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Eliminating Ajātaśatru's Remorse

Ajātaśatrukaukṛtyavinodana

འཕགས་པ་མ་སྐྱེས་དགའི་འགྱོད་པ་བསལ་བ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa ma skyes dgra'i 'gyod pa bsal ba zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Eliminating Ajātaśatru’s Remorse”

Āryājātaśatrukaukṛtyavinodananāmamahāyānasūtra

· Toh 216 ·

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TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 *Eliminating Ajātaśatru's Remorse* narrates how the teachings of the bodhisattva Mañjuśrī help King Ajātaśatru overcome the severe negative action of having killed his father, King Bimbisāra. Through instruction, pointed questioning, and a display of miracles, Mañjuśrī and his retinue of bodhisattvas show King Ajātaśatru that the remorse he feels for his crime is in fact unreal, just as all phenomena are unreal. The sūtra thus demonstrates Mañjuśrī's superiority in wisdom and the profound purification that comes from realizing emptiness.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Timothy Hinkle. Andreas Doctor compared the translation with the original Tibetan and edited the text.

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i.

INTRODUCTION

i.1

Eliminating Ajātaśatru's Remorse narrates how King Ajātaśatru, ruler of the ancient Indian kingdom of Magadha, is relieved of his remorse for having ruthlessly killed his father, King Bimbisāra. King Ajātaśatru and his relationship to the Buddha are frequently described in canonical Buddhist sources, where Ajātaśatru is often portrayed worshiping the Buddha and piously attending his teachings. Ajātaśatru indeed had a special reason for diligently participating in the religious life—due to his desire to assume the throne in Magadha, he had his father imprisoned and then starved him to death. Later, as he realized the impending negative consequences of his acts in terms of his future rebirths, King Ajātaśatru is portrayed as a man, overcome with remorse, who sought the healing counsel of the Buddha to remedy the unhappy destiny that otherwise surely awaited him.

i.2

The sūtra begins with Mañjuśrī and a group of bodhisattvas and gods discussing the nature of omniscience. The bodhisattvas and gods articulate their own understandings of omniscience before Mañjuśrī offers a definitive explanation on the topic. Following this, he emanates a thus-gone one in the exact likeness of the Buddha Śākyamuni, who discusses the conduct of bodhisattvas and the emptiness of all phenomena. The sūtra then relays a story demonstrating the superiority of the bodhisattva path. Śākyamuni throws an alms bowl into the earth, down through innumerable buddha realms, and he asks some of his chief disciples, including Śāriputra and Maudgalyāyana, to find it, but they are unable to do so. Only the bodhisattva Mañjuśrī succeeds in reaching the alms bowl, which he does by means of a miraculous display. He is then acknowledged as having contributed to the awakening of various thus-gone ones, including Śākyamuni.

i.3

Having established Mañjuśrī's greatness, the sūtra provides a detailed account of Ajātaśatru's struggle to rectify his previous misdeeds, illustrating the profound benefits of obtaining insight into the nature of phenomena—an insight that can purify even the five so-called "acts with immediate

results” (patricide being one of them), which virtually guarantee rebirth in the hells immediately upon death. The task of teaching King Ajātaśatru is delegated by the Buddha to Mañjuśrī, who uses his superior insight into emptiness and his miraculous abilities to induce in King Ajātaśatru a degree of insight that can almost entirely purify the effects of his heinous deeds. Thus, the sūtra ends happily, despite the grave theme on which it is built.

i.4 *Eliminating Ajātaśatru’s Remorse* is significant in several ways. Most importantly, from a Buddhist perspective, it provides an impressive account of how to eliminate the force of former negative actions, delivered through profound teachings that point out the nature of reality from the perspective of the Great Vehicle. From a historical point of view, the fact that its composition can be determined (through its first translation into Chinese) to date no later than the late second century CE makes this scripture a significant piece of evidence that many of the main features of the literature of the Great Vehicle had already fully developed by the second century CE and that by that time it was no longer in its infancy.¹ Considering its importance, it is therefore surprising that until recently this text had received little attention by modern scholars and translators.²

i.5 Unfortunately, a complete Sanskrit version of this text is no longer extant. Nevertheless, the recent discovery in the Schøyen Collection of a number of fragments recovered from Afghanistan provides an important resource for the study of this sūtra.³ Regardless of their brevity, these fragments provide testimony to the Sanskrit terminology and names employed in the sūtra, something that in turn can shed light on deeper philosophical and linguistic features, not only pertaining to this scripture but also having wider implications.⁴ The sūtra is also cited and mentioned in a number of Indian works (most of which are extant only in Tibetan translation) attributed to such authors as Nāgārjuna (second century CE) as well as Haribhadra, Kamalaśīla, and Vimalamitra (all eighth century).⁵

i.6 The sūtra was translated no less than four times into Chinese (Taishō 626, 627, 628, and 629) between the second and tenth centuries, attesting to its living presence in the Chinese Buddhist tradition over many centuries. Of these, Lokakṣema’s translation (Taishō 626, *A she shi wang jing* 阿闍世王經)⁶ is significant in that it provides a very early terminus ante quem for the composition of this sūtra that places it no later than the late second century—and most likely some time before that.⁷ The second translation (Taishō 627, *Wen shu zhi li pu chao san mei jing* 文殊支利普超三昧經)⁸ was produced in 287 by the prolific Buddhist translator Dharmarakṣa (c. 233–310). The third Chinese translation (Taishō 628, *Wei ceng you zheng fa jing* 未曾有正法經)⁹ was produced many years later, in the tenth century, by the Indian translator Fatian.¹⁰ Lastly, the fourth Chinese translation (Taishō 629, *Fang bo*

jing 放鉢經)¹¹ is undated, and no translator is mentioned. This text contains only an excerpt of the larger sūtra, which was translated by Lokakṣema and Dharmarakṣa, and Harrison and Hartmann suggest that this might therefore represent an early independent text that was subsequently incorporated into the larger sūtra.¹²

i.7

As for the Tibetan translation, we know that it was produced, perhaps from the Sanskrit, no later than the early ninth century, since the text is included in the early ninth-century Denkarma (*ldan dkar ma*) catalog.¹³ Interestingly, in this catalog, *Eliminating Ajātaśatru's Remorse* is included among the "Great Vehicle sūtras translated from Chinese" (*theg pa chen po'i mdo sde rgya las bsgyur ba*). Herrmann-Pfandt argues, however, that the Tibetan translation may very well have been produced from the Sanskrit regardless, as Mañjuśrīgarbha and Ratnarakṣita are both known to have worked with Indian texts rather than Chinese sources.¹⁴ Whether that is the case, or if perhaps the translation was indeed produced from the Chinese but subsequently edited to conform to the terminology employed in the later linguistic revisions that centered on Indic source texts, is unclear to us. At present, we can simply note that none of the Tibetan Kangyur collections specify who first translated the texts into Tibetan. Instead, they merely note that the translation was edited by the Indian scholar Mañjuśrīgarbha¹⁵ and the Tibetan translator Ratnarakṣita, both of whom flourished in the early ninth century. Apart from the Denkarma classification, the text itself bears no obvious marks of having been translated from the Chinese, but future research into this matter may determine the text's pedigree with more certainty.¹⁶ In producing this English translation from the Tibetan, we have based our work on the Degé xylograph while consulting the Comparative Edition (*dpe bsdur ma*) as well as the Stok Palace manuscript.

**The Noble Great Vehicle Sūtra
Eliminating Ajātaśatru's Remorse**

1.

The Translation

[B1] [F.211.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in Rājagṛha at Vulture Peak Mountain with a great saṅgha of one thousand two hundred fifty monks as well as eighty-four thousand bodhisattvas who had arrived from various other buddha realms. These bodhisattva great beings had extraordinary abilities. They had attained dhāraṇī, had unimpeded eloquence, had gained the acceptance that phenomena are nonarising, were knowledgeable and skilled in the practice of absorption and dhāraṇī, and could teach the Dharma in accordance with the inclinations of all beings. Also in attendance were the Four Great Kings, Śakra, who is the lord of the gods, Brahmā, who is the lord of the Sahā world, and hundreds of other gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas.

