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Teaching How All Phenomena Are without Origin

Sarvadharmāpravṛttinirdeśa

འཕགས་པ་ཚོས་ཐམས་ཅད་འབྱུང་བ་མེད་པར་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa chos thams cad 'byung ba med par bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Teaching How All Phenomena Are without Origin”

Āryasarvadharmāpravṛttinirdeśanāmamahāyānasūtra

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TRANSLATED INTO TIBETAN BY

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Teaching How All Phenomena Are without Origin
- c. Colophon
- n. Notes
- b. Bibliography
 - Tibetan Texts
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 While the Buddha is residing on Vulture Peak Mountain, the bodhisattva *Siṃhavikrāntagāmin* asks him a series of questions about emptiness and the nondual view in which the dichotomy between subject and object has been left behind. The Buddha responds with a discourse in verse identifying the nature of phenomena as the single principle of emptiness. Later, he teaches the bodhisattva about the dangers of judging the behavior of other bodhisattvas, and the dangers of making any imputations about phenomena at all—explaining that both stem from ill-founded preconceptions that are transcended with spiritual awakening. In an ensuing discussion with *Mañjuśrī*, the Buddha further connects many standard Buddhist concepts and categories to the nondual view that all phenomena are unborn and without intrinsic nature. Lastly, a god is instructed in the knowledge that overcomes the duality of various opposites, and *Mañjuśrī* concludes the sūtra by revealing the circumstances of his time as a beginning bodhisattva.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by Timothy Hinkle. Andreas Doctor checked the translation against the Tibetan and edited the text. Tulku Tenzin Rigsang kindly assisted in resolving several difficult passages. Ryan Damron and Wiesiek Mical also assisted by translating passages from the Sanskrit. In producing this translation, the translators also benefited from the resources and partial translation published by Jens Braarvig (2000 and 2010).

i.

INTRODUCTION

i.1

Teaching How All Phenomena Are without Origin presents the Buddha Śākyamuni's elucidation of the nature of phenomena and the way to conduct oneself. His discourse is oriented around a series of paradoxes between conduct and wisdom, and specifically highlights the interplay of monastic discipline and the activities that best serve beings. To illustrate these paradoxes the Buddha draws on scenes from his own past lives and those of the bodhisattva Mañjuśrī, scenes that are also meant to illustrate the negative karmic consequences of criticizing the conduct of bodhisattvas.

i.2

The sūtra is set on Vulture Peak Mountain, where the Buddha is asked a series of questions about emptiness and the nondual view by the bodhisattva Siṃhavikrāntagāmin. The Buddha responds with a discourse in verse identifying the single principle of emptiness as the nature of phenomena, but he cautions that immature bodhisattvas will not properly understand that teaching. Later, he tells the story of the two bodhisattvas Cāritramati and Viśuddhacāritra to illustrate the dangers of judging the behavior of bodhisattvas because of misunderstanding the nature of their skillful means. He then explains, with great psychological insight, how such value judgements are generally based on ill-founded and preconceived notions that need to be abandoned by those who seek awakening. Next follows a discussion with Mañjuśrī in which the Buddha explains that many standard Buddhist concepts and categories used to describe the path to awakening are mere imputations, and that their true import will be realized once all phenomena are known to be unborn and without intrinsic nature. In their ensuing dialogue, various standard Buddhist expressions are relativized in terms of this ultimate, nonobjectifying view. This discussion demonstrates that the Buddhist path is only fully realized once the habitual tendency to accept, reject, or otherwise objectify phenomena, including phenomena of the path itself, has been left behind.

- i.3 In the last part of the sūtra, the Buddha, followed by Mañjuśrī, instructs a god named Playful Clairvoyant Lotus in the knowledge that penetrates sound and language and enables one to see through the duality of various opposites. Mañjuśrī is then induced to tell his story as a neophyte bodhisattva, to further illustrate the problem of negatively judging the conduct of other spiritual practitioners and underestimating the potential of a student. The sūtra refers repeatedly to the theme of *the single principle*, the realization of emptiness. When this is known, all proscribed activity—indulgence in sense pleasures and disturbing emotions—need no longer be avoided. However, since no one except the Buddha can be the final judge of another being’s conduct or realization, bodhisattvas are strongly encouraged to avoid judging one another and to teach according to the student’s capacity.
- i.4 Fragments of a Sanskrit version of this sūtra have survived, as have two translations into Chinese by Kumārajīva (fourth century, *Zhu fa wu xing jing* 諸法無行經, Taishō 650) and Jñānagupta (fifth century, *Fu shuo zhu fa ben wu jing* 佛說諸法本無經, Taishō 651). The extant Sanskrit sections of the sūtra have been translated into English by Jens Braarvig, who also published a Sanskrit edition that includes parallel passages of the Tibetan and Chinese translations.¹ In his introduction to the text, Braarvig tentatively dates the sole surviving Sanskrit manuscript to the fifth century CE, a considerably later date than that of Kumārajīva’s Chinese translation. According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the monk Rinchen Tso, a translator active sometime during the late eighth and early ninth centuries CE. However, the Tibetan translation is not included in the early ninth-century Denkarma (*ldan dkar ma*) inventory of Tibetan translations, so this dating and the attribution to Rinchen Tso cannot be verified by this source. The title of the text is, however, included in the *Mahāvīyūtpatti* (as entry no. 1362), so the dating of the Tibetan translation to the early ninth century does seem reasonable in spite of its absence from the Denkarma inventory.²
- i.5 The primary Tibetan text used for the present translation was the Degé (*sde dge*) edition, but the other editions considered in the Comparative Kangyur (*dpe bsdur ma*) were also consulted. In passages where the Sanskrit was available, it was consulted for our translation. However, as the Sanskrit and Tibetan manuscripts are often radically different, we have primarily based our translation on the Tibetan, except in those cases where the Sanskrit sheds light on, or clarifies, the Tibetan.

The Noble Great Vehicle Sūtra
Teaching How All Phenomena Are without Origin

1.

The Translation

[B1] [F.267.a]

1.1

Homage to all buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Blessed One was staying at Vulture Peak Mountain in Rājagṛha together with a great monastic assembly of five hundred monks. Also gathered there were twelve thousand bodhisattvas, including the bodhisattva great being Vyūhapratimaṇḍita, the bodhisattva great being Siṃhavikrāntagāmin, the bodhisattva great being Anāvarenaśminirdhautaprabhātejorāśi, the bodhisattva great being Giriśikharamerusvararāja, the bodhisattva great being Priyaprahasitavimalaprabha, the bodhisattva great being Sūryacandrābhībūtārci, the bodhisattva great being Paramavimalapaṭṭadhārin, the bodhisattva great being Niścāritejaspadmapraphullitagātra, the bodhisattva great being Brahmaśvaranirghoṣasvara, the bodhisattva great being Siṃharājagativikrīḍitamati, the bodhisattva great being Kanakārcīsuddhavimalatejas, the bodhisattva great being Mṛdutaruṇasparśagātra, the bodhisattva great being Body That Expands Like a Golden Ornamented Victory Banner,³ the bodhisattva great being Daśaraśmimārabalapramardin, the bodhisattva great being Śāntīndriyeryāpathaprasāntagāmin, [F.267.b] the bodhisattva great being Dharaṇīndharābhyudgatarāja, the bodhisattva great being Singer of Divine Melodies, the bodhisattva great being Sarvadharmeśvaravaśavikrāntagāmin, the bodhisattva great being Śrītejovimalagātra, and the bodhisattva great being Mañjuśrīkumārabhūta. Ninety-two thousand other bodhisattvas were also present.

1.3

While beholding this bodhisattva assembly, the bodhisattva great being Siṃhavikrāntagāmin stood up, draped his shawl over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and said in verse:

- 1.4 “Guide of boundless renown, please explain
How phenomena are without a life principle, personality, and self.
This supreme assembly, so sublime,
Is filled with peace, constant peace, and lasting peace.
- 1.5 “How can a view be awakening?
How can freedom from anger, jealousy, and pride,⁴
Or from the nature of desire, be awakening?
Protector of boundless renown, please explain.
- 1.6 “Flawless one, how could the conditioned realm,
In which there is no nirvāṇa, ever be awakening?
Compassionate Victorious One, please explain
How phenomena are nondual.
- 1.7 “How is it that phenomena are utterly liberated?
How are they equivalent to nirvāṇa and liberation?
Protector, explain that which is unbound
And unattached to any attachment, like space.
- 1.8 “You who have the voice of the kalaviṅka, Brahmā, and the gods,
A golden countenance flawless in its luster,
A pleasing luminosity, and all supreme qualities,
Please explain the single principle, the permanent nature of reality.
- 1.9 “How is it that obscuration is the same as awakening?
How is it that phenomena are the nature of awakening?
How are Dharma and non-Dharma alike? [F.268.a]
How are the two similar to space?
- 1.10 “When they are neither numerable nor numberless,
How can phenomena be similar to peace?⁵
Faultless one, how is there no awakening in them,
And no omniscience either?
- 1.11 “The nature of what has been, is, and will be done,
As well as apprehension and the apprehended, has never existed.
Beings have also never existed.
How is there no Dharma practice in that?⁶
- 1.12 “There is no discipline or patience,
Nor is there ever any distorted discipline.
There is no concentration or insight,
So how could there ever be knowledge or ignorance?

- 1.13 “How are phenomena stainless and pure,
Nothing whatsoever, like space?
How is it that the nature of mind is never observed,
And that phenomena are devoid of mind?
- 1.14 “How is there no knowledge,
No meditation, and nothing realized?
There is nothing to be abandoned anywhere,
So how are beings like the element of space?
- 1.15 “Where reality is of a single principle,
There is no nature at all.
Protector, please explain this principle of phenomena
In which there is no arising at all.
- 1.16 “In it there is no learning, no worthy ones—
How could there be solitary buddhas?⁷
Where there are no phenomena seeking awakening,
How could there be coming and going?
- 1.17 “Where there is no dwelling or support,
And no coming or going,
Phenomena are free of coming and going,
So how do they remain stable and unmoving like mountains?
- 1.18 “How is there no perception or form?
How could the nature of form be awakening?
How are form and awakening not two?
Stainless and eminent Victor, speak about these things.
- 1.19 “Where there is no Buddha,
And where there is no Dharma or Saṅgha,
How could the supreme Buddha, Dharma, and Saṅgha
Be of a single principle?
- 1.20 “Where there is no emptiness or characteristics,
There is no gathering or separation. [F.268.b]
Phenomena are free of both name and being unnamed,
So how is sound made audible, like an echo?
- 1.21 “Where there is no arising or nonarising,
And no faultless nirvāṇa,
There is also no saṃsāra.
How do all phenomena come down to a single principle?

- 1.22 “In that, there are no gods or nāgas,
No yakṣas, kinnaras, or spirits,
And no hell beings either,
So how could there be any states of being?”
- 1.23 “How is it that the Protector’s way of explaining phenomena,
And what is said by evil-minded tīrthikas,
Are not two different things?
How is it that all words are the same?”
- 1.24 The Blessed One expressed his approval to the bodhisattva great being Siṃhavikrāntagāmin, saying, “Noble son, excellent, excellent! It is astonishing that you ask such questions that all worldly beings find difficult to grasp. Noble son, this is certainly acceptable, but why do you ask? This is not a subject fit for beginning bodhisattvas who possess the views of emptiness, signlessness, wishlessness, nonarising, the intangible, no attributes, buddhas, and awakening. Noble son, do not speak of this Dharma teaching in front of beginning bodhisattvas.
- 1.25 “Why? Because this teaching will entirely interrupt their roots of virtue. It might cause them to regress from the awakening of the buddhas and fall into eternalism or nihilism. It is possible they will not understand what realization the thus-gone ones base their teachings on.”
- 1.26 The bodhisattva great being Siṃhavikrāntagāmin replied, “Blessed One, please explain this. In the future there will be bodhisattvas who have the views of emptiness, signlessness, wishlessness, [F.269.a] nonarising, no attributes, buddhas, and awakening. They will conceptualize everything as emptiness and signlessness, be fond of speech, be attached to expressions, believe syllables to be pure, be inclined to conversation, and cling fondly to elegant expressions and names.
- 1.27 “If these bodhisattvas hear the Thus-Gone One teaching the Dharma beyond letters or words, they will abandon these views and teach the Dharma according to whatever interests beings have. Then, trained in skillful means, they will speak of having few desires but will not realize purity through it.
- 1.28 “They will speak of endeavoring in rituals but will not realize purity through it. They will speak of vows but will not realize purity because of them. They will criticize social obligations and become interested in complete disengagement from all phenomena. They will praise the delights of solitude where there are no social obligations but will not realize purity because of it. They will praise the mind of awakening and know the nature of the mind to be awakened.

