secret. A past incarnation of the bodhisattva Prajñākūṭa.

g.272 Sorrowless

mya ngan med pa

མྱ་ངན་མེད་པ།

—

A buddhafield in the southeastern direction of the Tathāgata Conqueror of All Sorrow.

g.273 Sovereign Light Display

'od bkod pa'i rgyal po

འོད་བཀོད་པའི་རྒྱལ་པོ།

—

A tathāgata in the northwestern buddhafield Free of Darkness.

g.274 Sovereign of Powerful Reverberating Sound

sgra bsrags pa'i stobs kyi rgyal po

སྒྲ་བསྐྱལ་པའི་སྟོབས་ཀྱི་རྒྱལ་པོ།

—

A bodhisattva in the western buddhafield Illuminated.

g.275 Sovereign of Supreme Reverberating Sound

sgra bsgrags mchog gi rgyal po

སྒྲ་བསྐྱལ་མཆོག་གི་རྒྱལ་པོ།

—

A tathāgata of the buddhafield, at the zenith, called Adorned by Ornaments.

g.276 Sovereign of the Magical Display of All Phenomena

chos thams cad rnam par 'phrul pa'i rgyal po

ཆོས་ཐམས་ཅད་རྣམ་པར་འཕྲུལ་པའི་རྒྱལ་པོ།

—

A bodhisattva.

g.277 Sovereign Who Emanates All Phenomena

chos thams cad rnam par 'phrul pa'i rgyal po

ཆོས་ཐམས་ཅད་རྣམ་པར་འཕྲུལ་པའི་རྒྱལ་པོ།

—

A bodhisattva in the buddhafiield, at the zenith, called Adorned by Ornaments.

g.278 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Definition from the 84000 Glossary of Terms:

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being *śamatha*, “calm abiding”.

g.279 special intention

lhag pa'i sems

ལྷག་པའི་སེམས།

adhicitta

g.280 Sphere of neither Perception nor Nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲིམ་ཆེད།

naivasaṃjñānāsaṃjñāyatanam

Fourth of the four formless realms, also the name of the fourth of the four concentrations (*dhyāna*).

g.281 spiritual level

sa

ས།

bhūmi

g.282 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-liberation. The term is usually defined as “one who hears the Dharma from the Buddha and makes it heard by others.”

g.283 Stainless

dri ma med pa

དྲི་མ་མེད་པ།

—

(1) A past world where the Tathāgata Stainless Illumination recited a dhāraṇī to the bodhisattva Glorious Light. (2) The name of an eon in the past.

g.284 stainless cakra flower

'khor lo dri med

འཁོར་ལོ་དྲི་མེད།

—

g.285 Stainless Illumination

dri ma med par snang ba

དྲི་མ་མེད་པར་སྒྲུང་བ།

—

A tathāgata of the past world Stainless who recited a dhāraṇī for the bodhisattva Glorious Light.

g.286 stream enterer

rgyun du zhugs pa

རྒྱལ་དུ་ཐུགས་པ།

srotāpanna

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments of the śrāvaka path.

g.287 strengths

stobs

སྟོབས།

bala

See “five strengths” and “ten strengths.”

g.288 *stūpa*

mchod rten

མཚན་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.289 *Śubhakanakanicitaprabhātejoraśmi*

gser bzang po rnam par bsags pa'i 'od kyi gzi brjid kyi 'od zer

གསེར་བཟང་པོ་རྣམ་པར་བསགས་པའི་འོད་གྱི་གཟི་བརླིང་གྱི་འོད་ཟེར།

śubhakanakanicitaprabhātejoraśmi

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means, “Brilliant Light Rays of the Collection of Fine Gold.”

g.290 *Śubhakṛtsna*

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

Ninth god realm of form, meaning “Most Extensive Virtue,” it is the highest of the three heavens that make up the third dhyāna heaven in the form realm.

g.291 *substratum consciousness*

kun gzhi

གུན་གཞི།

ālaya

g.292 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

Also translated here as “thusness.”

g.293 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

Sixteenth god realm of form, meaning “Great Vision,” it is the fourth of the five heavens that make up the “pure abodes.”

g.294 Sudṛśa

gya nom snang

གྱུ་ལོམ་སྟངས།

sudṛśa

Fifteenth god realm of form, meaning “Sublime Vision,” it is the third of the five “pure abodes” in the form realm.

g.295 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.296 Sunirmāṇarati

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

sunirmāṇarati

King of the gods of Nirmāṇarati.

g.297 superknowledge

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

g.298 Supreme Precious One

rin chen mchog

རིན་ཆེན་མཆོག།

—

A buddha in a past eon called Most Fragrant, in the world realm Fragrant.