1.2 At that time, Mañjuśrī Kumārabhūta was staying on a mountain terrace with twenty-five sublime beings, namely, the bodhisattva great beings Nāgaśrī, Nāgadatta, Śrīsambhava, Śrīgarbha, Most Glorious Lotus, Emerging Lotus Glory, Beings' Supporter, Earth Supporter, [F.212.a] Bearer of the Jewel, Bearer of the Jeweled Seal, Siṃhamati, Leonine Proclaimer, Gaganagañja, He Who Turned the Wheel of Dharma Immediately upon Developing the Mind of Awakening, Eloquence Regarding All Distinct Terminology, Mass of Eloquence, Sāgaramati, Mahāmeru, Priyadarśa, Joyful King, Infinite Vision, Abiding in Limitless Observations, Destroyer of the Views of Māra, Aśokadatta, and Sarvārthasiddha. These were the twenty-five bodhisattva great beings, the sublime beings, who accompanied him. Four gods from the Heaven of Joy were also following Mañjuśrī Kumārabhūta in order to hear the Dharma. They were the gods

Samantakusuma, Luminous Flower, Māndārava Scent, and Constantly Striving to Abide by the Dharma. Many other gods were also following Mañjuśrī Kumārabhūta in order to hear the Dharma.

- 1.3 A discussion was held among these sublime beings and gods: “Listen, friends! The wisdom of the buddhas is vast, unfathomable, limitless, inconceivable, unequaled, immeasurable, incomprehensible, unrivaled, and unsurpassed. Given that one could never comprehend it with armor that is not sublime, the question follows: what sort of armor should one don in order that one will be able to comprehend the great wisdom, the wisdom of omniscience?”
- 1.4 The bodhisattva Nāgaśrī said, “One can comprehend such great wisdom by donning the armor that is situated in and does not forget the roots of virtue that are insatiable in accumulating roots of virtue and dedicating them.”
- 1.5 The bodhisattva Nāgadatta said, “It is by donning armor that consists in a firm and sincere commitment toward the wisdom of omniscience due to having an even, gentle, [F.212.b] soft, honest, pliant, and noble attitude that one is able to comprehend the great wisdom, the wisdom of omniscience.”
- 1.6 The bodhisattva Śrīsambhava said, “Listen, friends! Such great wisdom cannot be comprehended through the enumeration of eons. However, it can be comprehended by donning armor for unfathomable eons.”
- 1.7 The bodhisattva Śrīgarbha said, “Noble sons, bodhisattvas who are attached to and concerned with their own happiness will not be able to comprehend such great wisdom. However, they could comprehend the wisdom of omniscience by not being attached to their own happiness. When such people apply themselves to the happiness and well-being of all beings with a wish to supply all beings with happiness without expecting any material offerings in return, they will be able to comprehend the wisdom of omniscience.”
- 1.8 The bodhisattva Most Glorious Lotus said, “Those who are wild, reckless, and unrefined have no opportunity to tame or pacify others who are wild, reckless, and unrefined, whereas those who are very tame, guarded, and refined will have the opportunity to tame or pacify others who are wild, reckless, and unrefined. The Blessed One has said as much. Therefore, by being tame oneself and engaging in the practice of tranquility, and through skillfully taming others and bringing them tranquility, one will be able to comprehend great wisdom.”
- 1.9 The bodhisattva Emerging Lotus Glory said, “Listen, friends! One cannot transcend the world when mixed up with worldly concerns, whereas one who is not mixed up with worldly concerns will transcend the world. Therefore, a bodhisattva who cannot be influenced by gain, loss, fame,

insignificance, [F.213.a] praise, blame, happiness, and suffering—a bodhisattva great being who is neither arrogant nor obsequious—can easily comprehend great wisdom.”

1.10 The bodhisattva Beings’ Supporter said, “Listen, friends! One who seeks disputes with others will not be able to comprehend the great wisdom of omniscience. However, bodhisattvas may create roots of virtue by saying, ‘I, for the sake of all beings, will singlehandedly and without any assistance don great armor, and thus whatever is to be achieved for all beings, that I will achieve!’ Then, in order to ripen all beings, they develop the mind of awakening that embraces all beings, and they do not relinquish their diligence for even a moment. Bodhisattvas who remain diligent in this way will be able to comprehend great wisdom.”

1.11 The bodhisattva Earth Supporter said, “Listen, friends! To draw an analogy, the earth is the location of all grasses, bushes, herbs, and forests. This is where they exist and where the seeds of all grasses, bushes, herbs, and forests sprout up. Still, the earth bears no expectation of reward. Also, while the earth nourishes all beings, this does not tire the earth. Noble sons, likewise, because bodhisattvas are free from attitudes of attachment and aggression, and because they nourish all beings without expecting any reward, they are like the earth. If they develop the mind of awakening, they will be able to comprehend great wisdom.”

1.12 The bodhisattva Bearer of the Jewel said, “Listen, friends! You must understand this point about the great armor. One who is inclined toward what is base cannot realize great wisdom. However, there are some who do not let their minds enter the two other vehicles, even in their dreams, while they are sleeping. Instead, they work to make others desire the precious mind—the mind of omniscience. [F.213.b] They do this without any attitude of stinginess with regard to that precious mind. Thus they cause all beings to don the armor of the Great Vehicle. They do not see that the unequaled mind increases or decreases. In this way, with a mind free from stinginess they will be able to comprehend great wisdom.”

1.13 The bodhisattva Bearer of the Jeweled Seal said, “Ah! Since beings fall into the six types of existence, one must generate great compassion for them. I shall therefore give all beings the application of the seal of Dharma—the three jeweled seals. I will assist beings with little study in gaining education; I will assist stingy beings in giving; I will assist poorly behaved beings in discipline; I will assist beings with ill will in patience; I will assist lazy beings to become diligent; I will assist beings who lack mindfulness in the achievement of concentration; I will assist beings with faulty understanding in gaining knowledge. I will assist beings in the perfection of any virtuous qualities they may be lacking. The performance of a bodhisattva’s roots of

virtue shall be applied with the three jeweled seals. What are the three? They are to apply the jeweled seal of dedication toward all beings perfecting the wisdom of buddhahood, to apply the jeweled seal of the accomplishment of one's own roots of virtue, and to apply the seal of all beings' nature, which is space. Noble sons, by following these points, one will be able to comprehend the great wisdom of omniscience."

1.14 The bodhisattva Siṃhamati said, "Ah! Friends, this is the fearless armor. [F.214.a] This is the unfrightened armor. This is the undaunted armor. This the armor that knows no laziness. Listen, friends! It is therefore easy to comprehend the wisdom of omniscience when one is fearless, unfrightened, undaunted, and not lazy; when one is free from what makes one frightened or anxious; when one does not generate the flaws of saṃsāra; when one sees the beneficial qualities of nirvāṇa; when one equalizes the phenomena of happiness and suffering; and when one abides in nonduality."

1.15 The bodhisattva Leonine Proclaimer said, "Listen, friends! This is not the way of evil beings. Rather, this is the way of sublime beings. Why is this? Because sublime beings are free from evil views, they are engaged in what is genuine. Because sublime beings always have an honest character, they are not deceptive. Because sublime beings are respectful to their spiritual masters, they defeat pride.¹⁷ Because sublime beings teach in harmonious ways,¹⁸ their language is excellent. Because sublime beings have a correct livelihood, their accomplishments are renowned. Because sublime beings are undiscouraged, they are free from attachment. Because sublime beings are without anger, they are free from aggression. Because sublime beings are peaceful, fully peaceful, and deeply peaceful, they are free from obscuring darkness. Because sublime beings are compassionate toward the suffering and the poor, they are gentle. Because sublime beings' physical, verbal, and mental accomplishments are pure, they are cautious. Because sublime beings engage genuinely in proper actions, they practice what they preach. Because sublime beings are steadfast in their discipline, they are altruistic. Because sublime beings are without mistaken doctrines, they are grounded in the truth. Because sublime beings are pleased and delighted by the joy of the Dharma, they yearn for the Dharma. [F.214.b] Because sublime beings are generous with their body and life, they uphold the sublime Dharma. Because sublime beings are connected with all beings, they do not give up on them. Because sublime beings follow ultimate truth, they behold faults.¹⁹ Because sublime beings spurn nonvirtuous qualities, they are immersed in virtuous qualities. Sublime beings are a treasure for the poor. Sublime beings are medicine for the sick. Sublime beings are protectors for the fearful.²⁰ Sublime beings are a refuge for the friendless. Sublime beings are an island for those lost in the ocean of saṃsāra. Sublime beings are a support for the

unsupported. Sublime beings are illumination for those lost in darkness. Sublime beings are guides for those who have set out on bad paths. Sublime beings are guides for those who preach the Dharma. Because sublime beings practice patience and discipline, they are free of the faults of anger and the torments of malice, hiding shame, and rage. Therefore, because sublime beings live by such principles, they are able to comprehend great wisdom.”