- 1.29 “They will praise the extensive sūtra teachings and know all phenomena extensively. They will express the words of the bodhisattvas and will not regard hearers, solitary buddhas, and buddhas as different.
- 1.30 “They will praise generosity and realize the equality of generosity. They will praise discipline and realize natural discipline. They will praise patience and see the fact that all phenomena are exhausted, purified, and unborn. They will praise diligence [F.269.b] and realize that no phenomenon requires seeking or effort. They will show how millions of gateways of concentration and equilibrium are accomplished, and will know all phenomena to be naturally settled in equipoise. They will offer a thousand kinds of praise to knowledge, and thereby realize the nature of knowledge and deficient knowledge.
- 1.31 “They will reveal the faults of attachment and not see anything to be attached to. They will reveal the faults of aversion and not see anything to be averse to. They will reveal the faults of stupidity and be inspired to separate all phenomena from the obscuration of stupidity.
- 1.32 “They will teach beings the danger of passing into hell, the animal realm, and of realm of the lord of death, but they will not apprehend hell beings, the animal realm, or the realm of the lord of death. They will teach the Dharma that aligns with beings’ interests. There are those who are interested in the single principle of emptiness, and likewise there are those who are interested in the single principle of signlessness, wishlessness, nonarising, intangibility, and no attributes. Therefore, Blessed One, hearers, solitary buddhas, and bodhisattva great beings who have just entered this vehicle do not have a vocabulary for such skillful means. To remedy this, please provide a vocabulary for skillful means to those who are interested in the profound and in the single principle.”
- 1.33 Then the Blessed One said to the bodhisattva great being *Siṃhavikrāntagāmin*, “Noble son, listen well and bear what I say in mind. I will explain this topic to you.”
- “Yes, Blessed One, I will.”
- 1.34 The bodhisattva great being *Siṃhavikrāntagāmin* [F.270.a] then listened as instructed as the Blessed One spoke the following verses:
- 1.35 “Those who awaken to supreme awakening
Without being disturbed by attachment or aversion
Become victorious when they understand
It is because of desire that all phenomena have the nature of desire.
- 1.36 “Do not objectify attachment,
And likewise do not objectify aversion or stupidity.
Those who understand that all phenomena are like space

- Will become victorious.
- 1.37 “*View* and *no view* are of a single principle.
 Same and *not same* are likewise the same.
 There is no Buddha, no Dharma, and no Saṅgha.
 Whoever understands this is wise.
- 1.38 “Just as someone who is dreaming
 Dreams of awakening and a buddha taming beings,
 But there is no true awakening and there are no beings,
 Likewise, the entire Dharma is in fact like that.
- 1.39 “Those who have set out for awakening found nothing at all.
 They found nothing and will never find anything.
 Knowledge and awareness are of a single principle.
 Knowing this, they will be victorious.
- 1.40 “The nature of beings is said to be awakening itself.
 The nature of awakening is all beings.
 Beings and awakening—these are not two different things.
 Knowing this, they become supreme beings.
- 1.41 “When a trained magician
 Manifests a multitude of visual illusions,
 The illusions appear but are nothing whatsoever,
 And yet they delight deluded beings.
- 1.42 “Attachment and aversion are always the same.
 Stupidity and illusion also are always the same.
 Childish beings with averse, deluded minds
 Are cast into the lower realms by their stupidity.
- 1.43 “Reality is like an illusion—
 There is no attachment or aversion, and no stupidity whatsoever.
 Yet childish beings form concepts
 And suffer in the fire of afflictive emotions.
- 1.44 “The knowledge that phenomena are unborn
 Entails there are no afflicted beings
 Or anyone who has ever awakened,
 Yet people form concepts and say, ‘We will awaken.’
- 1.45 “Those who see there are no buddhas, no buddha qualities, [F.270.b]
 That there have never been beings,
 And who see space-like reality

- Swiftly become the leaders of beings.
- 1.46 “There is no awakening for those who desire it;
They are as far from supreme awakening as the earth from the sky.
It is those who know reality to be illusory
Who will swiftly attain buddhahood.
- 1.47 “There are those who think about discipline,
But they have no discipline; there is no discipline to see.
Lax discipline and proper discipline are one;
Those who know this become protectors.
- 1.48 “In their dreams, some beings
Act on their desires and experience pleasure.
Influenced by stupidity and delusion, they imagine women
When there never were any women at all.
- 1.49 “In delusion, childish beings falsely conceptualize
Lax discipline and proper discipline both.
There is neither discipline nor lax discipline.
Those who know this become protectors.
- 1.50 “Not knowing the nature of sound,
Those of childish mind become attached to labels.
Those who know these labels do not exist
Attain the supreme strength of patience.
- 1.51 “Many beings have made the pledge to awaken,
And verbally explain that fact to others.
Verbally clinging to purity, they lose perseverance,
All while being fully immersed in awakening.
- 1.52 “Beings are attached to pure and confused activities,
Delight in words and talk, and are unwise.
If they do not know the nature of phenomena,
They will not awaken through the purity of words.
- 1.53 “How will those who boast of the emptiness of phenomena,
Who love arguing, have minds made hostile by conflict,
Think cruelly, and have no vows,
Ever have the Buddha’s qualities or awakening?
- 1.54 “A cruel mind and patience are of a single principle;
Knowing this, a person gives up anger.
Those who do not know the nature of beings

- Have childish minds and are filled with anger.
- 1.55 “They say that all beings are devoid of self
And pray that the victors will liberate⁸ beings,
But merely mentioning this provokes their anger.
Because they harbor such aggression, do not speak a word to them. [F.271.a]
- 1.56 “Those who love conflict and cultivate wrongdoing
May constantly sing the praises of patience.
Though they say that all phenomena are emptiness,
They are swollen with pride and thus perpetuate confusion.
- 1.57 “Attached to food and bound by the knot of ignorance,
They think of sense pleasures day and night.
They go to farms, villages, and towns,
And claim to liberate many beings.
- 1.58 “They say, ‘I have compassion for all beings
And am benevolent to the whole world.’
But their words, impelled by an aggressive mind,
Undermine that very fact.
- 1.59 “You will never see or hear of
Malevolence and compassion coexisting.
Yet even people who are angry with each other
Aspire to the realm of limitless life.
- 1.60 “There are places as numerous as the grains of sand in the Ganges River
Where violence and abuse predominate.
The victors will not visit these realms
Where the cultivation of sublime patience is neglected.
- 1.61 “Those who know that worlds are not worlds
Will say that worlds are of the nature of space.
They have no concepts about the qualities of such worlds
And will proceed to the world of the supreme beings.
- 1.62 “It is said I should be patient with any harm done,
And that I should regard the Victor’s heirs as teachers.
Never have I seen or heard of anger
In those who are thought of as teachers.
- 1.63 “They are attached to villages where they beg and receive food,
And criticize one another’s conduct.
‘This one is destined to be my student;

- No one should go to see them,' they announce.
- 1.64 " 'No one can compare to me.
This person's conduct is impure,' they say.
Being unwise, they will not attain awakening;
They are completely impotent.
- 1.65 "One must bow one's head to bodhisattvas
Three times in the day and the same at night.
One must not think they are confused in any way,
And carry on acting the way one wishes.
- 1.66 "When seeing someone enjoying sense pleasures,
Do not think of them as being confused in any way.
Through the qualities of limitless awakened conduct,
They will attain awakening in the future.
- 1.67 "One does not become victorious all at once; [F.271.b]
It is attained through gradual stages of logic and action.
It is acquired by donning the armor for many millions of eons
And not by any other means.
- 1.68 "With no thought, conceptuality, or attachment,
I too attain awakening similar to attachment.⁹
Disturbing emotions do not exist and will never exist.
Trust in this and attain sublime patience.
- 1.69 "One should engage with phenomena as beyond language
And see all sound as beyond sound.
One who trusts that phenomena are like this
Is free of attachment, aversion, and stupidity.
- 1.70 "Attachment and awakening are the same—no less, no more.
Realize both to be beyond language.
Both are merely labels;
They are expressed in language yet do not exist.
- 1.71 "When one knows all sounds are a single sound,
Sound will never be multifarious.
Whatever I explain and whatever tīrthikas say
Are known to share this reality.
- 1.72 "These phenomena are expressed in sound through speech,
Yet the phenomena and the sound are not apprehended.
When one enters into this single principle of reality,

- Supreme and unsurpassed patience is attained.
- 1.73 “Anger, patience, sense pleasures, and impatience
Should not be conceptualized or imputed.¹⁰
When one knows the unborn in that way,
One becomes a faultless and supreme being.
- 1.74 “Imagine that someone took
All the grains of sand in the Ganges River
As it extends to the north, south, east, and west,
Made each grain into a buddha realm, and placed it in one direction.
- 1.75 “They then filled each of these buddha realms
With jewels for the victors
And made offerings to them for many millions of eons.
The merit of transcribing this discourse would be greater still.
For those who do so, merit will grow boundlessly.
- 1.76 “I entrust this discourse to those who have gone forth,
Striving for awakening in this way.
They will swiftly attain sublime patience.
- 1.77 “Those who teach the limitless gateways of this discourse
Will soon attain the dhāraṇīs.
They will obtain millions of discourses
And the qualities of eloquence and mental acuity.
- 1.78 “They will gain understanding by clearing the obstacles to words
And swiftly gain precise analytical knowledge.
Infinite buddhas will bestow the gift of eloquence
And teach many discourses in myriad ways. [F.272.a]
- 1.79 “Whoever understands this principle
Will recollect many discourses on their own,
Travel to the sublime worlds,
And venerate the protectors upon arrival.”
- 1.80 Then the bodhisattva great being Siṃhavikrāntagāmin said to the Blessed One, “Blessed One, you have benefited all the beings who heard this teaching in verse.”
- 1.81 “Noble son, do you see this assembly?”
“Blessed One, I do. Blessed One, there are innumerable beings gathered here for this Dharma teaching. Blessed One, the sky above is filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas.

Blessed One, many beings from other worlds also heard this teaching.”

1.82 Then the Blessed One said this to the bodhisattva great being *Siṃhavikrāntagāmin*: “Noble son, as I was giving this Dharma teaching, ninety-eight thousand gods developed the acceptance that phenomena are unborn, ninety-two thousand *yakṣas* aroused the intention to attain unsurpassed and perfect awakening, and thirty-six thousand *nāgas* aroused the intention to awaken. Five hundred arrogant monks who falsely presumed their own attainment came to trust that all phenomena are of a single principle when they heard this teaching, which is devoid of arrogance. Free from the causes that perpetuate cyclic existence, their minds were liberated from the defilements. Among this assembly of bodhisattvas, sixty-two thousand gained an unobscured understanding of all phenomena and then gained the acceptance that phenomena are unborn. Why was that?

1.83 “Noble son, this Dharma teaching is superb. [F.272.b] Noble son, previously I myself fully assimilated the single principle of all phenomena in the presence of the thus-gone, worthy, perfect Buddha *Dīpaṅkara*. Subsequently, I gained the acceptance that phenomena are unborn. Noble son, hearing this Dharma teaching is equivalent to mastering all the six perfections. Noble son, I have stated that in realizing this principle, one completes all six perfections of the bodhisattva great beings. Why is this?

1.84 “Noble son, even if bodhisattvas were to give generously, guard their discipline, practice patience, cultivate diligence, rest evenly in concentration, and authentically generate insight for as many eons as there are grains of sand in the Ganges, all their roots of virtue would eventually be exhausted if this Dharma principle was not understood. Noble son, consider what happened to the roots of virtue possessed by *Devadatta*. Noble son, *Devadatta* had thirty of the marks of a great person. He had such roots of virtue, but did not understand this Dharma principle, and so his roots of virtue expired and he was born in the great hell of *Ceaseless Torment*. Noble son, understand that the roots of virtue of those who have not fully assimilated this Dharma principle will expire, just as happened in his case.

1.85 “Noble son, in the past, many countless, limitless, vast, and immeasurable eons ago, the thus-gone, worthy, perfect Buddha *Mervabhyudgatarāja* came to the world. He was a blessed buddha who was learned and virtuous, a *sugata*, a knower of the world, an unsurpassed being, a charioteer who guides beings, and a teacher of gods and humans. The lifespan of this thus-gone one was ninety-nine trillion years. His world was called *Kanakārcis*, [F.273.a] as that buddha realm was made entirely of gold. All its beings were in the process of attaining *nirvāṇa* through the three vehicles of the hearers, solitary buddhas, and bodhisattvas.

1.86 “All eighty trillion monks who were in the first assembly of that thus-gone one’s hearers were worthy ones. They had exhausted the defilements, put down their burdens, attained benefit for themselves, and eliminated what bound them to existence. Their minds had been completely liberated by authentic teachings. The second assembly consisted of seventy trillion monks, the third of sixty trillion monks, and the fourth of fifty trillion, all of whom were worthy ones, had exhausted the defilements, had put down their burdens, had attained benefit for themselves, and had eliminated what bound them to existence. Their minds had been completely liberated by authentic teachings. There were twice as many nuns in the assembly, as well as twice as many laymen and laywomen. There were also twice as many bodhisattvas in the assembly, all of whom were irreversible beings, had gained acceptance that phenomena are unborn, were skilled in accomplishing the ways of absorption, and had attained the dhāraṇī of the boundless gateways. Given that this entire assembly was comprised of those who could turn the wheel of Dharma of irreversibility, what need is there to mention the assembly of those who had newly entered the Bodhisattva Vehicle? Also in that assembly were a limitless number of followers of the vehicle of the solitary buddhas.

1.87 “Such was the limitless assembly, noble son, that had gathered around that blessed one. In the Kanakārcis world, all the plants and trees were made of jewels. [F.273.b] From these trees issued the sounds of emptiness, signlessness, wishlessness, nonarising, nonceasing, intangibility, and no attributes. The presence of these sounds liberated the minds of the beings living in that world. After that thus-gone one had passed completely beyond suffering, his sublime Dharma remained for a thousand years, after which those sounds stopped reverberating from the trees.

1.88 “Noble son, the thus-gone, worthy, perfect Buddha Mervabhyudgatarāja appointed a monk and Dharma teacher named Viśuddhacāritra as the holder of his sublime Dharma and then passed completely beyond suffering.

1.89 “At that time there was also a monk named Cāritramati. He had a great degree of pure discipline, had attained the five mundane superknowledges, and was well trained in the Vinaya. This monk engaged in intense austerities, was inclined toward frugality, and worked within the community. He built a monastery where he lived, and where everyone in the community was oriented to pure discipline and committed to the qualities of purification. This monk cultivated diligence and always maintained the mind of awakening. He inspired other bodhisattvas to live this way of life and to adopt views with a reference point. He caused them to accept that all karmic predispositions are impermanent, that all karmic predispositions are painful,

and that all karmic predispositions lack a self. This monk was skilled in absorption and possessed roots of virtue, yet he was not learned in the conduct of bodhisattvas.

1.90 “The monk and Dharma teacher Viśuddhacārita was skilled in discerning those of superior and inferior faculties, [F.274.a] and everyone in his community was intent on their commitment to the ascetic practices, had patience beyond reference point, and was skilled in means. Noble son, the Dharma teacher Viśuddhacārita traveled with his community to the monastery where Cāritramati lived and took up residence there. From that monastery they went on regular alms rounds to villages, motivated by compassion for beings, and then returned to the monastery. In this way, he caused hundreds of thousands of families to develop faith in them. Everyone in the community behaved skillfully. They would also travel to the villages and teach beings the Dharma, and even established many hundreds of thousands of animals in unsurpassed and perfect awakening. The monk Cāritramati’s community, however, was focused on concentration and did not travel to the villages.

1.91 “Cāritramati lost his faith in these other bodhisattvas, and so struck the wooden beam to call the monastic saṅgha to assembly. ‘Who among us is properly maintaining their spiritual commitments? No one should travel to the villages. Your behavior is careless. You end up speaking too much, so what is accomplished by going to the villages? The Blessed One has instructed us to stay in monasteries, and indeed he has commended it. Therefore, you should not go to town but instead enjoy the bliss of concentration,’ he ordered. But they did not heed his advice and continued visiting the villages.

1.92 “Noble son, when those monks were returning from the villages, the monk Cāritramati once again struck the wooden beam and called the monastic saṅgha to assembly. He gave them an ultimatum: ‘If you are going to keep visiting the villages, you may not stay in this monastery.’

1.93 “Noble son, to protect the mind of Cāritramati, the monk and Dharma teacher Viśuddhacārita then summoned his community and commanded them, ‘Nobody shall go to the villages!’ [F.274.b] However, those monks were displeased that they were thenceforth unable to encounter any of the beings whom they were to ripen, and their roots of virtue waned.