Formerly the god Trainable by Me.

g.299 supremely delighted by the Dharma

chos la mchog tu dga' ba

ཆོས་ལ་མཆོག་ཏུ་དགའ་བ།

—

The name of an absorption.

g.300 Susthita

shin tu gnas pa

ཤིན་ཏུ་གནས་པ།

susthita

The name of a world system.

g.301 Suyāma

rab 'thab bral

རབ་འབྲབ་བྲལ།

suyāma

King of the gods of Yāma.

g.302 syllable

tshig 'bru

ཚིག་འབྲུ།

akṣara

Also translated here as “phoneme.”

g.303 Tamondhakāra

mun pa mun nag

མུན་པ་མུན་ནག།

tamondhakāra

A region where the sun and moon do not shine.

g.304 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.305 Tathāgatagotrasambhavācāramati

de bzhin gshegs pa'i rigs las byung ba'i spyod pa'i blo gros

དེ་བཞིན་གཤེགས་པའི་རིགས་ལས་བྱུང་བའི་སྟོན་པའི་བློ་གྲོས།

tathāgatagotrasambhavācāramati

A bodhisattva mahāsattva present in the Buddha’s assembly. His name means, “Intelligence in Conduct born from the Tathāgata Lineage.”

g.306 ten nonvirtuous actions

mi dge ba'i bcu bo'i las · mi dge ba bcu'i las

མི་དགེ་བའི་བརྒྱ་བོའི་ལས། · མི་དགེ་བ་བརྒྱའི་ལས།

—

Killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, covetousness, ill will, and wrong view.

g.307 ten strengths

stobs bcu

སྟོབས་བརྒྱ

daśabala

One set among the different qualities of a tathāgata. The ten strengths are (1) the knowledge of what is possible and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the different levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.308 The Gateway to Unobstructed Deliverance through the
Bodhisattva Way of Life

byang chub sems dpa'i spyod pa la 'jug pas nges par 'byung ba sgrib pa med pa'i sgo

བྱང་ཆུབ་སེམས་དཔའི་སྟོད་པ་ལ་འཇུག་པས་ངེས་པར་འབྱུང་བ་སྒྲིབ་པ་མེད་པའི་སྟོ།

—

The name of a discourse.

g.309 thought of awakening

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Also translated here as “bodhicitta.”

g.310 three categories

phung po gsum

ཕུང་པོ་གསུམ།

trirāśi ^{AO}

This refers to three categories of beings distinguished by a buddha as he appears in the world: (1) noble beings who are defined as “the category of those sure to be correct” (*yang dag par nges pa'i phung po*), (2) those who have cut the roots of virtue or committed the five deeds with immediate

retribution and are defined as “the category of those sure to be wrong” (*log par nges pa’i phung po*), or (3) others who belong to the “category of those who are undetermined” (*ma nges pa’i phung po*). They are explained—though not with this collective terminology—in 2.317–2.321. See also n.46.

g.311 three existences

srid pa gsum

སྤྲིང་པ་གསུམ།

tribhava

Usually synonymous with the three realms of desire, form, and formlessness. Sometimes it means the realm of gods above, humans on the ground, and nāgas below the ground.

g.312 three gates of liberation

rnam par thar pa’i sgo gsum

རྣམ་པར་ཐར་པའི་སློ་གསུམ།

trivimokṣamukha · trīṇi vimokṣamukhāni

See “three liberations.”

g.313 three liberations

rnam par thar pa gsum

རྣམ་པར་ཐར་པ་གསུམ།

trivimokṣa

Signlessness, wishlessness, and emptiness. Also known as “three gates of liberation.”

g.314 three realms

kham s gsum

ཁམས་གསུམ།

tridhātu

The desire realm, form realm, and formless realm. Also referred to as the “three worlds” (*’jig rten gsum*).

g.315 three worlds

’jig rten gsum

འདིག་རྟེན་གསུམ།

trailokya

The desire realm, form realm, and formless realm. Also referred to as the “three realms” (*kham s gsum*).

g.316 threefold awareness

rig pa gsum

རིག་པ་གསུམ།

trividyā

Knowledge through divine sight (*lha'i mig gi shes pa*), knowledge through remembering past lives (*sngon gyi gnas rjes su dran pa'i rig pa*), and the knowledge that defilements have ceased (*zag pa zad pa'i rig pa*).

g.317 thusness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

The ultimate nature of things, or the way things are in reality, as opposed to the way they appear to unawakened beings.

g.318 Top-Knotted Brahmā

tshangs pa gtsug phud can

ཚངས་པ་གཙུག་ཡུད་ཅན།

śikhī brahmā

The god of the Brahmā realm, also called Brahmā Sahāṃpati, who encouraged the Buddha Śākyamuni to turn the wheel of Dharma for the first time after his awakening.

g.319 Trainable by Me

ngas gdul bar bya

ངས་གདུལ་བར་བྱ།

—

A god from the Sphere of neither Perception nor Nonperception who later becomes the Buddha Supreme Precious One.

g.320 tranquil abiding

zhi gnas

ཞི་གནས།

śamatha

g.321 Trāyastriṃśa

sum cu rtsa gsum

སུམ་རྩ་ཙ་གསུམ།

trāyastriṃśa

The second of the six god realms of the desire realm, the abode of the thirty-three gods.

g.322 trichiliocosm

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

· *stong gsum gyi 'jig rten gyi kham* · *stong gsum*

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

trisāhasramahāsāhasralokadhātu · *trisāhasralokadhātu* · *trisāhasra*

Definition from the 84000 Glossary of Terms:

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

g.323 triple sphere

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

A shorthand term for the triad of act, object, and agent that characterizes dualistic mind.

g.324 true nature

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.325 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.326 twelve links of becoming

srid pa'i yan lag bcu gnyis

སྤིང་པའི་ཡན་ལག་བརྒྱུ་ཉིས།

—

See “twelve links of dependent arising.”

g.327 twelve links of dependent arising

rtan cing 'brel bar 'byung ba yan lag bcu gnyis pa

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་བརྒྱུ་ཉིས་པ།

dvādaśāṅgapratītyasamutpāda

The twelve causal links that perpetuate life in saṃsāra, starting with ignorance and ending with death.

g.328 unblinking gaze

mig mi 'dzums pa

མིག་མི་འཛུམས་པ།

—

The name of an absorption.

g.329 **undefeatable**

zil gyis mi non pa

ཟིལ་གྱིས་མི་ནོན་པ།

—

The name of an absorption.

g.330 **unique buddha qualities**

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

āveṇikābuddhadharma

Eighteen qualities that are exclusively possessed by a buddha. These are listed in the as follows: The tathāgata does not possess (1) confusion, (2) noisiness, (3) forgetfulness, (4) loss of meditative equipoise, (5) cognition of distinctness, or (6) nonanalytical equanimity. A buddha totally lacks (7) degeneration of zeal, (8) degeneration of vigor, (9) degeneration of mindfulness, (10) degeneration of absorption, (11) degeneration of insight, (12) degeneration of complete liberation, and (13) degeneration of seeing the wisdom of complete liberation. (14) A tathāgata's every action of body is preceded by wisdom and followed through with wisdom; (15) every action of speech is preceded by wisdom and followed through with wisdom; (16) a buddha's every action of mind is preceded by wisdom and followed through with wisdom; and (17) a tathāgata engages in seeing the past through wisdom that is unattached and unobstructed and (18) engages in seeing the present through wisdom that is unattached and unobstructed.

g.331 **universal monarch**

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one

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

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

g.332 Uttarakuru

sgra mi snyan

ལྷ་མི་སྒྲུག།

uttarakuru

The northern continent of the human world according to traditional Indian cosmology, meaning “Unpleasant Sound.”

g.333 Vaiśravaṇa

rnam thos bu

ནམ་ཐོས་བུ།

vaiśravaṇa

The Caturmahārāja of the northern direction who rules over the yakṣas.

g.334 vajra-like absorption

rdo rje lta bu'i ting nge 'dzin

རྡོ་རྗེ་ལུ་བྱི་ཏིང་ངེ་འཛིན།

vajropamasamādhi

g.335 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.336 Vārāṇasī

bA rA Na sI

བ་ར་ར་ས་ལྷོ་

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha’s time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāva*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.337 Vaśavartin

dbang sgyur

དབང་སྐུ་

vaśavartin

King of the gods of Paranirmitavaśavartin.

g.338 victor

rgyal ba

རྒྱལ་བ།

jina

Epithet of a buddha.

g.339 vigor

brtson ’grus

བརྩོན་འགྱུས།

vīrya

Also translated here as “diligent.”

g.340 vīṇā

pi bang

ཐི་བང་།

vīṇā

g.341 Virtuous Eye

mig bzang po

མིག་བཟང་པོ།

—

A buddhfield in the southwestern direction of the Tathāgata Gazing at All Beings with Great Compassion.

g.342 Virtuous Occurrence

'byung ba bzang po

འབྱུང་བ་བཟང་པོ།

—

A past world where the Tathāgata Glorious Secret lived along with the bodhisattva Smṛtibuddhi, a past incarnation of the bodhisattva Prajñākūṭa.

g.343 vision of liberating wisdom

rnam par grol ba'i ye shes mthong ba

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ།

vimuktijñānadarśana

g.344 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྫོད་ཀྱི་ཕུང་པོའི་རི།

grḍhrakūṭa

Definition from the 84000 Glossary of Terms:

The Ḡḍhrakūṭa, 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.345 well-organized

rjes su 'thun pa

རྗེས་སུ་འབྱུང་བ།

anukāra

Also translated as “sequential.”

g.346 willing acceptance

rjes su 'thun pa'i bzod pa

རྗེས་སུ་འབྱུང་བའི་བཟོད་པ།

—

g.347 wisdom

ye shes

ཡེ་ཤེས།

jñāna

g.348 wishlessness

smon pa med pa

སྟོན་པ་མེད་པ།

apraṇihita

One of the three gates of liberation.

g.349 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

One of the preta realms.

g.350 world system

'jig rten gyi kham

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Refers to any world or group of worlds illumined by one sun and moon, its own Mount Meru, continents, desire, form, and formless realms, etc. Also rendered here as world realm.

g.351 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.352 Yāma

'thab bral

འཕགས་བླ་ཡ།

yāma

The fourth of the six god realms of the desire realm.

g.353 yojana

dpag tshad

དཔག་ཚད།

yojana

Definition from the 84000 Glossary of Terms:

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

g.354 zeal

'dun pa

འདུན་པ།

chanda