1.16 The bodhisattva Gaganagañja said, “One can realize omniscience through the practice of cultivating love that is like boundless space and through unbroken abiding in great compassion, constantly joyful and delighted faculties, and relinquishing all sense pleasures in an equanimous manner, as well as through space-like generosity, space-like discipline, space-like patience, space-like diligence, space-like concentration, and space-like insight.”

1.17 The bodhisattva He Who Turned the Wheel of Dharma Immediately upon Developing the Mind of Awakening said, [F.215.a] “Bodhisattvas should not develop attitudes that will give the evil Māra an opportunity, displease the thus-gone ones, bring the gods displeasure, and cause their own virtuous qualities to diminish. Instead, bodhisattvas should develop attitudes that give the evil Māra no opportunity, please the thus-gone ones, bring the gods pleasure, and prevent their own virtuous qualities from diminishing. If one proceeds in this way, one will turn the wheel of Dharma immediately upon developing the mind of awakening. Why is this? Because immediately upon developing the mind of awakening, the bodhisattvas see that causes and observed conditions are unborn. Thus, they gain realization that all phenomena are nonoccurring and that the awakening of the Thus-Gone One is also unborn. They understand the turning of the wheel of Dharma according to their awakening. They are able to comprehend omniscience through the armor of their thoughts.”

1.18 The bodhisattva Eloquence Regarding All Distinct Terminology said, “Sublime beings, awakening is found in everything. It is found in affliction, purification, the conditioned, the unconditioned, the defiled, the undefiled, what is transgressive, what is not transgressive, roots of virtue, roots of nonvirtue, worldly phenomena, transcendent phenomena, saṃsāra, nirvāṇa, both disruption and permanence, the aggregates, the elements, and the sense sources. Sublime beings, awakening is found in earth, water, fire, wind, and space. [F.215.b] Why is this? All phenomena have a nature like this: the nature of emptiness. Anyone who discusses these different aspects is discussing the emptiness of everything. To draw an analogy, just as space is found in everything, so is awakening found in everything. Sublime beings, bodhisattvas who are devoted to such wisdom will arouse eloquence

regarding all observations. In this they will gain all knowledge of distinct terminology. Those who understand the single principle will comprehend omniscience.”

1.19 The bodhisattva Mañjuśrī said, “Listen, friends! All utterances are unutterable, and all sounds are unproduced. Bodhisattvas devoted to such wisdom abide in unmoving minds such that they are neither pleased nor dismayed by pleasant or unpleasant speech. Likewise, when wind reaches the imposing mass of a mountain, it turns back without moving or shaking that imposing mountain. Likewise, Noble sons, by realizing such wisdom, a bodhisattva will accept sounds and utterances from all sources without moving or shaking. They are not drawn to the utterances of non-Buddhists. They see the words of the Thus-Gone One and non-Buddhists to be sameness. In this sameness there is no contradiction. They see the eloquence of the non-Buddhists as limited, and limited phenomena²¹ could not prompt them to arrogance about phenomena. So, sublime beings, bodhisattvas who aspire to such wisdom shall swiftly gain omniscience.”

1.20 The bodhisattva Sāgaramati said, “Sublime beings, bodhisattvas must comprehend how to plunge the mind into the ocean of intelligence since they retain all they hear. [F.216.a] They must be devoted to the quality of a single taste since reality does not vary. They must investigate reality since it does not contradict dependent origination. They must not attempt to increase or diminish any phenomena, since phenomena are primordially nonoccurring. They must grow the roots of virtue that nourish all beings, since their merit is inexhaustible. They must comprehend the two extremes since they are disengaged from discontinuity and permanence. They must investigate all phenomena since the mind’s capacity to be cultivated is limitless. They must develop the strength of their mindfulness and apply it so as not to forget any phenomena. They must complete the elimination of any arrogance since they are to teach the Dharma to all beings equally. In order to assiduously pursue the unique qualities of buddhahood, they must not associate with any nonvirtuous qualities. Sublime beings, through the armor of mindful wisdom, one will be able to comprehend omniscience.”

1.21 The bodhisattva Mahāmeru said, “This wisdom of the buddhas is wisdom that rises above the entire world. One cannot comprehend it via any kind of limited action. Therefore, one will be able to comprehend omniscience with thought that rises above the entire world, hearing that rises above the universe, faith that rises above the entire world, and generosity that rises above the entire world, and likewise with discipline, patience, diligence, concentration, and insight that rise above the entire world as well as merit like the massive Mount Meru that rises above the entire world.”

1.22 The bodhisattva Priyadarśa said, “Sublime beings, when bodhisattvas purify their consciousness of form, [F.216.b] unpleasant appearances of form will not appear to their eyes. When they purify their ear consciousness, unpleasant sounds will not be heard by their ears. The same holds for scent, taste, and touch. When they purify the domain of their minds, unpleasant mental objects will no longer appear to their minds. When they purify their minds, their minds will no longer be bound by like and dislike, and they will not see any being as an unsuitable vessel for the qualities of buddhahood, for they will see even those with mistaken convictions as suitable vessels for the qualities of buddhahood. Anything that they really enjoy, they will joyfully renounce and give away without regret. Bodhisattvas who act like this will be able to comprehend omniscience.”

1.23 The bodhisattva Joyful King said, “When criticized, scolded, blamed, bullied, beaten, or defeated, bodhisattvas should be joyful and regard the person who does so as a spiritual friend. Practicing patience and showing the power of patience, they will be joyful. They investigate reality by asking themselves, ‘Who is this person that criticizes, and what is being criticized?’ Being confident in inner emptiness and trusting of outer emptiness, they are patient and refrain from developing the view of self. Thus they can give away their arms and legs. They can give away their eyes and head. They can give away their wives, sons, and daughters. They can give away their kingdom and be joyful about it. They can give up their body and life and be happy about it. For while they would not be happy about gaining the dominion of a universal monarch, they are joyful in hearing a single well-spoken verse. Gaining the status of Śakra would not make them happy, yet they are joyful when explaining the Dharma to others. Gaining the status of Brahmā would not make them happy, [F.217.a] yet they are joyful when they are able to establish even a single being in unsurpassed and perfect awakening. The trichiliocosm filled with precious substances would not make them happy, but they are joyful when they behold the Thus-Gone One. They are happy, as their faculties never decline. Anyone who accomplishes such conduct and who is happy and joyful about the factors of awakening is able to comprehend omniscience.”

1.24 The bodhisattva Infinite Vision said, “Friends, while indeed a bodhisattva sees all phenomena, they do not fall into the view of self. While indeed they understand all the qualities of buddhahood, they do not indulge in concepts. While indeed they see all the buddhas, they do not generate the notion that they are observing form. While indeed they see all beings, they do not generate notions about beings. Their physical eyes are clear because they have purified the ripening of action. They possess the divine eye because they have gained extraordinary abilities. They have realized the eye of

insight by ridding themselves of all afflictions. They are oriented toward the eye of buddhahood by accomplishing the unique qualities of buddhahood. They gain the insight of the Dharma eye by perfecting the ten strengths. Noble sons, through the perfection of such wisdom vision, one will be able to comprehend omniscience.”

1.25 The bodhisattva Abiding in Limitless Observations said, “In awakening everything is observed, and the wisdom of omniscience is accomplished. Why is this? Because bodhisattvas investigate the fact that no observations exist internally, externally, or in the middle. A bodhisattva who does not abide in observation will not be harmed by the observation of afflictions, action, or Māra. A bodhisattva who transcends the observation of afflictions, action, and Māra comprehends omniscience.” [F.217.b]

1.26 The bodhisattva Destroyer of the Views of Māra said, “Noble sons, the view of self arises and occurs from the view of self. The actions of Māra arise and occur from this view. If one understands the view of self, one will not cause such views to occur. If one understands such views, one will not cause the aggregates to occur. If one understands the aggregates, one will not see Māra. One will reach unobscured freedom because one has transcended the domain of Māra. If bodhisattvas achieve unobscured freedom, they will comprehend omniscience.”

1.27 The bodhisattva Aśokadatta said, “Performing faulty actions will later cause one to be remorseful, whereas good actions will not cause one any anguish later. Therefore, bodhisattvas must engage in good actions, irreproachable actions, actions that will not cause remorse, and actions that are not evil. They will preach the Dharma in order to quell the misery and end the anguish of suffering beings. Bodhisattvas who act like this will comprehend omniscience.”