1.94 “Noble son, after three months had passed, the monk and Dharma teacher Viśuddhacārita moved from that monastery to another temple. He also traveled to towns, villages, provinces, realms, and royal courts, teaching the Dharma to beings.

- 1.95 “Noble son, the monk Cāritramati then saw how the Dharma teacher Viśuddhacāritra traveled repeatedly to the villages. He observed how those in Viśuddhacāritra’s community persisted in their mundane conduct, and lost faith in them. He told many people, ‘This monk has lax and perverse discipline. How could he gain awakening? Awakening for this monk is far off indeed. This monk is far too indulgent.’
- 1.96 “Noble son, sometime later, the time of the monk Cāritramati’s death arrived. After he died, the ripening of this action caused him to plummet to the great hell of Ceaseless Torment, and he experienced the suffering of the great hells for nine hundred ninety billion eons. For another sixty lifetimes he encountered unpleasant speech, and for thirty-two thousand lifetimes he had no access to the renunciant’s life. The residual traces of that karmic obscuration allowed him to become a renunciant during the time of the teachings of the thus-gone, worthy, perfect Buddha Expanding Stainless Light. As a renunciant he did not attain even a semblance of patience, even though he practiced for sixty trillion years as if his head were on fire, and for many hundreds of thousands of lives his faculties remained dull.
- 1.97 “Noble son, if you believe that at that time, on that occasion, [F.275.a] the monk and Dharma teacher Viśuddhacāritra was someone other than the Thus-Gone One Akṣobhya, you are mistaken. For at that time, on that occasion, the Thus-Gone One Akṣobhya was indeed the monk and Dharma teacher Viśuddhacāritra. Noble son, if you believe that at that time, on that occasion, the monk and Dharma teacher Cāritramati was someone other than me, then you are mistaken. For at that time, on that occasion, I was indeed the monk and Dharma teacher Cāritramati, and it was I who, because of his subtle methods, had distrustful thoughts about him. And because of the karmic obscurations I accumulated, I fell into the realm of hell beings.
- 1.98 “Noble son, there are karmic obscurations that are as subtle as that; and therefore, noble son, whoever does not wish for such karmic obscurations should not become angry about the conduct of others. All such types of conduct are worthy of trust. One should think, ‘I do not know another person’s mind. The behavior of beings is difficult to fathom.’
- 1.99 “It is recognizing the importance of this matter that the Thus-Gone One has given this Dharma advice: People should not judge one another. If they do, they only harm themselves. Only I or someone like me can judge people.
- 1.100 “Noble son, those who wish to protect themselves should not scrutinize the behavior of others. They should not criticize others, saying, ‘They are like this and that, he or she is like this.’ Rather, they should endeavor in the teachings of the Buddha day and night. Noble son, a bodhisattva who sincerely practices with a mind accustomed to the Dharma will be assiduous in not judging others.

- 1.101 “Noble son, suppose a bodhisattva were to establish all beings living throughout the great trichiliocosm on the path of the ten virtuous actions. Compared to that, if another bodhisattva were to take to solitude and merely arouse trust in the single principle of all phenomena for a single instant, [F.275.b] or even just ask a question about it, inquire into it, teach on it, or recite it, then the merit of this would be far greater. Why is that?
- 1.102 “Noble son, when bodhisattvas fully assimilate this principle, they gain the purification of all karmic obscurations. They are then freed from all forms of attachment or anger toward beings and swiftly gain omniscience.”
- 1.103 Then Mañjuśrīkumārabhūta asked the Blessed One, “Blessed One, when you say ‘karmic obscurations are purified,’ how are these karmic obscurations purified?”
- 1.104 The Blessed One responded, “Mañjuśrī, a bodhisattva who knows that all phenomena are devoid of karma and ripening gains the purification of karmic obscurations. Moreover, Mañjuśrī, a bodhisattva who sees the limit of attachment and the limit of reality as the same, the limit of anger and the limit of reality as the same, and the limit of ignorance and the limit of reality as the same gains the purification of karmic obscurations. Moreover, Mañjuśrī, a bodhisattva who sees all beings and all phenomena as nirvāṇa’s expanse gains the purification of karmic obscurations.
- 1.105 “Why is this, Mañjuśrī? If you hold a view, karma accumulates. Mañjuśrī, immature, ordinary, unlearned beings do not know all phenomena to be utterly beyond suffering. They therefore conceptualize self and other, and thus accumulate physical, verbal, and mental karma. Because of these mistaken imputations, they think, ‘I am attached, I am angry, I am stupid.’ If they become renunciants under the teachings of the Thus-Gone One, they go on to think, ‘I am disciplined, I am chaste, I should transcend saṃsāra, [F.276.a] I should attain nirvāṇa, and I should gain freedom from suffering.’
- 1.106 “Because of their mistaken imputations, they form concepts such as, ‘These phenomena are virtuous, these are nonvirtuous; these phenomena are to be known, these phenomena are to be avoided; these phenomena are to be actualized, these phenomena are to be cultivated; and suffering is to be understood, its origin is to be eliminated, cessation is to be actualized, and the path is to be cultivated. All karmic predispositions are impermanent, all karmic predispositions are painful, and all karmic predispositions are aflame. I must escape from karmic predispositions, whatever it takes!’
- 1.107 “When they conceptualize in this way, they form the perception that they are weary, and based on that indication, think, ‘To know these phenomena is to understand suffering. I will eliminate its origin, whatever it takes!’ They thus become deflated, worried, fearful, terrified, and horrified about everything, and think, ‘To feel ashamed about phenomena is to eliminate the

origin.’ They will think, ‘I should actualize cessation, whatever it takes!’ They will impute labels on phenomena, and then form the perception of their cessation. They will think, ‘Actualizing phenomena is cessation.’ They will think, ‘I should cultivate the path, whatever it takes!’ They will go alone into solitude and focus on those practices, thus attaining tranquility. Their belief that they are weary and their attainment of tranquility will lead them to become disenchanted and disheartened with all phenomena. Their minds will turn away from them and they will become deflated, embarrassed, and reproachful. They will lose all excitement, [F.276.b] and will think, ‘I am free from all suffering. Compared to this, there is nothing more I need to do. I am a worthy one.’ Then when they reach the point of death and see that they will be reborn, they will become doubtful and suspicious of the Buddha’s awakening. The mind that falls into such doubt will be born in the great hell realms. All of this is because they have imputed labels onto unborn phenomena.” [B2]

1.108 Mañjuśrīkumārabhūta then asked the Blessed One, “Blessed One, how should we view the four truths of noble beings?”

1.109 The Blessed One responded, “Mañjuśrī, whoever sees all karmic predispositions as unborn understands suffering. Whoever sees all phenomena as unoriginated eliminates the origin. Whoever sees all phenomena as utterly beyond suffering actualizes cessation. Whoever sees all phenomena as intangible cultivates the path.

1.110 “Mañjuśrī, whoever sees the four truths of noble beings in this way will not form concepts such as, ‘These phenomena are virtuous, and those are nonvirtuous; these are to be understood, these are to be eliminated, these are to be actualized, and these are to be cultivated; suffering is to be understood, the origin is to be eliminated, cessation is to be actualized, and the path is to be cultivated.’ Why is that?

1.111 “Any phenomenon toward which ordinary and immature beings become attached, angry, or ignorant is seen to be unborn, nonexistent, mistaken, imputed, and produced. Therefore, no phenomena are accepted or rejected. This type of mind is not attached to the three realms and correctly sees that the entirety of the three realms is unborn and [F.277.a] like an illusion, a dream, an echo, and a hallucination. That mind regards all virtuous and nonvirtuous phenomena to be like visual distortions. It sees the realm of attachment as the expanse of nirvāṇa. Likewise, the elements of anger and ignorance are seen as the expanse of nirvāṇa.

1.112 “By seeing phenomena as having this nature, one will no longer be attached or angry toward any being. Why is that? Because one will no longer apprehend any phenomena to which one could be attached or angry. With a mind equal to space, one does not even see the Buddha, nor does one see

the Dharma or the Saṅgha. Because one does not see any phenomena, one does not have any doubt about phenomena. Without doubt, there is no perpetuation. With no perpetuation, one attains nirvāṇa free from perpetuation. Mañjuśrī, because the elder Subhūti understands phenomena in this way, he does not come to bow to the Thus-Gone One's feet. Why is that? If one does not apprehend oneself, how could one apprehend the Thus-Gone One? He is not there."

1.113 Then Mañjuśrīkumārabhūta asked the Blessed One, "Blessed One, how should we relate to the four applications of mindfulness?"

1.114 The Blessed One responded, "Mañjuśrī, teach renunciants of the future the application of mindfulness that examines the body in terms of its repulsiveness. Teach the application of mindfulness that examines sensations in terms of their arising and ceasing. Teach the application of mindfulness that examines the mind in terms of the fact that mind arises and ceases. Teach the application of mindfulness that examines phenomena through the understanding that anything that is not perceived as whole is not perceived as a phenomenon." [F.277.b]

1.115 Then Mañjuśrīkumārabhūta asked the Blessed One, "Blessed One, in that case, how should we relate to the four applications of mindfulness?"

1.116 The Blessed One responded, "Mañjuśrī, it is acceptable that you ask this, for the thus-gone ones' cryptic statements are hard to understand."

1.117 Mañjuśrī then requested of the Blessed One, "Blessed One, well then, please give a teaching on how to cultivate the four applications of mindfulness."

1.118 "Mañjuśrī," said the Blessed One, "whoever sees the body as being the same as space cultivates the application of mindfulness that examines the body. Mañjuśrī, whoever does not apprehend sensations as being inner, outer, or neither cultivates the application of mindfulness that examines sensations. Mañjuśrī, whoever understands that *mind* is just a label cultivates the application of mindfulness that examines the mind. Mañjuśrī, whoever does not apprehend virtuous and nonvirtuous phenomena cultivates the application of mindfulness that examines phenomena. Mañjuśrī, this is how to relate to the four applications of mindfulness."

1.119 Mañjuśrī asked the Blessed One, "Blessed One, how should we relate to the five faculties?"

1.120 The Blessed One responded, "Mañjuśrī, to see all phenomena as unborn because they are naturally nonarisen is the faculty of faith. Mañjuśrī, to not project the mind toward phenomena because they are free from notions of near or far is the faculty of diligence. Mañjuśrī, to not direct the mind toward phenomena or conceptualize them through mindfulness because they are free of reference point is the faculty of mindfulness. Mañjuśrī, to not think

about any phenomena is the faculty of absorption. Mañjuśrī, because phenomena are free of birth and destruction, and of knowing and not knowing, to see that they are all naturally empty is the faculty of insight. [F.278.a] Mañjuśrī, this is how to relate to the five faculties.”

1.121 Mañjuśrī asked the Blessed One, “Blessed One, how should we relate to the seven limbs of awakening?”

1.122 The Blessed One responded, “Mañjuśrī, seeing that phenomena lack inherent nature and cannot be an object of the mind is the limb of authentic mindfulness. Mañjuśrī, because that which is virtuous, nonvirtuous, and neutral cannot be established once they have been dissected and examined, to not apprehend any phenomenon is the limb of authentic investigation. Mañjuśrī, to not accept or reject the three realms due to fully understanding the perception of realms is the limb of authentic diligence. Mañjuśrī, to not take joy in any of the karmic predispositions because joy and sorrow are thoroughly known is the limb of authentic joy. Mañjuśrī, to not apprehend apprehensible objects and to remain calm toward all phenomena is the limb of authentic calm. Mañjuśrī, to not apprehend the mind after meditating on and gaining realization about all phenomena is the limb of authentic absorption. Resting in equanimity without being based in, relying upon, being attached to, or knowing any phenomenon, and without closely examining any phenomena, is the limb of authentic equanimity. Mañjuśrī, this is how to relate to the seven limbs of awakening.”

1.123 Mañjuśrī asked, “Blessed One, how should we relate to the eightfold path of noble beings?”

1.124 The Blessed One responded, “Mañjuśrī, seeing that all phenomena are not unequal, are nondual, and are indivisible is right view. Mañjuśrī, seeing that there is nothing to examine, investigate, or scrutinize, insofar as all phenomena are imperceptible, is right thought. [F.278.b] Mañjuśrī, seeing that all phenomena are inexpressible, because of having grown deeply accustomed to equality and inexpressibility, is right speech. Mañjuśrī, seeing that all phenomena are without action and agent, because of not apprehending an agent, is right action. Mañjuśrī, maintaining the equality of livelihoods, and thus not amassing or diminishing any phenomena, is right livelihood. Mañjuśrī, doing absolutely nothing to phenomena, insofar as exertion and success do not exist, is right effort. Mañjuśrī, to not direct the mind toward or be mindful of any phenomena, because of avoiding any mindful action, is right mindfulness. Mañjuśrī, to not apprehend any phenomena, and thus rest naturally in equipoise, be without agitation, and recognize that there are no points of reference, is right absorption. Mañjuśrī, this is how to relate to the eightfold path of noble beings.

- 1.125 “Mañjuśrī, those who know the four truths of noble beings and see the four applications of mindfulness, the five faculties, the seven limbs of awakening, and the eightfold path of noble beings in this way are said to have transcended negativity, to have reached the far shore, and to stand on level ground. They are blissful and fearless, have set their burdens down, have stirred the dust, and are freed from everything. They are unafflicted, worthy ones, and both ascetics and brahmins. They are washed, perfected, and clean. They are children of the Śākyas and heirs to the buddhas. They have extracted the thorn, escaped the moat, leapt over the moat, removed the dart, and are free of fever. They are monks, noble ones, and perfect victory banners.
- 1.126 “Mañjuśrī, monks who possess this type of patience are objects of generosity for the world and its gods, fit for all gifts and honors. Therefore, Mañjuśrī, if a monk wishes to make the consumption of food gained in alms rounds meaningful [F.279.a] and seeks to tame the māras, pass beyond saṃsāra, attain nirvāṇa, be freed from suffering, and become an object of the generosity of the world and its gods, that monk should endeavor in these teachings as explained.”
- 1.127 When this Dharma teaching was given, thirty thousand gods attained¹¹ realization of the Dharma and scattered many coral tree flowers on the Blessed One and Mañjuśrī. They said, “Blessed One, at the very least, whoever simply hears this teaching will go forth in the teachings of the Thus-Gone One. And further there are those who, hearing it, will become devoted to and confident in it and become assiduous in pursuing it correctly. Blessed One, whoever simply hears this teaching will no longer be arrogant.”
- 1.128 Then Mañjuśrī requested the Blessed One, “Blessed One, please teach the words of dhāraṇī taught by the thus-gone ones that causes bodhisattvas to attain unimpeded eloquence, the sound of which causes fearlessness—a dhāraṇī that relates all phenomena with the qualities of a buddha and causes the realization that all phenomena come down to a single principle. Please teach us the words of such a dhāraṇī.”
- 1.129 The Blessed One said to Mañjuśrī, “Well then, Mañjuśrī, listen to this Dharma gateway. It is a Dharma gateway through which bodhisattvas obtain the illumination of all phenomena and swiftly attain the acceptance that phenomena are unborn. It is called *teaching the words of the stake and the words of the seed*.
- 1.130 “Mañjuśrī, what is this Dharma gateway called *teaching the words of the stake and the words of the seed*?
- 1.131 “Mañjuśrī, *all beings are of one mind* are seed words.” [F.279.b]
“Blessed One, why are these seed words?”