1.28 The bodhisattva Sarvārthasiddha said, “Noble sons, people who have a disciplined mind will accomplish their aims and aspirations. The factors of awakening rest upon the foundation of carefulness, and omniscience rests upon the foundation of the factors of awakening. Therefore, a bodhisattva who depends upon carefulness and the factors of awakening will comprehend omniscience.”

1.29 The god Samantakusuma said, “Noble sons, to draw an analogy, a tree adorned by flowers will nourish many beings. Likewise, noble sons, bodhisattva great beings who open the flower of the Dharma of liberation will nourish many beings. Noble sons, to draw an analogy, [F.218.a] when the flowers on the divine pāriyātrakakovidāra tree bloom, it attracts the gods of the Heaven of the Thirty-Three. Likewise, noble sons, a bodhisattva great being who opens the flower of the Dharma of liberation will attract the world and its gods. Noble sons, to draw an analogy, the precious gem of the gods

is free of all imperfections and has all positive attributes. Likewise, Noble sons, a bodhisattva with pure thought who is free from all imperfections and has all positive qualities will comprehend omniscience.”

1.30 The god Luminous Flower said, “Noble sons, to draw an analogy, when the sun shines its light, it eliminates darkness and illuminates all the aspects of form. Likewise, Noble sons, when bodhisattvas endowed with the light of insight shine the light of Dharma, they profoundly illuminate those beings who are obscured by the darkness of delusion and stupidity, and they reveal the nature of phenomena. No darkness can overwhelm this light, and this light brings comprehension of the path. Therefore, bodhisattvas abiding on the path can show the correct path to beings who travel²² bad paths. When bodhisattvas abide on the path, they will comprehend omniscience.”

1.31 The god Māṇḍārava Scent said, “Noble sons, to draw an analogy, the scent of a māṇḍārava flower pervades the environment for an entire league, yet the scent does not form any concepts. Similarly, Noble sons, a bodhisattva grounded in generosity, discipline, hearing, absorption, and insight fills the trichiliocosm with the scent of the Dharma. This scent eliminates all the illnesses of affliction. Therefore, if a bodhisattva is endowed with the scent of the Dharma, they will comprehend omniscience.”
[F.218.b]

1.32 The god Constantly Striving to Abide by the Dharma said, “Listen, friends! Bodhisattvas will awaken through exertion, whereas they will not do so without it. Therefore, bodhisattvas should constantly exert themselves and never be complacent regarding their roots of virtue. They must exert themselves in eight practices. What are the eight? They are (1) exertion in the practice of the six perfections; (2) the wisdom that accomplishes the four abodes of Brahmā and knows, realizes, and understands the five extraordinary abilities; (3) ripening beings with the four means of attracting disciples, which are generosity, kind talk, meaningful actions, and practicing what one preaches; (4) gaining acceptance of the three gateways of liberation; (5) establishing others in the qualities of buddhahood; (6) never giving up the mind of awakening; (7) making dedications with skillful means; and (8) being respectful and upholding the sublime Dharma. Bodhisattvas who exert themselves in these eight practices will comprehend omniscience.”

1.33 Then Mañjuśrī Kumārabhūta addressed these sublime beings and gods, “Listen, friends! Bodhisattvas who do not associate or exert themselves will comprehend omniscience. Why is this? That with which they are not associated is the three realms. That in which they do not exert themselves is any thought, concept, or idea. That with which they do not associate is the inner. That in which they do not exert themselves is the outer. That with

which they do not associate is the level of hearers. That in which they do not exert themselves is the level of solitary buddhas. Those with which they are not associated are the afflictions and subsidiary afflictions experienced in saṃsāra. Those in which they do not exert themselves are all the phenomena of ordinary childish beings. That with which they are not associated is name. That in which they do not exert themselves is form. That with which they are not associated is cause. That in which they do not exert themselves is effect. That with which they are not associated is views. That in which they do not exert themselves is the absence of views. [F.219.a] That with which they are not associated is passion. That in which they do not exert themselves is anger. That with which they are not associated is clinging to *I*. That in which they do not exert themselves is clinging to *mine*. That with which they are not associated is stinginess. That in which they do not exert themselves is arrogance about generosity. That with which they are not associated is bad character. That in which they do not exert themselves is arrogance about discipline. That with which they are not associated is malice. That in which they do not exert themselves is arrogance about patience. That with which they are not associated is laziness. That in which they do not exert themselves is arrogance about diligence. That with which they are not associated is spoiled mindfulness. That in which they do not exert themselves is arrogance about concentration. That with which they are not associated is mistaken insight. That in which they do not exert themselves is arrogance about insight. That with which they are not associated is nonvirtue. That in which they do not exert themselves is boasting about virtue. That with which they are not associated is worldly concerns. That in which they do not exert themselves is attachment to manifesting transcendent qualities. That with which they are not associated is conditioned phenomena. That in which they do not exert themselves is conceptualizing unconditioned phenomena. Those with which they are not associated are misdeeds. That in which they do not exert themselves is boasting about their proper deeds. That with which they are not associated is defilement. That in which they do not exert themselves is arrogance about their undefiled phenomena of exhaustion.

- 1.34 “Listen, friends! In this way, bodhisattva great beings who are free from the views of association and disassociation do indeed comprehend omniscience. Yet listen, friends! Omniscience cannot be comprehended. Why is this? Omniscience cannot be comprehended through an action. Why is this? The absence of action is omniscience, and within omniscience there is no conceptual activity. Omniscience cannot be comprehended by form, [F.219.b] by feeling, by perception, by formations, or by consciousness. Omniscience cannot be comprehended by phenomena or nonphenomena.

Omniscience cannot be comprehended by generosity. Why is this? Generosity in and of itself is omniscience. Omniscience cannot be comprehended by discipline, patience, diligence, concentration, or insight. Why is this? Insight in and of itself is omniscience.

1.35 “Listen, friends! Furthermore, omniscience is neither past, present, nor future. Why is this? Listen friends! It is because omniscience is beyond the three times.

1.36 “Listen, friends! Omniscience also is not cognizable by the eye consciousness. Listen, friends! Omniscience is not cognizable by the ear, nose, tongue, body, or mind consciousness. Why is this? Listen, friends! Omniscience is beyond all objects.

1.37 “Listen, friends! Those who wish to comprehend omniscience will be in agreement with how omniscience is.”

1.38 “How is omniscience?”

“Omniscience is that which does not dwell on any phenomena. Sameness regarding all phenomena is omniscience, for the sameness of the level of ordinary beings, the sameness of the qualities of buddhahood, and likewise the sameness of all phenomena are omniscience.

1.39 “Bodhisattvas should not seek omniscience separate from their very bodies, which arise from the four great elements. Why is this? The body is insubstantial. The body is naturally present in virtuous and nonvirtuous phenomena. The body is not self, [F.220.a] and it is devoid of self. The body is unarisen; it is truly unarisen and without imputation. Anything imputed upon it is also unarisen. Whatever is seen is also unarisen. That which is unarisen is truly unarisen. That which is truly unarisen is unknowable and incomprehensible. That which is unknowable and incomprehensible is omniscience.”

1.40 When this teaching was given, two thousand gods gained the acceptance that phenomena are nonarising, and twelve thousand gods developed the mind directed toward unsurpassed and perfect awakening.

1.41 Then the bodhisattva great being Mass of Eloquence said to Mañjuśrī Kumārabhūta, “Mañjuśrī, please come. Come into the presence of the Thus-Gone One to ask the Thus-Gone One directly how bodhisattvas should act.”

1.42 Then, in that very place, Mañjuśrī Kumārabhūta emanated a thus-gone one in the exact likeness, shape, and proportions of the blessed Śākyamuni. Mañjuśrī Kumārabhūta then said to the bodhisattva great being Mass of Eloquence, “Noble son, ask this thus-gone one directly how bodhisattvas should act.”

1.43 The bodhisattva great being Mass of Eloquence then asked the emanated thus-gone one, “Blessed One, how should bodhisattvas act?”

He answered, “Bodhisattvas should act exactly as I do.”

1.44 “Well then, how does the Blessed One act?”

He answered, “Do not engage in generosity. Do not engage in discipline. Do not engage in patience. Do not engage in diligence. Do not engage in concentration. Do not engage in insight. Do not engage in the desire realm. Do not engage in the form realm. Do not engage in the formless realm. Do not engage with the body. [F.220.b] Do not engage with speech. Do not engage with the mind. Do not engage or act in any way at all. Tell me, noble son, do emanations engage?”