- 1.132 The Blessed One said, “Mañjuśrī, because there is no apprehension of reference points, there is no mind. Therefore, these are seed words.
- 1.133 “Mañjuśrī, *all beings are of a single mode of being* are seed words.”
“Blessed One, why are these seed words?”
- 1.134 The Blessed One said, “Mañjuśrī, all phenomena are inclined to be without attachment; they are space. Therefore, these are seed words.
- 1.135 “Mañjuśrī, *all beings are a single being* are seed words.”
“Blessed One, why are these seed words?”
- 1.136 The Blessed One said, “Mañjuśrī, because all beings are unborn, utterly unborn, unnamed, have only one path, and cannot be observed, they are taught to be a single being. Therefore, these are seed words.
- 1.137 “Mañjuśrī, *attachment* is a stake word.”
“Blessed One, why is this a stake word?”
- 1.138 The Blessed One said, “Mañjuśrī, attachment endures in the realm of reality in a manner of not enduring. It does not waver or move and is naturally discrete. It does not waver. Therefore, this is a stake word.
- 1.139 “Mañjuśrī, *aggression* is a vajra word.”
“Blessed One, why is this a vajra word?”
- 1.140 The Blessed One said, “Mañjuśrī, aggression is indivisible, as for instance a vajra is indivisible and indestructible. Likewise, Mañjuśrī, phenomena do not exist as material objects, thus they are indestructible and indivisible. Therefore, this is a vajra word.
- 1.141 “Mañjuśrī, *stupidity* is a wisdom word.”
“Blessed One, why is this a wisdom word?” [F.280.a]
- 1.142 The Blessed One said, “Mañjuśrī, all phenomena are established by wisdom and are not unknown. For example, Mañjuśrī, space is not something that knows or does not know. Likewise, Mañjuśrī, phenomena neither know nor do not know. Because knowable things are utter peace, they neither know nor do not know. Therefore, this is a wisdom word.
- 1.143 “Mañjuśrī, *form* is a stake word.”
“Blessed One, why is this a stake word?”
- 1.144 The Blessed One said, “Mañjuśrī, it is like this: because an iron bolt is rigid, it does not waver or move. Likewise, Mañjuśrī, all phenomena endure in the realm of reality in the manner of not enduring—they neither come nor go, cannot be appropriated, and are beyond effort. Because they are extremely stable, they do not endure. Therefore, this is a stake word.
- 1.145 “Mañjuśrī, *feeling* is a peace word.”
“Blessed One, why is this a peace word?”
- 1.146 The Blessed One said, “Mañjuśrī, all phenomena are naturally peaceful. Feelings do not exist internally, nor do they exist externally. They do not exist in the east, south, west, or north. They do not exist below or above, nor

do they exist in any of the intermediate directions. Mañjuśrī, if the feeling of happiness existed internally, then happiness would bring all beings intense happiness. Conversely, Mañjuśrī, if the feeling of pain existed internally, then pain would cause all beings intense pain. Mañjuśrī, if feelings that are neither happiness nor pain existed internally, then all beings would experience intense dullness. [F.280.b]

1.147 “Mañjuśrī, given that no feelings exist internally, externally, in the east, south, west, north, above or below, or in any intermediate direction, all beings are like grass or a wall—equal in being unborn and unceasing by nature. Therefore, this is a peace word.

1.148 “Mañjuśrī, *perception* is a seed word.”

“Blessed One, why is this a seed word?”

1.149 The Blessed One said, “Mañjuśrī, perception arises from imputation. It arises from the mistaken and is like an empty discontinuity. Perceptions are essentially optical illusions and are naturally discrete. Therefore, this is a seed word.

1.150 “Mañjuśrī, *karmic predisposition* are seed words.”

“Blessed One, why are these seed words?”

1.151 The Blessed One said, “Mañjuśrī, all phenomena are uncountable, equal in terms of number, and like the center of the plantain tree. In that example, Mañjuśrī, the center of the plantain tree naturally does not grow, and therefore is totally nonexistent and cannot be apprehended. Likewise, Mañjuśrī, all phenomena are naturally discrete and have no labels. Therefore, these are seed words.

1.152 “Mañjuśrī, *consciousness* is a seed word.”

“Blessed One, why is this a seed word?”

1.153 The Blessed One said, “Mañjuśrī, consciousness is like an illusion. It is unborn, unarisen, empty, signless, essenceless, and without attributes. It is free of labels, just like space and the five fingers. Therefore, this is a seed word.

1.154 “Mañjuśrī, *visible form*¹² are seed words.”

“Blessed One, why are these seed words?”

1.155 The Blessed One said, [F.281.a] “For example, visual distortions appear but do not exist. Likewise, Mañjuśrī, all phenomena appear but do not exist. The eye is deceived and the mind is deceived since visible forms are empty, hollow, false, and illusory. Therefore, these are seed words.

1.156 “Mañjuśrī, *sound* is a seed word.”

“Blessed One, why is this a seed word?”

1.157 The Blessed One said, “Mañjuśrī, phenomena cannot be separated and are nondual. The manifestation of their¹³ sound is like that of an echo. Therefore, this is a seed word.

- 1.158 “Mañjuśrī, *smell* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.159 The Blessed One said, “Mañjuśrī, there are no phenomena that are apprehended as a nose, smell, or consciousness, thus there is no smelling; it is naturally dull, and like space. Therefore, this is a seed word.
- 1.160 “Mañjuśrī, *taste* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.161 The Blessed One said, “Mañjuśrī, all phenomena are naturally and essentially discrete, therefore they are inconceivable. When the element of taste is not apprehended, taste cannot be apprehended. Therefore, this is a seed word.
- 1.162 “Mañjuśrī, *touch* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.163 The Blessed One said, “Mañjuśrī, all phenomena are discrete, like space. Both our familiar body and what it touches do not arise and are discrete from touch, thus touch does not exist. Therefore, this is a seed word.
- 1.164 “Mañjuśrī, *earth* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.165 The Blessed One said, “Mañjuśrī, all phenomena are without mind, have no mind, [F.281.b] are essenceless, unestablished, free of labels, and devoid of attributes, and have the nature of the realm of reality. Therefore, this is a seed word.
- 1.166 “Mañjuśrī, *water* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.167 The Blessed One said, “Mañjuśrī, phenomena have no water, are not mixed with it, are not wet, and are like the water in a mirage. Therefore, this is a seed word.
- 1.168 “Mañjuśrī, *fire* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.169 The Blessed One said, “Mañjuśrī, all phenomena are without warmth, free of torment, naturally nonexistent, and essentially peaceful. Being erroneous conceptual designations, they never arise. Therefore, this is a seed word.
- 1.170 “Mañjuśrī, *wind* is a seed word.”
 “Blessed One, why is this a seed word?”
- 1.171 The Blessed One said, “Mañjuśrī, because all phenomena are completely free of motion, they are unattached and unobscured. They completely transcend the path of the wind, have no attributes, and are essenceless. Therefore, this is a seed word.
- 1.172 “Mañjuśrī, *buddha* is a seed word.”
 “Blessed One, why is this a seed word?”

- 1.173 The Blessed One said, “Mañjuśrī, phenomena do not cause awakening; they lack awakening, realization, and perfect buddhahood.¹⁴ They do not approach awakening, but are isolated from that which causes awakening. Therefore, this is a seed word.
- 1.174 “Mañjuśrī, *dharma* is a seed word.”
“Blessed One, why is this a seed word?”
- 1.175 The Blessed One said, “Mañjuśrī, all phenomena are indivisible and cannot be split apart. They are free from being cut, and isolated from being cut. [F.282.a] They are without labels, signless, without attributes, essenceless, and transcend language. Therefore, this is a seed word.
- 1.176 “Mañjuśrī, *saṅgha* is a stake word.”
“Blessed One, why is this a stake word?”
- 1.177 The Blessed One said, “Mañjuśrī, the noble saṅgha is firmly situated in reality itself. It is firmly situated in the realm of reality, the limit of reality, the equality of discipline and lax discipline, the equality of absorption and disturbance, the equality of insight and distorted insight, and the equality of liberation and defilement. Because it does not apprehend remaining or not remaining, it remains in all phenomena. Therefore, this is a stake word.
- 1.178 “Mañjuśrī, *no phenomenon is an object* are stake words.”
“Blessed One, why are they stake words?”
- 1.179 The Blessed One said, “Mañjuśrī, all phenomena are space-like objects, inconceivable objects, and not objects. They are completely interrupted, insubstantial, and free from being interrupted, and thus are powerless. Therefore, these are stake words.
- 1.180 “Mañjuśrī, *no phenomena can be apprehended* are stake words.”
“Blessed One, why are they stake words?”
- 1.181 The Blessed One said, “Mañjuśrī, all phenomena are without basis or support. Because they are isolated from apprehension, they are not apprehended, not observed, disconnected, and not encountered or met with. Therefore, these are stake words.
- 1.182 “Mañjuśrī, *all phenomena are ungraspable* are stake words.”
“Blessed One, why are they stake words?”
- 1.183 The Blessed One said, [F.282.b] “Mañjuśrī, all phenomena are wholly immersed in the realm of reality. They are not abandoned, received, or sought out. They are not aspired for; aspirations are entirely eradicated. They are naturally quelled and are equal and similar to space. Therefore, these are stake words.
- 1.184 “Mañjuśrī, *all phenomena are free of the afflictions* are stake words.”
“Blessed One, why are they stake words?”

- 1.185 The Blessed One said, “Mañjuśrī, all phenomena are stainless. They are nothing at all, yet are pure and luminous. Because space is completely pure, they are utterly pure. Because the afflictions are not apprehended, there are no afflictions. Therefore, these are stake words.
- 1.186 “Mañjuśrī, *all phenomena are baseless* are stake words.”
 “Blessed One, why are they stake words?”
- 1.187 The Blessed One said, “Mañjuśrī, all phenomena are insubstantial and powerless, and thus do not have a foundation. Therefore, these are stake words.
- 1.188 “Mañjuśrī, *all phenomena are beyond training* are stake words.”
 “Blessed One, why are they stake words?”
- 1.189 The Blessed One said, “Mañjuśrī, all phenomena are free from training. They are not something that can be trained in, cultivated, contemplated, thought about, maintained, gone to, persevered in, mistakenly persevered in, abandoned, actualized, disclosed, confessed, arranged, liberated, expressed, discussed, grasped at, cast aside, sent away, or forsaken. Why is this? [F.283.a] Mañjuśrī, all phenomena are completely rejected and naturally not grasped at. They are always cast aside. This is not understood through knowing, nor is it something to understand through not knowing. Therefore, these are stake words.”
- 1.190 Then Mañjuśrīkumārabhūta said to the Blessed One, “Blessed One, based on these stake words, I have discovered eloquence.”
 The Blessed One said to Mañjuśrī, “Then please speak with eloquence, Mañjuśrī.”
- 1.191 Mañjuśrī replied, “Blessed One, *all beings have attained awakening* are stake words.”
 “Mañjuśrī, why are they stake words?”
- 1.192 Mañjuśrī answered, “Blessed One, no phenomenon is attained, authentically attained, or acquired. Phenomena are not attainable, and they cannot be understood or realized. Therefore, they are stake words.
- 1.193 “Blessed One, *all beings have attained omniscience* are stake words.”
 “Mañjuśrī, why are they stake words?”
- 1.194 Mañjuśrī answered, “Blessed One, no beings exist at all, and it follows that the omniscient state is also insubstantial by nature. Therefore, I say, ‘All beings have attained omniscience.’ Blessed One, omniscience is not viable as something that someone can attain. Why is this? Because, Blessed One, omniscience is the nature of beings. Therefore, they are stake words.
- 1.195 “Blessed One, *all beings have omniscient wisdom* are stake words.”
 “Mañjuśrī, why are they stake words?”

- 1.196 Mañjuśrī answered, “Blessed One, [F.283.b] all beings are without an essence; they are devoid of essence. Because they share the same essence, it follows that they are the same as the Thus-Gone One, and that they possess the nature of omniscient wisdom. Therefore, they are stake words.
- 1.197 “Blessed One, *all beings have the essence of awakening* are stake words.”
“Mañjuśrī, are they stake words?”
- 1.198 Mañjuśrī responded, “Blessed One, what is the meaning of the words *the essence of awakening?*”
- 1.199 The Blessed One said, “*The essence of awakening* means that all phenomena have an essence of peace; that all phenomena have an unborn essence; that all phenomena have an insubstantial essence; that all phenomena have an ungraspable essence; and that all phenomena have an essence with no intrinsic nature. Mañjuśrī, this is the meaning of the expression *the essence of awakening.*”
- 1.200 “Well then, Blessed One, is it not the case that beings always have this essence?”
“Yes, Mañjuśrī, that is the case,” answered the Blessed One.
- 1.201 “Blessed One, that teaching shows that all beings have the essence of awakening. Therefore, they are stake words.
- 1.202 “Blessed One, *all beings have attained patience* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.203 Mañjuśrī answered, “Blessed One, all beings have the qualities of being inexhaustible, unobscured, and unborn. They possess an even patience that is devoid of linguistic designations. Therefore, they are stake words.
- 1.204 “Blessed One, *all beings have unimpeded eloquence* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.205 Mañjuśrī answered, “Blessed One, every being who has eloquence, no matter who, [F.284.a] does not exist anywhere in the ten directions. Blessed One, considering that all beings are free of obscurations, are discrete, have attained equality, and that they maintain their own characteristics, they are nonexistent. Blessed One, this teaching shows that they are stake words.
- 1.206 “Blessed One, *all beings have attained dhāraṇī* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.207 Mañjuśrī answered, “Blessed One, all beings perceive themselves as beings, but this is a false imputation, a mistaken concept that results in fixation on characteristics. And because of this, they cling to form, sound, smell, taste, and touch. Therefore, they are stake words.
- 1.208 “Blessed One, *all beings have an affectionate mind* are stake words.”
“Mañjuśrī, why are they stake words?”