“No, Blessed One, emanations do not engage.”

“Noble son, bodhisattvas should act likewise.”

1.45 Then the bodhisattva great being Mass of Eloquence asked Mañjuśrī Kumārabhūta, “Mañjuśrī, is this thus-gone one considered to not be an emanation?”

Mañjuśrī answered, “Noble son, know that all phenomena have the nature of emanations. They do not diverge from the characteristics of illusion.”

1.46 “Mañjuśrī, thus it is. All phenomena have the nature of emanations. They do not diverge from the characteristics of illusion.”

1.47 “If all phenomena have the nature of emanations, why would you think that this thus-gone one is considered to not be an emanation?”

“Who emanated?”

“I emanated through the pure ripening of action. However, by nature there is no self, being, life principle, or person that exists here, whether as a buddha or an ordinary being.”

1.48 Then the bodhisattva great being Mass of Eloquence asked the form of the Thus-Gone One, “How did the Blessed One train to gain awakening?”

“Noble son, not training is a bodhisattva’s training. Not restraining is a bodhisattva’s training. Not fearing is a bodhisattva’s training. Not conceptualizing is a bodhisattva’s training. Not analyzing is a bodhisattva’s training.

1.49 “Noble son, not abiding, not thinking, not elaborating, not taking, not giving, not moving, not using words, not arising, not ceasing, not coming, not going, not having a basis, the absence of marks, the absence of substance, not apprehending, [F.221.a] and not perceiving in any way is the training of bodhisattva great beings.

1.50 “Those who train in this manner train correctly. Those who train in this manner have no aggression toward anyone. Those who train in this manner are free of attachment toward anything. Those who train in this manner are free of clinging to anything at all. They are not liberated from anything. Those who train in this manner are free of desire for anything. They do not separate from desire. They have no aggression. They have no delusion. Training in this manner is called *yearning to train*. Those who yearn to train do

not proceed to, or arrive at, any existence. Therefore, bodhisattva great beings who yearn to fully awaken to unsurpassed and perfect buddhahood should be just like me—they should have neither saṃsāra nor nirvāṇa, they should neither give nor take, they should have neither discipline nor inappropriate comportment, they should have neither patience nor malice, they should have neither diligence nor laziness, they should have neither concentration nor distraction, they should have neither insight nor misunderstanding, they should have neither training nor nontraining, and they should have neither engagement nor nonengagement. Just like me, they should be without attainment, nonattainment, manifestation, awakening, buddha qualities, perception of a self, perception of a being, perception of a life principle, perception of personhood, and perception of phenomena. They should be without perception and nonperception. Why is this?

1.51 “Noble son, all phenomena are unchanging because they are undifferentiated from the nature of the characteristics of illusion. Noble son, all phenomena are nondual because they are not individually differentiated. [F.221.b] Noble son, all phenomena do not appear to be seen because they are beyond the domain of vision. Noble son, all phenomena are the same because they are without difference. Noble son, all phenomena are inactive because they are without movement or action. They are without imputation, and unimputed phenomena are utterly unarisen. Whoever trusts this will not conceptualize liberation, engagement, or awakening. Therefore, noble son, when such training and engagement is described, bodhisattva great beings do not become frightened, anxious, or scared. That is a bodhisattva.

1.52 “To draw an analogy, noble son, the expanse of the sky is not frightened by fire, wind, rain, drought, dust, smoke, clouds, or lightning. Why is this? The expanse of the sky cannot be apprehended. In the same way, noble son, bodhisattvas should not be frightened by any phenomena. They should not think about any happiness or suffering, for the minds of bodhisattvas are like the sky. That is why they can defeat the hordes of Māra. They can fully awaken to unsurpassed and perfect buddhahood. They can ensure the benefit of beings.”

Having said this, the emanated Thus-Gone One immediately disappeared.
1.53 The bodhisattva great being Mass of Eloquence then asked Mañjuśrī Kumārabhūta, “Mañjuśrī, where has the Thus-Gone One gone to?”

“To where he came from.”

1.54 “Well then, from where did he come?”

“From where he is going.”

“Mañjuśrī, emanations are free from both coming and going.”

- 1.55 “Noble son, just as the emanation is free from coming and going, so is the mode of all phenomena. [F.222.a] All beings have that mode as well.”
- 1.56 “Mañjuśrī, what is the mode of all phenomena?”
“It is the natural mode.”
- 1.57 “Also, what is the mode of all beings?”
“Their mode accords with the ripening of action.”
- 1.58 “Well then, Mañjuśrī, are not all phenomena devoid of the ripening of action?”
“Noble son, there is no ripening of action in reality. Why is this? Because all phenomena accord with reality.”
- 1.59 “Well then, how does the ripening of action have that mode?”
“Just as the action, so is the ripening. Its existence is likewise.”
- 1.60 “Mañjuśrī, what is action like? What is ripening like? What is existence like?”
“Action is just like suchness. So is ripening. So is existence.”
“Mañjuśrī, in suchness there is no action, no ripening, and no existence.”
- 1.61 “Noble son, just as in suchness there is no action, no ripening, and no existence, so you must understand the existence of the ripening of action. The existence of the ripening of action has no coming and no going—it does not transcend the mode of suchness.”
- 1.62 When this teaching was given, through the power of the Buddha, venerable Śāriputra, venerable Nanda, and the other great hearers heard this teaching in the presence of the blessed Śākyamuni. [B2]
- 1.63 Venerable Śāriputra then said to the Blessed One, “Blessed One, if reality is indeed wholly singular, [F.222.b] it is remarkable that these great and sublime beings can make diverse statements without contradicting reality. Blessed One, who could not develop the mind directed toward unsurpassed and perfect awakening?”
- 1.64 The Blessed One responded, “Śāriputra, in this way, bodhisattvas train in unobstructed trainings and teach in an unobstructed manner. Śāriputra, just as the fruit accords with the seed, so the bodhisattvas’ wisdom accords with their training. This is also the case with their teachings. Śāriputra, your wisdom will also accord with your training. The eloquence you gain will also accord with this.”
- 1.65 The bodhisattva Prabhāvyūha asked, “Blessed One, can you please describe the training of the hearers? Can you please describe the training of the bodhisattvas?”
The Blessed One answered, “Noble son, the training of the hearers is limited, whereas the training of the bodhisattvas is limitless. Noble son, to the degree to which one is engaged in the limited and restricted training of

the hearers, so will one's wisdom be limited and restricted. Noble son, to the degree to which one is engaged in the limitless and unobstructed trainings of the bodhisattvas, so will one's wisdom be limitless and unobstructed."

1.66 The bodhisattva great being Prabhāvyūha then asked the Blessed One, "Blessed One, no one in this assembly will give up listening to the Dharma, so please give those sublime beings a sign to come here. Why do I ask this? Since Mañjuśrī Kumārabhūta is devoted to the profound, the Dharma he teaches is also profound."

1.67 The Blessed One then gave the sign for Mañjuśrī Kumārabhūta to come. Mañjuśrī Kumārabhūta arrived before the Blessed One accompanied by the twenty-five sublime beings [F.223.a] and the assembly of gods. They bowed their heads at the feet of the Blessed One and stood to one side.

1.68 The bodhisattva great being Prabhāvyūha then asked Mañjuśrī Kumārabhūta, "Mañjuśrī, why have you left the Blessed One's assembly to teach the Dharma in another place?"

"Noble son, the blessed buddhas are difficult to please. Not all talk pleases them."

1.69 "Mañjuśrī, what kind of talk pleases the Thus-Gone One?"

"Though of course the Blessed One knows this in his wisdom, I shall explain it according to my degree of eloquence. Noble son, the Thus-Gone One is pleased by a talk that does not contradict the realm of phenomena, that does not contradict reality, and that does not contradict the limit of reality. The Thus-Gone One is pleased by a talk that is free of strife, free of debate, free of composition, free of dispute, free of imputation, and the like. The Thus-Gone One is pleased by a talk that does not make imputations in terms of a self, imputations in terms of others, imputations in terms of phenomena, imputations in terms of nonphenomena, imputations in terms of saṃsāra, imputations in terms of nirvāṇa, and the like."

1.70 Then the Blessed One expressed his approval to Mañjuśrī Kumārabhūta, "Excellent, excellent! Mañjuśrī, you have spoken well. Such a talk does indeed please the Thus-Gone One. However, Mañjuśrī, the Thus-Gone One is pleased by a talk that transcends all elaboration, that is neither too fine nor too coarse, and that is free of marks—a talk that does not take one out of absorption but instead teaches how to continuously place the mind in equipoise and that does not cause one to perceive any phenomena as increasing or decreasing." [F.223.b]

1.71 When this teaching was given, eight thousand bodhisattvas gained the acceptance that phenomena are nonarising. However, two hundred gods in the assembly who had given up the mind of awakening because of past conduct thought, "If the qualities of buddhahood are that limitless, if the trainings of the bodhisattvas are that difficult to undertake, and if

unsurpassed and perfect awakening is that difficult to attain, then we cannot undertake this training. We should therefore reach nirvāṇa via the vehicles of the hearers and solitary buddhas.”

1.72 Knowing their thoughts, the Blessed One thought, “Oh, these gods have the fortune to fully awaken to unsurpassed and perfect awakening.” In order to guide them, he emanated a householder outside the retinue bearing in his right hand an alms bowl full of delicious food. The householder approached the Blessed One, bowed his head at the Blessed One’s feet, offered the alms bowl full of food to the Blessed One, and said, “Blessed One, out of your care for me, please accept this food.” The Blessed One then accepted the alms bowl filled with food.

1.73 Mañjuśrī Kumārabhūta now rose from his seat, draped his shawl over one shoulder, and with palms joined said to the Blessed One, “Blessed One, if you were to eat this food without sharing it with me, Blessed One, you would not be showing gratitude.”

1.74 At that moment, venerable Śāriputra thought, “Oh, how did Mañjuśrī Kumārabhūta benefit the Blessed One in the past such that now he criticizes the Blessed One for not being grateful?” [F.224.a]

Knowing venerable Śāriputra’s thoughts, the Blessed One said to him, “Śāriputra, the Thus-Gone One knows that it is time to instruct you, so stay seated.”

1.75 The Blessed One then dropped the alms bowl into the earth. As soon as he released the alms bowl, it appeared before all the perfect buddhas living in the buddha realms in which blessed buddhas reside in the direction below. The alms bowl passed through buddha realms as numerous as the grains of sand in the Ganges until it reached the world called Luminous—the buddha realm of thus-gone, worthy, perfect Buddha Raśmirāja. There, it hovered in midair without anyone holding it. The servants of each of these blessed buddhas asked them, “Blessed One, where has this alms bowl come from?”

The blessed buddhas explained, “It came from above, from the Sahā world. The blessed, thus-gone, worthy, perfect Buddha Śākyamuni has sent it in order to guide other bodhisattvas.”

1.76 The Blessed One then told venerable Śāriputra, “Śāriputra, follow the alms bowl—find out where it is, where it lies.”

1.77 Venerable Śāriputra now entered ten thousand states of absorption, and through the strength of his insight and the power of the Buddha, he visited ten thousand buddha realms without seeing the place or location of the alms bowl. He subsequently returned to the Blessed One. Seated there, he reported to the Blessed One, “Blessed One, I have not seen the place or location of the alms bowl.”

- 1.78 The Blessed One then told venerable Maudgalyāyana, [F.224.b] “Maudgalyāyana, please search for the alms bowl.”
- 1.79 Venerable Maudgalyāyana then entered ten thousand states of absorption, and through the power of the Buddha and the strength of his own miraculous power, he visited ten thousand buddha realms below without seeing the place or location of the alms bowl. He subsequently returned to the Blessed One. Seated there, he reported to the Blessed One, “Blessed One, I have not seen the place or location of the alms bowl.”
- 1.80 The Blessed One then told venerable Subhūti, “Subhūti, please search for the alms bowl.”
- 1.81 Venerable Subhūti then entered twelve thousand states of absorption, and through the power of the Buddha and the strength of his own miraculous power, he visited twelve thousand buddha realms below without seeing the alms bowl. He subsequently returned to the Blessed One. Seated there, he told the Blessed One, “Blessed One, I have not seen the place or location of the alms bowl.”
- 1.82 Continuing in this way, five hundred great hearers sought the alms bowl through the strength of their own miraculous power and the divine eye, but they could not find it.
- 1.83 Venerable Subhūti then said to the bodhisattva Maitreya, “Maitreya, since you have been prophesied by the Blessed One to be only one life away from awakening to unsurpassed and perfect buddhahood, please search for the location and the site of the alms bowl.”
- 1.84 The bodhisattva great being Maitreya responded to venerable Subhūti, “Respected Subhūti, while indeed I have been prophesied by the Thus-Gone One to be within one life of awakening to unsurpassed and perfect awakening, I do not so much as know the names of those states of absorption. Mañjuśrī Kumārabhūta on the other hand has actually entered and exited those states of absorption. [F.225.a] Furthermore, respected Subhūti, when I gain awakening, there will come a time and occasion when, being unable to comprehend even how the Thus-Gone One takes a single step, such bodhisattva great beings will ask Mañjuśrī Kumārabhūta, ‘How does the Thus-Gone One lift up his foot and place it down?’ Therefore, respected Subhūti, ask this of Mañjuśrī himself. He will be able to find and extract that alms bowl.”
- 1.85 The elder Subhūti then asked the Blessed One, “Blessed One, can you please instruct Mañjuśrī Kumārabhūta to extract the alms bowl by any means and offer it before the Blessed One?”
- The Blessed One said to Mañjuśrī Kumārabhūta, “Mañjuśrī, please extract the alms bowl. Please declare where the alms bowl is and where it lies.”

- 1.86 Then Mañjuśrī Kumārabhūta thought, “I must extract the alms bowl without rising from my seat or disappearing from this assembly.”
- 1.87 So he settled into the absorption called *in agreement with all* and extended his right hand toward the earth below him. Using his hand, Mañjuśrī Kumārabhūta then went on to pay homage to those buddhas who were present in all the buddha realms below. From his hand a sound emerged, asking those blessed ones, “The blessed, thus-gone, worthy, perfect Buddha Śākyamuni is inquiring whether you are free from illness, whether you are tired, whether you are healthy, whether you are comfortable, whether you are strong, and whether you are well.”
- 1.88 Then, from every pore on his hand billions of light rays sprang forth. From each ray of light emerged thousands of lotus flowers, and in the heart of each lotus flower appeared the form of a thus-gone one seated, each singing the praises of the blessed thus-gone Śākyamuni. [F.225.b] The hand shook in six ways each buddha realm to which it went. Each of the buddha realms was bathed in a bright light. Each realm was adorned with parasols, flags, and banners.
- 1.89 Mañjuśrī Kumārabhūta’s right hand then passed by buddha realms as numerous as seventy-two times the number of grains of sand in the Ganges, prostrating at the feet of every blessed buddha present there and inquiring into their health. It finally reached the world called Luminous of the blessed thus-gone Raśmirāja. The hand prostrated at the feet of the blessed thus-gone Raśmirāja and asked, “The blessed, thus-gone, worthy, perfect Buddha Śākyamuni is inquiring whether you are free from illness, whether you are tired, whether you are healthy, whether you are comfortable, whether you are strong, and whether you are well.”
- 1.90 From the hand sprang thousands of rays of light and thousands of lotus flowers. These rays of light, however, remained distinct from the Thus-Gone One’s own light rays. Then a bodhisattva great being named Prabhāśrī who served the thus-gone Raśmirāja asked him, “Blessed One, billions of light rays and hundreds of thousands of lotus flowers spring from this hand. On each of the lotus flowers are forms of thus-gone ones singing the praises of the blessed Śākyamuni. To whom does that hand, which is so beautiful and delightful to behold, belong?”
- 1.91 The Blessed One answered the bodhisattva Prabhāśrī, “Prabhāśrī, above here, past buddha realms as numerous as seventy-two times the number of grains of sand in the Ganges, [F.226.a] there is a world called Sahā, where the thus-gone, worthy, perfect Buddha Śākyamuni lives, thrives, and is well. In that world there is a bodhisattva great being named Mañjuśrī Kumārabhūta, who wears the unfathomable armor and has attained all extraordinary

abilities, strengths, and perfections. Without rising from his seat, Mañjuśrī Kumārabhūta has extended his hand to this place in order to pick up this alms bowl.”

1.92 The bodhisattvas in the thus-gone Raśmirāja’s buddha realm became curious and announced, “Blessed One, we would like to see the Sahā world, the thus-gone Śākyamuni, and Mañjuśrī Kumārabhūta.”