- 1.209 Mañjuśrī answered, “Blessed One, beings are not beings. They naturally have no malice, and have attained the equality in which malice and love are never present. Therefore, they are stake words.
- 1.210 “Blessed One, *all beings have great compassion* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.211 Mañjuśrī answered, “Blessed One, all beings have uncontrived and unfabricated compassion. They have an essence of great compassion that is not beyond the scope of the thus gone ones’ equality. Therefore, they are stake words.
- 1.212 “Blessed One, *all beings have meditative absorption* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.213 Mañjuśrī answered, “Blessed One, because beings are devoid of reference points, [F.284.b] they have a nature. Blessed One, a being’s consciousness that emerges based on reference points is not concerned by those reference points. Why is this? Because, Blessed One, the consciousnesses involved in reference points are momentary. Therefore, they are stake words.
- 1.214 “Blessed One, *all buddhas are endowed with attachment* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.215 Mañjuśrī answered, “Blessed One, all buddhas have attachment. They have an essential nature of attachment, and in realizing this, do not part from equality. Thus they are glad, delighted, and joyful, and are free from afflictive emotions. Therefore, Blessed One, attachment itself is awakening. Why is this? Blessed One, realizing the essential nature of attachment is called *awakening*. Therefore, they are stake words.
- 1.216 “Blessed One, *the blessed buddhas have aggression* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.217 Mañjuśrī answered, “Blessed One, the blessed buddhas remain in the equality of aggression, and correctly demonstrate the faults of all karmic predispositions. Because they realize the essential nature of aggression, it is said that they have aggression. Therefore, they are stake words.
- 1.218 “Blessed One, *the blessed buddhas have stupidity* are stake words.”
“Mañjuśrī, why are they stake words?”
- 1.219 Mañjuśrī answered, “Blessed One, the blessed buddhas realize the essential nature of stupidity, and so remain in the equality of stupidity and can elucidate all terms. Therefore, they are stake words.
- 1.220 “Blessed One, *the blessed buddhas have a real body* are stake words.” [F.285.a]
“Mañjuśrī, why are they stake words?”
- 1.221 Mañjuśrī answered, “Blessed One, the blessed buddhas reside in a real body, and because they understand that this real body is unborn and unarisen, phenomena do not increase, expand, or proliferate. They remain as if not remaining. Therefore, they are stake words.

- 1.222 “Blessed One, *the blessed buddhas have wrong views* are stake words.”
 “Mañjuśrī, why are they stake words?”
- 1.223 Mañjuśrī answered, “Blessed One, the blessed buddhas correctly demonstrate that composite phenomena are mistaken. They correctly demonstrate that composite phenomena are incorrect. They correctly demonstrate that composite phenomena are in error. They realize equality through the characteristics of the essential nature of wrong views, and thus demonstrate that conditioned phenomena are false, deceptive, and misleading. Therefore, they are stake words.
- 1.224 “Blessed One, *the blessed buddhas persist in mistakenness and discover awakening and the blessed buddhas persist in the obscurations, in the five sense pleasures, in attachment, in aggression, and in stupidity and discover awakening*: those are stake words.”
 “Mañjuśrī, why are they stake words?”
- 1.225 Mañjuśrī answered, “Blessed One, this *persisting* expresses mistaken persisting.”
 The Blessed One asked, “Mañjuśrī, what is the meaning of the expression *mistaken persisting*?”
- 1.226 Mañjuśrī answered, “Blessed One, *mistaken persisting, debased persisting, wavering, and vacillating* are all designations for ordinary beings. The blessed buddhas [F.285.b] completely and perfectly persist in the equality of attachment, aggression, stupidity, the five sense pleasures, obscuration, and mistakenness. While remaining in the essential nature of attachment, they fully awaken to unexcelled and perfect buddhahood. While remaining in the essential nature of aggression, stupidity, the five sense pleasures, obscuration, and mistakenness, they fully awaken to unexcelled and perfect buddhahood.”
- 1.227 Then the Blessed One asked Mañjuśrīkumārabhūta, “Mañjuśrī, if someone were to ask you whether the thus-gone, worthy, perfect Buddha has abandoned everything nonvirtuous and possesses all that is virtuous, how would you answer?”
- 1.228 “Blessed One, if someone were to ask me whether the thus-gone, worthy, perfect Buddha has abandoned everything nonvirtuous and possesses all that is virtuous, I would give this answer: First, pay respect to spiritual teachers. Exert yourself in practice. Do not join or separate from anything. Do not accept or reject anything. Do not apprehend or focus on anything. Do not be indifferent toward or abandon anything. Do not seek out or aspire for anything. Do not look at anything as being the best, the worst, or as supreme. Then you will come to know the scope of the Thus-Gone One.

[F.286.a] This scope of the Thus-Gone One is inconceivable. It lacks scope and has no scope. It is completely lacking a scope. Phenomena are eliminated.”

1.229 “Mañjuśrī, what are you trying to convey through such a statement?”

“Blessed One, in my statement I do not convey anything about any phenomena whatsoever. Blessed One, when the blessed thus-gone ones sit at the seat of awakening, do they see the arising or ceasing of any phenomena?”

1.230 “Mañjuśrī, they do not.”

“Blessed One, how could one know phenomena that neither arise nor manifest and that possess neither virtue nor nonvirtue? What could be abandoned? What could be cultivated? What could be actualized? What could be realized?”

1.231 Then from the sky above, ten thousand gods scattered many divine flowers, including water lilies, pink lotuses, white lotuses, coral tree flowers, great coral tree flowers, mañjūṣaka, and mahāmañjūṣaka flowers onto the Thus-Gone One and Mañjuśrīkumārabhūta. They then bowed to the feet of the Thus-Gone One and Mañjuśrī and said, “Blessed One, the splendor of being without attachment is Mañjuśrī.¹⁵ Blessed One, the splendor of nonduality is Mañjuśrī. Blessed One, the splendor of insubstantiality is Mañjuśrī. Blessed One, the splendor of being without afflictive emotions is Mañjuśrī. Blessed One, the splendor of suchness is Mañjuśrī. Blessed One, the splendor of unerring suchness is Mañjuśrī. [F.286.b] Blessed One, the splendor of the realm of reality is Mañjuśrī. Blessed One, the splendor of the limit of reality is Mañjuśrī. Blessed One, sacred splendor is Mañjuśrī. Blessed One, supreme splendor is Mañjuśrī. Blessed One, exalted splendor is Mañjuśrī. Blessed One, unsurpassed splendor is Mañjuśrī.”

1.232 Then Mañjuśrī addressed the gods: “Divine beings, do not think about me and do not have preconceptions about me. I do not see any qualities that can be called sublime, supreme, or highest. Divine beings, I am the splendor of attachment, therefore I am Mañjuśrī. I am the splendor of aggression, therefore I am Mañjuśrī. I am the splendor of stupidity, therefore I am Mañjuśrī. Divine beings, I have not transcended attachment, aggression, or stupidity. Divine beings, it is ordinary immature beings who attempt to transcend, pass beyond, and escape; bodhisattvas do not transit, move, or transcend.”

1.233 The gods said, “Well then, Mañjuśrī, do bodhisattvas not develop the qualities of a buddha? Do they not progress through the ten grounds?”

1.234 Mañjuśrī responded, “Divine beings, what do you think? Do you think that a mind and its mental states that are illusorily emanated can develop the qualities of a buddha and progress through the ten grounds?”

- 1.235 The gods answered, “Mañjuśrī, if they are found in an illusory person they would not exist, so how could the qualities of a buddha be developed and progress be made through the grounds?”
- 1.236 Mañjuśrī responded, “Likewise, divine beings, all phenomena are illusory and cannot be developed, [F.287.a] mastered, or triumphed over. Therefore, they cannot be transcended.”
- 1.237 The gods said, “Well then, Mañjuśrī, have you not fully and perfectly awakened?”
- Mañjuśrī replied, “What do you think? If an ordinary immature being, one who is caught up in attachment, were to sit at the seat of awakening, would they gain omniscient wisdom?”
- 1.238 The gods responded, “What? Mañjuśrī, are you an ordinary immature being who is caught up in attachment?”
- 1.239 Mañjuśrī answered, “Exactly, divine beings. I am caught up in attachment. I am caught up in aggression. I am caught up in stupidity. I am a rival tīrthika. I cling to the mistaken.”
- 1.240 The gods asked, “Mañjuśrī, what do you mean when you say, ‘I am caught up in attachment. I am caught up in aggression. I am caught up in stupidity?’”
- 1.241 Mañjuśrī answered, “Divine beings, I say so because I remain, without remaining, in the essence of attachment, aggression, and stupidity. I remain nowhere in the ten directions.”
- 1.242 The gods asked, “Mañjuśrī, how are you a rival tīrthika?”
- Mañjuśrī answered, “Divine beings, I am a rival tīrthika because I do not frequent rival tīrthikas.”
- 1.243 The gods asked, “Mañjuśrī, how do you cling to the mistaken?”
- 1.244 Mañjuśrī answered, “Divine beings, I cling to the mistaken because I know all phenomena to be mistaken. I have realized them to be incorrect and erroneously imputed.”
- 1.245 When they had heard Mañjuśrī’s teaching, the ten thousand gods attained the acceptance that phenomena are unborn. They said, “If those who hear these vajra words, seed words, and stake words [F.287.b] are successful in their attainment, what need is there to speak of those who hear them, become inspired, feel trust, and transmit, chant, retain, read, teach, and likewise earnestly apply them? They will attain unimpeded eloquence, the illumination of all phenomena, and become skilled in teaching the single principle. They will relate all phenomena to the qualities of a buddha.” [B3]
- 1.246 Then the god Playful Clairvoyant Lotus said, “Blessed One, please teach the knowledge concerned with terminology and language so that when bodhisattvas of the future hear this mode of Dharma, they will become

- fearless and untroubled, be free of anxiety, seek the realization of all terminology, have unhindered understanding, and have no doubts.”
- 1.247 The Blessed One answered the god Playful Clairvoyant Lotus, saying, “Divine being, why are you asking about this subject? It is acceptable that you did, but the knowledge concerned with terminology and language is not something that beginning bodhisattvas understand, assimilate, contemplate, consider, or evaluate easily. It is not something to be discussed in the presence of beginning bodhisattvas.
- 1.248 “Divine being, even if bodhisattva great beings who have mastered their engagement with terminology and language are insulted or spoken to unpleasantly with perverse words and poor speech for as many eons as there are grains of sand in the Ganges, they will not get angry. Even if they are treated respectfully, honored, served, and venerated with pleasant items, food, bedding, medicines, and all sorts of provisions for as many eons as there are grains of sand in the Ganges, they will not develop attachment. [F.288.a]
- 1.249 “Divine being, consider this example: worthy ones who have exhausted all defilements will not become attached to any phenomenon toward which one could become attached, nor will they become averse toward any phenomenon toward which one could become averse.
- 1.250 “Likewise, divine being, even if bodhisattvas who have mastered their engagement with terminology and language are served with all sorts of pleasant items for as many eons as there are grains of sand in the Ganges, they will not become attached. Or if they are insulted or spoken to unpleasantly with perverse and poor language for as many eons as there are grains of sand in the Ganges, they will not become angry.
- 1.251 “Divine being, bodhisattvas who have mastered their engagement with terminology and language in this way will not be unsettled or disturbed by gain, loss, fame, infamy, praise, blame, happiness, or suffering. They will dominate all worldly phenomena and remain unmoving like the king of mountains.”
- 1.252 At that point, the god Playful Clairvoyant Lotus asked of the Blessed One, “Blessed One, please speak more on the knowledge concerned with terminology and language, if indeed in the future there are to be bodhisattvas who have refined and purified their perceptions and who hear about this knowledge concerned with terminology and language, realize their own faults, and instruct others.”
- 1.253 The Blessed One replied to the god Playful Clairvoyant Lotus, “Divine being, because you asked I will explain this subject to you. Listen well and keep what I say in mind.”

- 1.254 The god Playful Clairvoyant Lotus said, “Blessed One, I will do just that,” and he listened just as the Blessed One had instructed.
- 1.255 The Blessed One then said, “Divine being, if bodhisattvas [F.288.b] have a negative perception of the term *attachment* and have the perception of being drawn to the term *free of attachment*, then they are not trained in the qualities of the Buddha. If they have the perception of the term *anger* being unwholesome and a positive perception of the term *free from anger*, then they are not trained in the qualities of the Buddha. If they have the perception of the term *stupidity* as unwholesome and a positive perception of the term *free from stupidity*, then they are not trained in the qualities of the Buddha.
- 1.256 “If they are fond of the term *minimal attachment* and irritated by the term *significant attachment*, then they are not trained in the knowledge concerned with terminology and language. If they are fond of the term *contentment* and irritated by the term *discontentment*, then they are not trained in the knowledge concerned with terminology and language. If they are fond of the term *restrained* and irritated by the term *unrestrained*, then they are not trained in the knowledge concerned with terminology and language. If they are fond of the term *delight in solitude*, and irritated by the term *general public*, then they are not trained in the knowledge concerned with terminology and language. If they are fond of the term *buddha* and irritated by the term *tīrthikas*, then they are not trained in the knowledge concerned with terminology and language. If they are fond of the term *chaste* and irritated by the term *unchaste*, then they are untrained in the knowledge concerned with terminology and language.
- 1.257 “If they are irritated by the term *pollution* and fond of the term *purification*, then they are untrained in the knowledge concerned with terminology and language. If they are fond of the term *reached maturity* and irritated by the term *immature person*, then they are untrained in the knowledge concerned with terminology and language.
- 1.258 “If they are fond of the term *bliss* and irritated by the term *suffering*, then they are untrained in the knowledge concerned with terminology and language. If they are fond of the term *renunciant* and irritated by the term *householder*, then they are untrained in the knowledge concerned with terminology and language.
- 1.259 “If they are fond of the term *transcendent* and irritated by the term *mundane*, then they are untrained in the knowledge concerned with terminology and language. If they have a favorable perception of the term *generosity* [F.289.a] and a perception of irritation with the term *stinginess*, then they are untrained in the qualities of the Buddha.

- 1.260 “If they have a perception of fondness for the term *discipline* and a perception of irritation with the term *lax discipline*, then they are untrained in the qualities of the Buddha. If they have a favorable perception of the term *patience* and a perception of irritation with the term *malice*, then they are untrained in the qualities of the Buddha. If they have a favorable perception of the term *diligence* and a perception of irritation with the term *laziness*, then they are untrained in the qualities of the Buddha. If they have a favorable perception of the term *concentration* and a perception of irritation with the term *agitation*, then they are untrained in the qualities of the Buddha. If they have a favorable perception of the term *insight* and a perception of irritation with the term *faulty insight*, then they are untrained in the qualities of the Buddha.
- 1.261 “If they are fond of the term *near* and irritated with the term *far*, then they are untrained in the knowledge concerned with terminology and language. If they feel contempt for the term *saṃsāra* and have a favorable perception of the term *nirvāṇa*, then they are untrained in the knowledge concerned with terminology and language. If they are irritated by the term *near side* and fond of the term *far side*, then they are untrained in the knowledge concerned with terminology and language.
- 1.262 “If they feel contempt for the term *town* and are fond of the term *monastery*, then they are untrained in the knowledge concerned with terminology and language. If they are fond of the term *a life of solitude* and irritated by the term *social life*, then they are untrained in knowledge concerned with terminology and language. If they are fond of the monastic life and irritated by the householder’s life, then they are untrained in the knowledge concerned with terminology and language.
- 1.263 “If they are fond of proper comportment and irritated by improper comportment, then they are untrained in the qualities of the Buddha. If they are fond of playfulness and irritated by a lack of playfulness, then they are untrained in the qualities of the Buddha. [F.289.b] If they are fond of disciplined conduct and irritated by undisciplined conduct, then they are untrained in the qualities of the Buddha. If they are fond of untainted conduct and irritated by tainted conduct, then they are untrained in the qualities of the Buddha.
- 1.264 “If they are fond of conduct free from attachment and irritated by conduct driven by attachment, then they are untrained in the qualities of the Buddha. If they are fond of the perception of not being aggressive and irritated by the perception of being aggressive, then they are untrained in the qualities of the Buddha. If they are fond of the perception of being free from stupidity and irritated by the perception of being stupid, then they are untrained in the qualities of the Buddha.

- 1.265 “If they are fond of emptiness and irritated by conceptual perception, then they are untrained in the qualities of the Buddha. If they are fond of the absence of attributes and irritated by attributes, then they are untrained in the qualities of the Buddha. If they are fond of the absence of wishes and irritated by wishes, then they are untrained in the qualities of the Buddha.
- 1.266 “If they are fond of the conduct of bodhisattvas and irritated by the conduct of hearers and solitary buddhas, then they are untrained in the qualities of the Buddha.
- 1.267 “If they criticize the faults of bodhisattvas, then they are far from awakening and take on karmic obscurations. If they chastise the conduct of bodhisattvas, they are far from awakening. If they criticize their behavior, they are far from awakening. If one bodhisattva perceives another bodhisattva as inferior, or perceives themselves as superior, then they will harm themselves and take on karmic obscurations. If one bodhisattva instructs and teaches another bodhisattva about this, they should maintain the perception of themselves as a teacher offering instruction and teachings. A bodhisattva should never find fault in another bodhisattva, wondering if they have abandoned awakening.
- 1.268 “Divine being, the manner in which a bodhisattva’s roots of virtue are severed in relation to another bodhisattva is unlike any other context. [F.290.a] Therefore, divine being, one who wishes to preserve all the roots of virtue of bodhisattvas, wash away all karmic obscurations, and swiftly become unobscured regarding all phenomena should prostrate three times a day and three times a night to those who follow the vehicle of the bodhisattvas.”
- 1.269 Then Mañjuśrī said to the Blessed One, “I will further pursue the meaning of what you, the Blessed One, have taught. The term *attachment* and the term *buddha* are equivalent. The term *aggression* and the term *buddha* are equivalent. The term *stupidity* and the term *buddha* are equivalent. The term *tīrthika* and the term *buddha* are equivalent.
- 1.270 “The term *few desires* and the term *many desires* are equivalent. The term *content* and the term *discontent* are equivalent. The term *restrained* and the term *unrestrained* are equivalent. The term *delight in solitude* and the term *social life* are equivalent. The term *near side* and the term *far side* are equivalent. The term *far* and the term *near* are equivalent. The term *saṃsāra* and the term *nirvāṇa* are equivalent. The term *town* and the term *hermitage* are equivalent.
- 1.271 “The term *generosity* and the term *stinginess* are equivalent. The term *discipline* and the term *lack of discipline* are equivalent. The term *patience* and the term *malice* are equivalent. The term *diligence* and the term *laziness* are

equivalent. The term *concentration* and the term *agitation* are equivalent. The term *insight* and the term *faulty insight* are equivalent.”

1.272 Then the god Playful Clairvoyant Lotus asked Mañjuśrī, “Mañjuśrī, how are these terms equivalent?”

Mañjuśrī responded, “Divine being, how do you understand the term *attachment*?” [F.290.b]

1.273 “I know it to be like an echo.”

“In that case, divine being, how do you understand the term *buddha*?”

1.274 “Mañjuśrī, this is also precisely the same as an echo.”

“Divine being, know this entire teaching to be equivalent in the manner just described.”

1.275 Then the Blessed One said to Mañjuśrī, “Mañjuśrī, please tell us the story about how, when you were still a beginner and not yet fully assimilated this principle, you formed karmic obscurations. In the future, Mañjuśrī, that teaching will protect all those who pledge to be bodhisattvas from acquiring such karmic obscurations.”

1.276 Mañjuśrī answered the Blessed One, “How would this be of benefit? Blessed One, if they were to hear of these erroneous karmic obscurations, they would only become depressed and think, ‘Although Mañjuśrī has gained purification of karmic obscurations, he has acquired obscurations regarding all phenomena.’

1.277 “Blessed One, in the past, a countless, unreckonable, vast, limitless, and incomprehensible number of eons ago, the thus-gone, worthy, perfect Buddha King Rhythm of a Lion’s Roar appeared in the world. He was a person with proper knowledge and conduct, a well-gone one, a knower of the world, an unsurpassed guide who trains beings, a teacher of gods and humans, and a blessed buddha. The lifespan of this thus-gone one was trillions of years. He guided beings toward nirvāṇa through the three vehicles. The world was called Great Illumination, and all the trees and foliage in that world were all made of the seven precious jewels. [F.291.a] The native trees resounded with the sounds of emptiness, signlessness, wishlessness, no birth, immateriality, and the lack of attributes. These sounds brought the beings of that world realization.

1.278 “The Thus-Gone One’s first assembly of hearers consisted of nine hundred ninety million monks, all of whom were worthy ones who had exhausted the defilements, put down their burdens, attained their own benefit, and eliminated whatever bound them to existence. Their minds had been completely liberated by the authentic word.

1.279 “The second assembly consisted of nine hundred sixty million monks, the third was of nine hundred thirty million monks, and the fourth was of nine hundred million monks. All of them were worthy ones who had exhausted

the defilements, put down their burdens, attained their own benefit, and eliminated what bound them to existence. Their minds had been completely liberated by the authentic word.

1.280 “The assembly of bodhisattvas was similar in number, and they had all gained acceptance that phenomena are unborn and were skilled in various styles of practice. Everyone in this bodhisattva assembly had served many billions of buddhas, were famed in many billions of buddha realms, had properly liberated many billions of beings, attained limitless gateways of dhāraṇī, and were skilled in the practice of billions of forms of absorption. This surely also applied to all the beginning bodhisattva great beings and those who had newly entered this vehicle. It would not be easy to describe in words these ornaments of the buddha realm of that thus-gone one. [F.291.b] After the Thus-Gone One had passed into parinirvāṇa, his teachings remained for sixty thousand years, after which the sounds stopped reverberating from the trees.

1.281 “Blessed One, at that time there was a bodhisattva, a monk and Dharma teacher named Joyful King. Blessed One, the bodhisattva Joyful King was stuck in his ways, did nothing to improve his conduct, and did not turn away from worldly phenomena. The people there were of sharp faculties, eager from the outset, and solely devoted to the profound. To these beings, Joyful King did not praise having few desires, being contented, showing restraint, delighting in solitude, or not being social. Instead, he taught them that all phenomena are in essence desire, all phenomena are in essence aggression, all phenomena are in essence stupidity, and that all phenomena are unobscured. Using this method, he taught that all kinds of behavior have the same characteristic, and because he taught with this method, beings did not disapprove of the bodhisattva’s conduct. They did not become angry, but attained a state of acceptance. They were confident and certain about the teachings of the Thus-Gone One.

1.282 “Also at that time there was a bodhisattva, a monk and Dharma teacher named Jayamati. Blessed One, that Dharma teacher Jayamati had attained the four concentrations. He had attained the four types of formless equipoise. He had taken up and maintained the twelve ascetic practices.

1.283 “However, Blessed One, the bodhisattva Jayamati found fault in those who needed training and criticized them. His mind was completely unstable. Blessed One, one time while the bodhisattva Jayamati was out on his alms round,¹⁶ [F.292.a] he unknowingly went to a village that had been adopted by the bodhisattva Joyful King. In that village, he noticed the home of a young householder, and he went there, sitting down on a seat that was already prepared. He gave the young householder a discourse on having few desires and being content. He talked about restraint, about the problems

- of being social. He praised the pleasures of solitude and of not being social. While in the presence of the young householder he described the bodhisattva Joyful King harshly: 'That monk leads many people astray. That monk causes people to have wrong views. That monk moves in society and teaches that attachment does not obscure, aggression does not obscure, stupidity does not obscure, and that no phenomenon obscures.'
- 1.284 "That young householder was of sharp faculties and had attained acceptance, so he said to the monk, 'Honorable one, how do you understand attachment?'
- " 'Young householder, I know attachment to be polluting.'
- 1.285 " 'Well then, honorable one, is attachment inside or is it outside?'
- " 'Attachment is not within, nor is it without.'
- 1.286 " 'Honorable one, given that attachment is not within or without, not in the east, the south, the west, the north, above, below, or in any other direction, it is unborn. When something is unborn, is it polluted, or is it purified?'
- 1.287 "When the monk Jayamati heard this teaching, he became disturbed and extremely unhappy. [F.292.b] He did not take the alms, got up from his seat, and left.
- 1.288 "He left the house saying, 'Alas, this monk has led many people astray.' He returned to the monastery, subsequently went to the temple, and summoned all the other monks. Seeing that the monk Joyful King was present in the assembly, he said, 'This monk has led many people astray. This monk causes many people to have wrong view. He preaches that attachment does not obscure, that aggression does not obscure, that stupidity does not obscure, and that no phenomenon obscures.'
- 1.289 "The bodhisattva Joyful King thought to himself, 'This monk has obviously accumulated karmic obscurations. Since this is beyond doubt, I will give him some profound advice. Even if I am not successful, it will at least serve as a catalyst for his cultivation of the qualities of awakening.'
- 1.290 "Then the bodhisattva Joyful King, addressing the entire monastic assembly, spoke the following verses:
- 1.291 " 'Attachment is said to be nirvāṇa.
Aggression and stupidity are the same.
They are dimensions of awakening—
The Buddha's awakening is inconceivable.
- 1.292 " 'Whoever conceptualizes attachment,
And likewise aggression and stupidity,
Is as far from the Buddha's awakening
As the earth is from the sky.

- 1.293 “ ‘Awakening and attachment are nondual.
They are identical, one and the same.
The immature who are fearful of these teachings
Are far from the Buddha’s awakening.
- 1.294 “ ‘Attachment is unborn and imperishable,
Not something that pollutes the mind.
Those who crave the imputed self
Are cast to the lower realms by attachment.
- 1.295 “ ‘Those who know there is no difference
In the qualities of attachment and buddhahood
Also know the single expression, the single principle, and the lack of
attributes, [F.293.a]
And thus become a well-gone one.
- 1.296 “ ‘Those who conceptualize discipline and its lack
Are drunk with vanity about discipline
And hold objective views;
For them there is no awakening, no buddha qualities.
- 1.297 “ ‘Those who think about staying in solitude
Praise themselves and denigrate others.
Those who look to solitude and reside there
Forego the higher realms, not to mention awakening.
- 1.298 “ ‘It is said that views and awakening are nondual.
Those who properly realize
How names, letters, numbers, and words are used
Are not far from the Buddha’s awakening.
- 1.299 “ ‘The immature who conceptualize pollution,
And become attached to their views of purification,
Find themselves stuck in objectifying views
And experience no awakening or buddha qualities.
- 1.300 “ ‘Those who yearn for buddha qualities
Remain far from a buddha’s awakening.
Because they yearn for things that do not exist
They further their experience of suffering.
- 1.301 “ ‘Those who do not conceptualize attachment and aggression
Have little stupidity and look to awaken.
They are not far from a buddha’s awakening

- And will swiftly attain supreme patience.
- 1.302 “ ‘Those who see things as unconditioned or conditioned
Fail to elude the phenomena of saṃsāra.
Those who realize the equality of that domain
Swiftly transform from a person to a buddha.
- 1.303 “ ‘Those who never see
A buddha’s qualities or a buddha’s purity
Are not veiled by any phenomena,
Defeat Māra, and awaken to buddhahood.
- 1.304 “ ‘Anyone who wishes to liberate¹⁷ beings
Should not perceive a realm of beings.
All beings without exception are like nirvāṇa.
Whoever knows this becomes self-arisen.
- 1.305 “ ‘Those who pay no heed to the ways of solitude
And put on airs of practice when they go to town
Are swindlers of the world and its gods.
For them there is no awakening or buddha qualities.
- 1.306 “ ‘Immature people who boast, “I am a buddha,”
Are defeated by their own stupidity.
A buddha’s qualities are just like space. [F.293.b]
There is no talk of acceptance and rejection.
- 1.307 “ ‘The victors never awaken to buddhahood,
And they never liberate any beings.
The immature have imputed these nonexistent phenomena
And are far from a buddha’s awakening.
- 1.308 “ ‘Those who see these beings as afflicted
Give rise to their own endless affliction.
It is taught that these beings are not beings.
Those who perceive beings do not awaken.
- 1.309 “ ‘Those who see that beings are liberated
Know that attachment, aggression, and stupidity have never existed,
And that beings are at peace, tranquil, and calm—
They will become protectors.
- 1.310 “ ‘Those who see neither beings nor no beings,
And do not apprehend a buddha’s qualities as real,
Know that beings and buddhas are the same

And so become protectors.