1.93 Light then shot forth from the circle of hair between the eyebrows of the thus-gone Raśmirāja. This light penetrated all the buddha realms totaling seventy-two times the number of grains of sand in the Ganges, illuminating all these worlds with a bright light. Anyone whose body was touched by this light gained the happiness of a universal monarch. Every spiritual practitioner whose body was touched by this light attained fruition. Every student whose body was touched by this light became a worthy one concentrated on the eight emancipations. Every bodhisattva whose body was touched by this light attained the absorption called *the sun-like lamp*. It also enabled all the bodhisattvas in the buddha realm of the thus-gone Raśmirāja to behold the Sahā world, the blessed Śākyamuni, Mañjuśrī Kumārabhūta, and the entire saṅgha of hearers. [F.226.b]

1.94 When the bodhisattva great being Prabhāśrī beheld the Sahā world, he began to cry and weep. He said, “Blessed One, seeing these bodhisattva great beings who have been born into the Sahā world is like seeing a priceless beryl gem thrown into the mud.”

1.95 The thus-gone Raśmirāja responded, “Noble son, do not say such things. Why is this? Spending one morning in the Sahā world generating love for all beings brings far more merit than resting in and practicing concentration for ten eons in our world. Why is this? Noble son, bodhisattva great beings who tend to the Dharma in the Sahā world will purify all karmic obscurations and afflictions.”

1.96 Then all the bodhisattvas in the Sahā world whose bodies were touched by the light asked the Blessed One, “Blessed One, whose light is it that brings such joy and delight and removes all the afflictions?”

1.97 The Blessed One answered the bodhisattvas, “Noble sons, below here, past buddha realms as numerous as seventy-two times the number of grains of sand in the Ganges, is a buddha realm called Luminous. There the thus-gone, worthy, perfect Buddha Raśmirāja lives, thrives, and is well. From the circle of hair between his eyebrows, that thus-gone one has projected light that has now illuminated our Sahā world. [F.227.a]

1.98 The bodhisattvas then announced to the Blessed One, “Blessed One, we would like to see the world called Luminous and the thus-gone Raśmirāja.”

- 1.99 From the thousand-spoked wheels on the soles of his two feet, the blessed thus-gone Śākyamuni then emitted a light, which passed downward past buddha realms as numerous as seventy-two times the number of grains of sand in the Ganges until it illuminated the entire Luminous world. Every bodhisattva whose body was touched by this light attained the absorption called *lamp like Mount Meru*. That buddha realm was illuminated from this buddha realm, and this buddha realm was illuminated from that buddha realm. To give an analogy, just as the sun and moon shine here in Jambudvīpa, in the same way the bodhisattvas there were able to see the thus-gone Śākyamuni, and the bodhisattvas here were able to see the blessed thus-gone Raśmirāja. The bodhisattvas here in this world were able to see, as easily as the gods on the peak of Mount Meru can see Jambudvīpa, the blessed thus-gone Raśmirāja and the bodhisattva great beings wearing great armor.
- 1.100 Then, the right hand of Mañjuśrī Kumārabhūta grabbed the alms bowl, which was hovering in midair in the thus-gone Raśmirāja's buddha realm Luminous, and he drew it upward, accompanied and attended on by trillions of bodhisattvas. As his hand drew back upward, the light rays in each buddha realm dimmed, [F.227.b] and the lotus flowers disappeared. In this way, drawn back by Mañjuśrī Kumārabhūta's right hand, the alms bowl returned to the Sahā world.
- 1.101 Having returned the alms bowl to the space before the blessed Śākyamuni, Mañjuśrī Kumārabhūta bowed his head to the feet of the Blessed One and said, "Blessed One, I retrieved the alms bowl. Thus-Gone One, please accept it." The Blessed One did so.
- 1.102 Then the bodhisattvas who had come to the Sahā world along with Mañjuśrī Kumārabhūta's hand bowed their heads to the feet of the Blessed One and, using the names of their particular thus-gone ones, said, "The blessed thus-gone So-and-So is inquiring whether you, Blessed One, are free from illness, whether you are tired, whether you are healthy, whether you are comfortable, whether you are strong, and whether you are well." With the Buddha's permission, they then took their seats.
- 1.103 Then the Blessed One said to venerable Śāriputra, "Śāriputra, listen: I shall now explain how I was in error by failing to appreciate how Mañjuśrī Kumārabhūta benefitted me in the past. Śāriputra, countless trillions of eons in the distant past, the thus-gone, worthy, perfect Buddha Invincible Banner of Victory was born in the world called Blameless. Śāriputra, this thus-gone one's retinue of hearers numbered eighty-four thousand, and his bodhisattvas numbered twelve thousand. That thus-gone one taught the Dharma based on the three vehicles. The Thus-Gone One took birth in order to teach the three vehicles, [F.228.a] the six perfections, and skillful means.

1.104 “Śāriputra, at that time there was also a monk, a Dharma teacher named Wisdom King. One morning he donned his lower garment and Dharma robes, took his alms bowl, and went out to seek alms at the royal palace called Vastness, where he received many types of delicious food. At that time there was also a merchant son named Flawless Shoulders, who was sitting on his mother’s lap. The boy saw the monk approaching from afar and jumped off her lap and hurried toward the monk, asking for some food. The monk gave him a sweetmeat,²³ and he followed after the monk, nibbling on the food. Eventually they arrived before the thus-gone Invincible Banner of Victory. They bowed at his feet and sat before him. Then the monk Wisdom King gave all his alms to the boy and said, ‘Listen, boy! Present these alms to the Thus-Gone One.’ The boy took the alms, but even though he filled the Thus-Gone One’s alms bowl, the alms did not run out. Śāriputra, even though the boy distributed and presented these alms alone to the eighty-four thousand hearers, the twelve thousand bodhisattvas, and the blessed thus-gone Invincible Banner of Victory, they did not run out. The boy was happy and delighted. Filled with joy, happiness, and delight, he sat before the Blessed One and spoke the following verses:

1.105 “ ‘Though I distributed alms to the saṅgha of monks,
The alms bowl was never emptied.
Thus, I have certainly performed worship
To a field of merit worthy of offerings. [F.228.b]

1.106 “ ‘Even though I served it to the Protector of the World,
The food²⁴ did not run out.
There is no doubt that offerings made to the buddhas
Are a gift that does not run out.

1.107 “ ‘Just as the food did not run out
But increased more and more,
So the merit of those who revere the buddhas
Shall increase more and more.’

1.108 “Śāriputra, with those alms alone, the boy could provide for the Thus-Gone One and the saṅgha of monks for seven days. Through the power of the buddha and the boy’s pure intention, the food did not run out.

1.109 “The monk Wisdom King offered the boy refuge in the Buddha, refuge in the Dharma, and refuge in the Saṅgha. He conferred on him the rules. He caused the boy to acknowledge his faults. He caused him to rejoice in that which should be rejoiced in. He caused him to supplicate for what should be supplicated for, and later he caused him to develop the mind directed toward unsurpassed and perfect awakening.

- 1.110 “Śāriputra, the boy’s parents searched for him until they, too, arrived before the thus-gone Invincible Banner of Victory. They bowed their heads to the Blessed One’s feet and sat before him. The boy prostrated at his parents’ feet and then spoke the following verses to them:
- 1.111 “ ‘I have set forth toward awakening
In order to bring all embodied beings happiness.
You should be persistent too,
For these freedoms and advantages are so rare.
- 1.112 “ ‘See the radiance of the Buddha’s form
And how he is adorned with the major marks.
He has reached perfection through wisdom.
Who would not aspire to such awakening?
- 1.113 “ ‘The Thus-Gone One is exceedingly rare.
I wish to go forth into homelessness
And take ordination with him.
I request your permission.’
- 1.114 “His parents responded:
- 1.115 “ ‘We will aspire to the awakening
That you wish for. [F.229.a]
Son, for the purpose of taking ordination,
You may follow the training.’
- 1.116 “Then, Śāriputra, the boy, his parents, and five hundred beings who had developed the mind directed toward awakening all took ordination. Śāriputra, do not imagine that at that time the Dharma teacher Wisdom King was someone unknown to you. Why not? Mañjuśrī Kumārabhūta was at that time the Dharma teacher Wisdom King. Śāriputra, if you are doubting, wondering, or considering whether the merchant’s son Flawless Shoulders is someone unknown to you, do not do so. Why not? I myself was at that time the merchant’s son Flawless Shoulders. Śāriputra, Mañjuśrī Kumārabhūta gave me the alms and caused me to develop the mind directed toward awakening. That is how I initially developed the mind directed toward awakening. Śāriputra, based on this teaching, you should understand the following: know that the Thus-Gone One’s awakened greatness, his ten strengths, his fearlessness, his unobstructed wisdom, and all other such qualities appeared due to Mañjuśrī Kumārabhūta’s doing! Why is this? Because my omniscience was attained on the basis of that mind of awakening.