- 1.311 “ ‘To think of affliction makes affliction real,
And the mind attuned to the proper path thus becomes afflicted.
If afflictive emotions are never imputed as the path,
The nonconceptual state of awakening is attained.
- 1.312 “ ‘Those who are fearful and unskilled in empty phenomena
Are far from a buddha’s awakening.
Those who have no doubt about the phenomena of emptiness
Will attain a buddha’s awakening.
- 1.313 “ ‘Those who wish to attain supreme awakening
Should not conceptualize the phenomena of attachment.
The defining qualities of the phenomena of attachment
Are the inconceivable qualities of buddhahood.
- 1.314 “ ‘Those who are unconcerned with a buddha’s qualities,
Know the mind and awakening as unarisen,
And know the nonduality of the mind and a buddha’s awakening—
They will become protectors.
- 1.315 “ ‘What is said by evil-minded tīrthikas
And what is taught in the words of the buddhas
Are not in any way different things.
Understanding this, one becomes a protector.
- 1.316 “ ‘Those who see awakening and aspire for it
Are far from awakening and are not awakened.
Those who become protectors do not think,
“This is a buddha,” or “Buddhas and nonbuddhas are not the same.”[F.294.a]
- 1.317 “ ‘Those who boast, saying, “I am liberating beings,”
And become attached to the perception of beings,
Will, in their delusion, maintain an objectifying view—
There is no awakening or buddha qualities for them.
- 1.318 “ ‘Attachment is not internal or external.
It does not exist in any of the cardinal or intermediate directions.
The immature believe that no phenomena exist,
And deludedly perceive attachment in this way.
- 1.319 “ ‘Like illusions, visual distortions, and echoes,
Similar to dreams and a barren woman’s child,
None of these afflictive emotions can be observed.

- The immature do not understand this, and remain deluded.
- 1.320 “ ‘Conditioned and unconditioned phenomena
Are never two separate things.
Everything uncountable or that can be counted
Are in this way treated as nondual.
- 1.321 “ ‘If the immature boast they have the mind of awakening,
And have the conceit they are a buddha,
They abandon the seal of the reality of phenomena
And thus have no buddha qualities or awakening.
- 1.322 “ ‘Those under the sway of concepts and who love talking
Never think about the meaning of what they say,
And are attached to their reputation and status.
It is doubtful if such people will awaken.
- 1.323 “ ‘It is said that the various views and awakening are nondual.
Yet those who are unskilled in names, letters, numbers, and words,
And who fail to realize this fact,
Are far from a buddha’s awakening.
- 1.324 “ ‘Those who are fond of talking and attached to labels,
Who maintain a view of the self,
And who conceptualize their few desires and contentment
Still live under the influence of desire.
- 1.325 “ ‘Those who flee in the face of phenomena that cause attachment
Are never able to elude such phenomena.
Those who accurately know the phenomena of attachment
Know the phenomena of attachment that are free of attachment.
- 1.326 “ ‘Even those who have long guarded their discipline
And cultivated concentration for eons
Do not have the mind for this teaching,
If they have not realized the limit of reality.
- 1.327 “ ‘Those who know this phenomena to be nothing whatsoever
Will never become attached to any phenomena. [F.294.b]
Because they conceptualize discipline and lax discipline,
The immature will never escape the domain of reference points.
- 1.328 “ ‘Those who know that there is no discipline in discipline,
And those who know the natural mode of discipline—
That lax discipline and discipline are of a single principle—

Never have lax discipline.

- 1.329 “ ‘In the absence of concepts about the Dharma of the King of Dharma,
One leads beings to the level of skillful means
And introduces the undefiled peace of awakening
Through the Dharma of the single principle.
- 1.330 “ ‘The sublime teaching of the Dharma King is unwavering.
It is immaterial, without attributes, and of a single principle.
The immature who do not learn this teaching that is inherently empty
Will fall into a deep abyss.
- 1.331 “ ‘It is good to be a householder attached to the five sense pleasures,
Who has heard these teachings and has no fear.
Nor is there conceit in renouncing under these teachings,
And observing the ascetic practices.
- 1.332 “ ‘The self-arisen buddhas residing in the ten directions,
And fulfilling the needs of beings,
Are said to awaken through unwavering knowledge
Of this space-like teaching.
- 1.333 “ ‘The uneducated whose minds are habituated to the unpleasant,
Who experience fear when hearing this sublime teaching,
Are ever burdened by great suffering
And continue to suffer for billions of eons.’
- 1.334 “After the bodhisattva Joyful King had uttered these verses, thirty-two thousand gods developed the acceptance that phenomena are unborn, and the minds of eighty thousand monks, free of clinging, were liberated from defilements.
- 1.335 “When the bodhisattva Jayamati died, the earth opened up beneath him, and he fell to the great hell realms. Because of his karmic obscuration, he experienced the unending¹⁸ and unpleasant sensations of suffering, heat, and abuse for many billions of eons. For seven million four hundred thousand lifetimes, he heard only unpleasant speech. For many thousands of eons, he did not so much as hear the name of the thus-gone ones. Then after that, he met one thus-gone one after another, [F.295.a] but even though he renounced under their instructions, he was not much moved by them, and so for another seventy-six thousand lifetimes slipped from his renunciation. What remained of those karmic obscurations ensured that his spiritual faculties were dull for thousands of lifetimes.

- 1.336 “Blessed One, at that time the monk and Dharma teacher, the bodhisattva Joyful King, fully awakened to unsurpassed and perfect buddhahood. He still lives and thrives and teaches the Dharma to the east of here, past billions of worlds, in a pure land made of various precious jewels where he is known as the thus-gone, worthy, perfect Buddha Fine and Stainless Splendor That Outshines the Sun and the Moon.
- 1.337 “Blessed One, as for who that monk Jayamati was, I was at that time known as the monk Jayamati.
- 1.338 “Blessed One, at that time, because I did not understand this principle, I suffered in this way. Blessed One, that is what I had to go through. I underwent suffering, unchanging¹⁹ suffering, imputed suffering, and perverse suffering. Therefore, Blessed One, anyone who has set out in the vehicle of bodhisattvas or hearers and who does not wish for such karmic obscurations or for such suffering should not forsake the sacred Dharma. They should not criticize the sacred Dharma or become frustrated with any Dharma teaching.”
- 1.339 Then the Blessed One inquired of Mañjuśrī, “Mañjuśrī, what difference has studying these verses made for you?”
- 1.340 “Blessed One, by studying these verses, I have left behind those karmic obscurations. Wherever I am born, I have profound and certain patience. [F.295.b] I am skilled at teaching the profound Dharma.”
- 1.341 The Blessed One asked, “Mañjuśrī, through whose power have you remembered these karmic obscurations formed long ago?”
- 1.342 Mañjuśrī answered, “Blessed One, everything that bodhisattvas think, say, or remember is due to the power of the thus-gone ones. Why is this? Blessed One, it is because all phenomena originate with the thus-gone ones.”
- 1.343 The Blessed One said, “Mañjuśrī, hearing this is equivalent to attaining the ten powers of a thus-gone one. Hearing this is equivalent to developing the acceptance that phenomena are unborn.”
- 1.344 Mañjuśrī replied, “I understand the meaning of what the Blessed One has said. Hearing this Dharma teaching is inconceivable.”
- 1.345 “Yes, Mañjuśrī, exactly,” said the Blessed One. “Hearing this Dharma teaching is inconceivable. However, since the unprepared would lose interest from hearing it, the thus-gone ones do not teach it.”
- 1.346 Then Mañjuśrīkumārabhūta and the bodhisattva great being Maitreya said to the Blessed One, “Blessed One, please grant your blessings so that in the final five hundred years of the latter days this Dharma teaching may spread, arrive in the hands of many beings, and not be challenged by Māra or demonic gods.”

- 1.347 Then the Blessed One shifted his gaze to the left and right in order to bless this Dharma teaching. As soon as he had gazed in this way, all the buddha realms in the ten directions, as many as there are grains of sand in the Ganges, trembled, shook, and quaked in six ways. At that time, the Blessed One blessed this Dharma teaching, as did other blessed buddhas from as many worlds as there are grains of sand in the Ganges. [F.296.a]
- 1.348 When the Blessed One delivered this Dharma teaching, more beings than there are grains of sand in the Ganges developed the acceptance that phenomena are unborn. Some reached the stage of the hearers, some the stage of training, and some the stage of being beyond training.
- 1.349 Then the venerable Ānanda asked the Blessed One, “Blessed One, what is the name of this Dharma teaching? How should we recall it?”
- 1.350 The Blessed One answered, “Ānanda, this Dharma teaching should be recalled as *How All Phenomena Are without Origin.*”
- 1.351 When the Blessed One had spoken, Mañjuśrī, the bodhisattva Maitreya, the god Playful Clairvoyant Lotus, the great assembly of bodhisattvas, the five hundred monks, the venerable Ānanda, and the world of gods, humans, asuras, and gandharvas rejoiced and were glad.
- 1.352 *This completes the Noble Great Vehicle Sūtra “How All Phenomena Are without Origin.”*

c.

Colophon

c.1 This was translated, edited, and finalized by the translator Bandé Rinchen Tso.

n.

NOTES

- n.1 Braarvig 2010 and Braarvig 2000.
- n.2 Note also the intriguing addition to the colophon as found in the Stok Palace Kangyur, where an additional sentence is added: “It was revised as well as possible in consultation with several volumes” (*glegs bam du ma la gtugs te ci nus kyis zhus dag bgyis*). This may perhaps refer to the existence of earlier Tibetan draft translations, but it is unclear to us precisely what this statement entails.
- n.3 *ltar mtshan* read as *rgyal mtshan ltar* following the Choné edition of the Kangyur (Pedurma, p. 715, n. 3).
- n.4 The Tib. translations uniquely read “freedom from” (Tib. *bral ba*). This is not attested in the Chinese translations or the extant Skt. witness.
- n.5 This translation follows the reading “peace” (*zhi ba*) attested in the majority of Tib. versions. The Degé reads “field” (*zhing*).
- n.6 Tentative translation. Tibetan: *bgyi dang bgyid dang bgyi ba'i rang bzhin dang / gzung dang 'dzin pa nam yang ma mchis la/sems can rnams kyang rtag par ma mchis zhing / de la chos spyod ji ltar ma mchis 'gyur*. The Sanskrit reads *kriya akriyā akaraṇā ca bhava graha agrāha eta ubhau na bhava / satva pi tatra na kadāci bhava dharme hi āraṃbaṇa naiva bhava*. Jens Braarvig (2010) offers the following translation: “Activity and nonactivity are noncauses. As for grasping nor nongrasping, neither of them exist. Living beings never exist there, because there is no physical basis to be found among the dharmas.”
- n.7 Following the Sanskrit: *yatra na śaikṣa na bhava arhaṇī pratyekabuddha na bhaveya kvaci*. The Tibetan reads, “Where there are no students or worthy ones, there could not be any solitary buddhas” (*de la slob dang dgra bcom ma mchis te / rang rgyal ji ltar ma chis pa ma lags shing*).

- n.8 'grel read as 'grol following Kangxi and Choné editions of the Kangyur (Pedurma, p. 724, n. 1).
- n.9 Though the Tibetan translation is consistent in reading *thob* ("attain") across all the versions consulted, the extant Sanskrit holds a potential clue to this enigmatic line. The Sanskrit verb is derived from $\sqrt{dṛś}$, "to see," which is typically translated into Tibetan with *mthong*, a form scribes often confuse with *thob*. The Sanskrit could reasonably be translated as "see awakening as similar to attachment," which makes sense contextually. It is also worth noting that the extant Sanskrit does not include an equivalent for "I."
- n.10 Reading *mi rtag rnam par mi rtag* as *mi brtag rnam par mi brtag*.
- n.11 *thos pa* read as *thob pa* following the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa editions (Pedurma, p. 744, n. 1).
- n.12 The term translated here as "visible form" is *rūpa* (Tib. *gzugs*), which is the same term translated above as "form." In the previous context, the term *rūpa* referred to one of the five aggregates, whereas here *rūpa* refers to the object of the eye faculty. This distinction merited the use of a slightly different translation in the two contexts.
- n.13 *ri'i sgra'i tshig* read as *de'i sgra'i tshig* following the Choné edition (Pedurma, p. 748, n. 10).
- n.14 There is a play on the verb \sqrt{budh} and its past participle *buddha* that is lost in translation here. The extant Skt. reads *abudhyamānā sarvadharmāḥ abuddhā ananubuddhā asaṃbuddha ...* (Tib. *chos thams cad ni 'tshang rgya bar byed pa med pa ste / sangs rgyas pa med / rjes su sangs rgyas pa med / rdzogs par sangs rgyas pa med*).
- n.15 The name Mañjuśrī means Gentle Splendor.
- n.16 *bsod nams* read as *bsod snyoms* following the Narthang and Lhasa editions (Pedurma, p. 775, n. 3).
- n.17 'grel read as 'grol following the Yongle, Kangxi, Narthang, Choné, Urga, and Lhasa editions of the Kangyur (Pedurma p. 778, n. 5).
- n.18 This translation follows the reading *mi zad pa* as attested in the Yongle, Lithang, Kangxi, Narthang, Choné, Urga, and Lhasa editions of the Kangyur (Pedurma p. 782, n. 4). The Degé reads *mi bzad pa*.
- n.19 Tibetan: *ma mchis pa'i sdug sngal*.

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 acceptance that phenomena are unborn

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

An attainment characteristic of the effortless and spontaneous wakefulness of the eighth ground of bodhisattvas.

g.2 Akṣobhya

mi sgul ba

མི་སྐུལ་བ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.3 Ānanda

dga' bo

དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

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

g.4 Anāvaraṇaraśminirdhautaprabhātejorāśi

'od zer thogs pa med par shin tu sbyangs pa'i 'od kyi gzi brjid bar ba

འོད་ཟེར་ཐོགས་པ་མེད་པར་ཤིན་ཏུ་སྐྱེས་པའི་འོད་ཀྱི་གཟི་བརྗིད་བར་བ།

anāvaraṇaraśminirdhautaprabhātejorāśi

A bodhisattva present in the Buddha’s assembly.

g.5 ascetic practices

sbyangs pa'i yon tan

སྤྲུངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. When twelve practices are listed, they consist of (1) wearing rags (*pāṃśukūlika, phyag dar khrod pa*), (2) (in the form of only) three religious robes (*traicīvarika, chos gos gsum*), (3) (coarse in texture as) garments of felt (*nāma[n]tika, 'phyings pa pa*), (4) eating by alms (*paiṇḍapātika, bsod snyoms pa*), (5) having a single mat to sit on (*aikāsanika, stan gcig pa*), (6) not eating after noon (*khalu paścād bhaktika, zas phyis mi len pa*), (7) living alone in the forest (*āraṇyaka, dgon pa pa*), (8) living at the base of a tree (*vr̥kṣamūlika, shing drungs pa*), (9) living in the open (*ābhyavakāśika, bla gab med pa*), (10) frequenting cemeteries (*śmāśānika, dur khrod pa*), (11) sleeping sitting up (*naiśadika, cog bu pa*), and (12) accepting whatever seating position is offered (*yāthāsaṃstarika, gzhi ji bzhin pa*); this last of the twelve is sometimes interpreted as not omitting any house on the alms round, i.e., regardless of any reception expected. *Mahāvīyutpatti*, no. 1127–39.

g.6 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.7 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 $\sqrt{bhañj}$ (“to break”).

g.8 bodhisattva great being

byang chub sems dpa' chen po

བྱང་ལྷན་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

A bodhisattva who has attained the highest level next to the Buddha.

g.9 Body That Expands Like a Golden Ornamented Victory Banner

gser gyi rgyan ltar mtshan rab tu rgyas pa'i lus

གསེར་གྱི་རྒྱན་ལྷན་མཚན་རབ་ཏུ་རྒྱས་པའི་ལུས།

—

A bodhisattva present in the Buddha’s assembly.

g.10 Brahmā

tshangs pa

ཚཱས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

- g.11 **Brahmasvaranirghoṣasvara**
tshangs pa'i sgra dbyangs kyi skad sgrogs pa
 ཚངས་པའི་སྒྲ་དབྱངས་ཀྱི་སྐད་སྒྲོགས་པ།
brahmasvaranirghoṣasvara
 A bodhisattva present in the Buddha's assembly.
- g.12 **Cāritramati**
spyod pa'i blo gros
 སྐྱོད་པའི་བློ་གྲོས།
cāritramati
 A bodhisattva and monastic teacher of a past eon; the Buddha Śākyamuni in a former life.
- g.13 **Ceaseless Torment**
mnar med
 མནར་མེད།
avīci
 The lowest hell; the eighth of the eight hot hells.
- g.14 **Daśaraśmimārabalapramardin**
'od zer bcus bdud rab tu dul ba
 འོད་ཟེར་བཅུས་བདུད་རབ་ཏུ་དུལ་བ།
daśaraśmimārabalapramardin
 A bodhisattva present in the Buddha's assembly.
- g.15 **Devadatta**
lhas byin
 ལྷས་བྱིན།
devadatta
 A cousin of the Buddha Śākyamuni who broke with him and established his own community. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.
- g.16 **dhāraṇī**
gzungs
 གཟུངས།

dhāraṇī

Literally “retention,” or “that which retains, contains, or encapsulates,” this term refers to mnemonic formulas, or codes possessed by advanced bodhisattvas that contain a quintessence of their attainments, as well as the Dharma teachings that express them and guide beings toward their realization. The term can also refer to a statement or incantation meant to protect or bring about a particular result.

g.17 Dharaṇīndharābhyudgatarāja

gzungs 'dzin mgon par 'phags pa'i rgyal po

གཟུངས་འཛིན་མགོན་པར་འཕགས་པའི་རྒྱལ་པོ།

dharaṇīndharābhyudgatarāja

A bodhisattva present in the Buddha’s assembly.

g.18 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara

A buddha who preceded Śākyamuni and prophesied his awakening.

g.19 eightfold path of noble beings

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

Right view, thought, speech, action, livelihood, effort, mindfulness, and absorption.

g.20 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

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.21 Expanding Stainless Light

'od 'phro dri ma med pa

འོད་འཕྲོ་རྩི་མ་མེད་པ།

—

A buddha of a past eon.

g.22 Fine and Stainless Splendor That Outshines the Sun and the Moon

gzi brjid stug cing dri ma med la nyi zla zil gyis gnon pa

གཟི་བརྗིད་སྤྲུག་ཅིང་རྩི་མ་མེད་ལ་ཉི་ཟླ་ཟེལ་གྱིས་གཞོན་པ།

—

A buddha of the present, formerly the bodhisattva Joyful King.

g.23 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

Faith, diligence, mindfulness, absorption, and knowledge.

g.24 five mundane superknowledges

'jig rten pa'i mngon par shes pa lnga

འཇིག་རྟེན་པའི་མངོན་པར་ཤེས་པ་ལྔ།

pañcalokābhijñā

There are five supernatural faculties resulting from meditative concentration and that can be attained by both Buddhist and non-Buddhist practitioners: divine sight, divine hearing, knowing others' minds, recollecting past lives, and the ability to perform miracles.

g.25 four applications of mindfulness

dran pa nye bar gzhas pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

Mindfulness of the body, feelings, the mind, and phenomena.

g.26 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration of the form realm that culminate in pure one-pointedness of mind, and are a requirement for cultivation of the five or six superknowledges, and so on. These are part of the nine gradual attainments.

g.27 four truths of noble beings

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The first teaching of the Buddha covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.28 four types of formless equipoise

gzugs ma mchis pa'i snyoms par 'jug pa bzhi

གཟུགས་མ་མཆིས་པའི་སྟོམས་པར་འཇུག་པ་བཞི།

caturārūpyasamāpatti

These are typically listed as follows: (1) the equipoise of the sense field of infinite space, (2) the equipoise of the sense field of infinite consciousness, (3) the equipoise of the sense field of nothing at all, and (4) the equipoise of neither perception nor nonperception.

g.29 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are 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.30 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.31 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.32 Giriśikharamerusvararāja

ri rab zom la rnam par spyod pa'i rgyal po

རི་རབ་ཟོམ་ལ་རྣམ་པར་སྟོན་པའི་རྒྱལ་པོ།

giriśikharamerusvararāja

A bodhisattva present in the Buddha’s assembly.

g.33 Great Illumination

snang ba chen po can

སྐྱང་བ་ཆེན་པོ་ཅན།

—

The world of the past buddha King Rhythm of a Lion's Roar.

g.34 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

g.35 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.36 iron bolt

dbang po'i phur pa

དབང་པོའི་ཕུར་པ།

indrakīla

More literally rendered as “Indra’s stake,” the term *indrakīla* is used in Indic architectural treatises to refer to any pin, nail, or bolt used to firmly bind other architectural features together. The term can also be used to refer generically to a mountain, likely due to its similar firm and unwavering nature.

g.37 Jayamati

rgyal ba’i blo gros

རྒྱལ་བའི་བློ་གྲོས།

jayamati

A bodhisattva and monastic teacher of a past eon; the bodhisattva Mañjuśrī in a former life.

g.38 Joyful King

rab tu dga’ ba’i dbang po

རབ་ཏུ་དགའ་བའི་དབང་པོ།

—

A bodhisattva and monastic teacher of a past eon.

g.39 kalaviṅka

ka la ping ka

ཀ་ལ་ཕིང་ཀ།

kalaviṅka

A bird said to have a song sweeter than any other. Sometimes said to refer to the avadavat, sometimes to the Indian Cuckoo, but used as a simile it is a reference that is partly mythical; the kalaviṅka is said to sing sublimely even before being hatched.

g.40 Kanakārcis

gser gyi mdog ’od ’phro ba

གསེར་གྱི་མདོག་འོད་འཕྲོ་བ།

kanakārcis

The world of the past buddha Mervabhyudgatarāja.

g.41 Kanakārciśuddhavimalatejas

gser mdog gzi brjid dri ma med pa rnam par dag pa

གསེར་མདོག་གཟི་བརྗིད་མེད་པ་རྣམ་པར་དག་པ།

kanakārciḥśuddhāvimālatejas

A bodhisattva present in the Buddha's assembly.

g.42 karmic predispositions

'du byed

འདུ་བྱེད།

saṃskāra

This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not. Karmic predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioning. It is the collection of such countless predispositions by afflicted mental states that constitutes the obscuration of misconceptions concerning the known range of phenomena, the total eradication of which occurs only when full awakening or buddhahood is achieved.

g.43 King Rhythm of a Lion's Roar

seng ge'i nga ro rnga sgra'i rgyal po

སེང་གའི་ངོ་རྒྱུ་རྒྱལ་པོ།

—

A buddha of a past eon.

g.44 kinnara

mi'am ci

མིའམ་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.45 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Ultimate reality.

g.46 mahoraga

lto 'phye chen po

ལྷོ་འཕྱི་ཚེན་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.47 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.48 Mañjuśrī

'jam dpal dbyangs

འཇམ་དཔལ་དབྱངས།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

In this text:

Also known as Mañjuśrīkumārabhūta.

g.49 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་རུ་རྒྱུ་པ།

mañjuśrīkumārabhūta

“Mañjuśrī who takes the form of a youth,” an epithet by which the bodhisattva is often referred.

g.50 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

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

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārhavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i)

the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.51 Mervabhyudgatarāja

ri rab ltar mngon par 'phags pa'i rgyal po

རི་རབ་ལྷ་ར་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

mervabhyudgatarāja

A buddha of a past eon.

g.52 Mṛdutaruṇasparśagātra

reg na 'jam zhing gzhon pa'i lus

རེག་ན་འཇམ་ཞིང་གཞོན་པའི་ལུས།

mṛdutaruṇasparśagātra

A bodhisattva present in the Buddha's assembly.

g.53 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.54 Niṣcaritatejaspadmapraphullitagātra

gzi brjid 'gro ba la 'phro ba'i pad ma rab tu rgyas pa'i lus

གཟི་བརྗིད་འགོ་བ་ལ་འཕྲོ་བའི་པད་མ་རབ་ཏུ་རྒྱས་པའི་ལུས།

niṣcaritatejaspadmapraphullitagātra

A bodhisattva present in the Buddha's assembly.

g.55 Paramavimalapattadhārin

go 'phang dam pa dri ma med pa thob pa

གོ་འཕང་དམ་པ་དྲི་མ་མེད་པ་ཐོབ་པ།

paramavimalapaṭṭadhārin

A bodhisattva present in the Buddha's assembly.

g.56 Playful Clairvoyant Lotus

pad mo rnam par rol pa'i mngon par shes pa

པད་མོ་རྣམ་པར་རོལ་པའི་མངོན་པར་ཤེས་པ།

—

The name of a god.

g.57 Priyaprahasitavimalaprabha

dga' bas rab tu 'dzum pa'i 'od dri ma med pa

དགའ་བས་རབ་ཏུ་འཇུག་པའི་འོད་དྲི་མ་མེད་པ།

priyaprahasitavimalaprabha

A bodhisattva present in the Buddha's assembly.

g.58 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.59 Rinchen Tso

rin chen 'tsho

རིན་ཆེན་འཚོ།

—

A Tibetan translator active sometime during the late eighth and early ninth centuries.

g.60 Śākya

shAkya

ལྷན།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.61 Śāntīndriyeryāpathaprasāntagāmin

spyod lam zhi bas nye bar zhi bar 'gro ba

སྤྱོད་ལམ་ཞི་བས་ཉེ་བར་ཞི་བར་འགོ་བ།

śāntīndriyeryāpathaprasāntagāmin

A bodhisattva present in the Buddha's assembly.

g.62 Sarvadharmeśvaravaśavikrāntagāmin

chos thams cad la dbang phyug gi dbang gi rtsal gyis spyod pa

ཚོས་ཐམས་ཅད་ལ་དབང་ཕྱུག་གི་དབང་གི་རྩལ་གྱིས་སྤྱོད་པ།

sarvadharmeśvaravaśavikrāntagāmin

A bodhisattva present in the Buddha's assembly.

g.63 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་གྱི་སྤྱིང་པོ།

bodhimaṇḍa

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.64 seven limbs of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

Authentic mindfulness, investigation, diligence, joy, calmness, absorption, and equanimity.

g.65 seven precious jewels

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.66 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gateways of liberation: emptiness, signlessness, and wishlessness.

g.67 Siṃharājagativikrīḍitamati

seng ge'i rgyal po 'gro ba rnam par rol pa'i blo gros

སེང་གེ་འི་རྒྱལ་པོ་འགོ་བ་རྣམ་པར་རྣམ་པའི་བློ་གྲོས།

siṃharājagativikrīḍitamati

A bodhisattva present in the Buddha's assembly.

g.68 Siṃhavikrāntagāmin

seng ge rtsal gyis 'gro ba

སེང་གེ་རྩལ་གྱིས་འགོ་བ།

siṃhavikrāntagāmin

A bodhisattva and the main interlocutor of *The Teaching on How Phenomena Are without Origin*.

g.69 Singer of Divine Melodies

lha'i sgra dbyangs skad sgrogs

ལྷའི་སྒྲ་དབྱངས་སྐད་སྒྲོགས།

—

A bodhisattva present in the Buddha's assembly.

g.70 single principle

tshul gcig

ཚུལ་གཅིག

ekanaya

In this sūtra, it stands in for the understanding of emptiness and nonduality.

g.71 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དུག

ṣaṭpāramitā

The trainings of the bodhisattva path: generosity, discipline, patience, diligence, concentration, and insight.

g.72 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit,

compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.73 Śrītejovimalagātra

gzi brjid dri ma med pa'i lus

གཟི་བརྗིད་དྲི་མ་མེད་པའི་ལུས།

śrītejovimalagātra

A bodhisattva present in the Buddha’s assembly.

g.74 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the closest disciples of the Buddha, known for his profound understanding of emptiness.

g.75 sugata

bde bar gshegs pa

བདེ་བར་གསེགས་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 Buddhaghōṣa, 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.76 Sūryacandrābhibhūtārci

nyī ma'i 'od zil gyis gnon pa'i 'od 'phro

ཉི་མའི་འོད་ཟེལ་གྱིས་གཞོན་པའི་འོད་འཕྲོ།

sūryacandrābhibhūtārcis

A bodhisattva present in the Buddha’s assembly.

g.77 ten grounds

sa bcu

ས་བརྒྱ

daśabhūmi

The ten levels of a bodhisattva's development into a fully enlightened buddha.

g.78 ten powers of a thus-gone one

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ

daśatathāgatabala

One set among the different qualities of a thus-gone one. 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.79 ten virtuous actions

dge ba bcu

དགེ་བ་བརྒྱ

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.80 thus-gone one

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.81 tīrthika

mu stegs pa

ཐུ་སྟོགས་པ།

tīrthika

A member of a religion, sect, or philosophical tradition that was a rival of or antagonistic to the Buddhist community in India.

g.82 tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being special insight (Skt. *vipaśyanā*, Tib. *lhag mthong*).

g.83 Viśuddhacāritra

spyod pa rnam par dag pa

སྤྱོད་པ་རྣམ་པར་དག་པ།

viśuddhacāritra

A bodhisattva of a past eon.

g.84 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི།

gṛdhrakūṭaḥ parvataḥ

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras,

especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.85 Vyūhapratimaṅḍita

bkod pa rab tu rgyan pa

བཀོད་པ་རབ་ཏུ་རྒྱན་པ།

vyūhapratimaṅḍita

A bodhisattva present in the Buddha's assembly.

g.86 wishlessness

smon pa med pa

སྲོན་པ་མེད་པ།

apraṇihita

One of the three gateways of liberation: emptiness, signlessness, and wishlessness.

g.87 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

One who has achieved the fourth and final level of attainment on the hearer path and who has attained liberation from saṃsāra with the cessation of all mental afflictions.

g.88 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.