- 1.117 “Śāriputra, throughout the ten directions I have seen countless thus-gone ones like myself named Śākyamuni—and also thus-gone ones named Tiṣya, Jina, Śikhin, and Dīpaṅkara—who Mañjuśrī Kumārabhūta established in awakening. If it would take an eon or more to simply speak the names of the thus-gone ones established in awakening by Mañjuśrī Kumārabhūta, who presently turn the wheel of Dharma, [F.229.b] how much more to speak of their bodhisattva conduct, their abiding in the Heaven of Joy, their taking birth, their departure from the household, their austerities, or their presence at the Seat of Awakening?
- 1.118 “Śāriputra, based on this teaching, you should understand the following: When declaring and identifying the mother of all bodhisattvas, as well as their engendering, their compassion, and their encouragement, these are all to be named and identified precisely on Mañjuśrī Kumārabhūta himself. Śāriputra, these are the causes and conditions that explain why I was in error when I failed to appreciate how Mañjuśrī Kumārabhūta had benefitted me in the past.
- 1.119 Then two hundred gods thought, “All phenomena appear from causes, depend on conditions, are rooted in craving, and are guided by aspiration. So, even though the Blessed One may have been encouraged by someone else, it would not be appropriate for us to be concerned with someone inferior now that the Thus-Gone One is actually present here.” Then these two hundred gods developed with an altruistic intention the mind directed toward unsurpassed and perfect awakening.
- 1.120 When Mañjuśrī Kumārabhūta extended his hand and displayed miracles as he picked up the alms bowl, and when this Dharma teaching of past events was told, countless beings from buddha realms in the lower direction developed the mind directed toward awakening. Blessed buddhas from limitless buddha realms throughout the ten directions presented jeweled parasols to Mañjuśrī Kumārabhūta in order to venerate him and shelter the Dharma. These jeweled parasols covered this world. From the jeweled parasols, the following sound resounded: “Just as the thus-gone Śākyamuni has said, all of us were established in awakening by Mañjuśrī Kumārabhūta.” [F.230.a]
- 1.121 The Blessed One then said to venerable Śāriputra, “Śāriputra, those who desire to reach nirvāṇa swiftly should develop the mind directed toward unsurpassed and perfect awakening. Why is this? Śāriputra, having become afraid of saṃsāra, a being does not cultivate a mind set on unsurpassed and perfect awakening. Rather, that person becomes a hearer and remains in the vehicle of the hearers. That will ensure that they continue to cycle in

saṃsāra. On the other hand, I have seen that other bodhisattvas who are diligent and abide in perfect awakening do in fact gain omniscience. Why is this?

1.122 “Śāriputra, long ago, a thus-gone, worthy, perfect buddha named He Who Outshines All appeared in the world. He was someone learned and virtuous, a well-gone one, a knower of the world, a charioteer who guides beings, an unsurpassed being, a teacher of gods and humans, and a blessed buddha. Śāriputra, this thus-gone one’s hearers numbered one billion, and his lifespan reached a hundred thousand years. Śāriputra, the greatest of this thus-gone one’s hearers, in terms of insight, was the monk Exalted. The second greatest of his hearers, in terms of miraculous abilities, was the monk Powerful.

1.123 “Śāriputra, one morning the Thus-Gone One donned his lower garment and Dharma robes, picked up his alms bowl, and, attended on by his saṅgha of hearers, set out for the royal palace called Famous to collect alms. On that occasion, on his right side went his hearer with the greatest insight, and on his left side went his hearer with the greatest miraculous abilities. Many other learned ones followed them. [F.230.b] Eight thousand bodhisattvas preceded them. With some bodhisattvas assuming the appearance of Brahmā, some of Śakra, some of the Four Great Kings, and some of gods, they went ahead, sweeping the road.

1.124 “Śāriputra, as this thus-gone one was approaching the palace, there were three well-adorned children playing alongside the road. The children noticed the Thus-Gone One proceeding at a distance. They saw that he was fine and pure minded, with peaceful faculties and a peaceful mind. He was gentle and had perfected the highest form of tranquility. He was flawless and had tamed his faculties. He was limpid, clear, and pristine like a pond. He was exalted, radiant, beautiful, dazzling, and shining like a golden tree of worship. He was adorned by the thirty-two major marks of a great being.

1.125 “In seeing this, one child asked the others, ‘Do you see the Thus-Gone One, this highest of all beings, the unsurpassed field of merit, the worthy recipient of the offerings of the world with its gods and humans? Come, let’s venerate him. For great results will come from making an offering to him.’

1.126 “The child then spoke the following verse:

1.127 “ ‘This is the greatest of beings—
The unsurpassed and worthy recipient of offerings.
Thus, we should venerate him.
Venerating him will bring great results.’

1.128 “A second child said:

1.129 “ ‘We don’t have flowers,

Perfumes, powders, or ointments.
How could we venerate
This being, who is unmatched in all the world?’

1.130 “The first child then took a pearl necklace of great value from his neck with his right hand and spoke the following verse:

1.131 “ ‘I shall venerate this unsurpassed merit field
With my necklace.
Seeing what I’ve seen, what wise person
Could be attached to such things?’ [F.231.a]

1.132 “Śāriputra, the other two children then followed the first and took the pearl necklaces from their necks and spoke the following verse:

1.133 “ ‘This perfect one, who has crossed to the other side,
Has eliminated his anguish and liberated his mind.
He commits no evil and is a source of the genuine Dharma.
To him, we shall make this offering.’

1.134 “The first child then asked the other two, ‘What do you two aspire to with this gift?’

“One child said, ‘May I become like the one who is greatest in insight to the right of the Blessed One.’

1.135 “The other child said, ‘May I become like the one who is greatest in miraculous abilities to the left of the Blessed One.’

1.136 “The first child then said, ‘May I become like the thus-gone, worthy, perfect Buddha, who knows all and sees all, who illuminates all directions, and who moves with the gait of a lion.’

1.137 “Śāriputra, as soon as the children said this, eight thousand gods called out from the sky, ‘Excellent! Excellent! Sublime being, your words were well spoken!’ Thus, the mind of awakening was developed in the world and among the gods.

1.138 “Śāriputra, the thus-gone He Who Outshines All then asked his servant Sāgaramati, ‘Monk, do you see the three children who are approaching bearing pearl necklaces?’

“He replied, ‘Blessed One, I do.’

1.139 “The Blessed One continued, ‘The child in the middle is approaching with the following intention: for every step he takes forward, he will receive the roots of virtue for one hundred thousand realms of a universal monarch and likewise the roots of virtue for thousands of lifetimes as Śakra or Brahmā. For every step, he will receive the roots of virtue for beholding one hundred thousand buddhas.’ [F.231.b]

- 1.140 “Śāriputra, the three children arrived before the blessed thus-gone He Who Outshines All and bowed their heads to his feet. They then tossed the pearl necklaces toward the Blessed One’s body. At that moment, Śāriputra, the pearl necklaces tossed by the children with the intention to become hearers landed upon the Blessed One’s shoulders. The pearl necklace tossed by the child with the intention to gain omniscience, however, transformed above the crown of the Thus-Gone One into a multistory mansion that was of a fine design and beautiful to behold, with four sides and four columns and well proportioned. In the mansion sat the form of the Thus-Gone One in cross-legged posture.
- 1.141 “At this, the Thus-Gone One smiled. It is the nature of things that when a blessed buddha smiles, variegated light streams forth from the Thus-Gone One’s mouth in the colors of blue, yellow, red, white, green, crystalline, and silver. The light pervaded limitless and boundless worlds as far as the Brahmā world. It outshone the light of the sun and moon and then returned. Encircling the Blessed One three times, the light disappeared into the Blessed One’s crown.
- 1.142 “The Blessed One’s servant Sāgaramati then asked him, ‘The Thus-Gone One does not smile without cause or reason. Hence, Blessed One, what was the cause and reason for your smile?’
- 1.143 “The Blessed One answered his servant, ‘Monk, do you see these two children who tossed pearl necklaces toward the Thus-Gone One with the intention to become hearers?’ [F.232.a]
 “ ‘Blessed One, I do.’
- 1.144 “The Blessed One continued, ‘Monk, these two children wished to swiftly reach nirvāṇa because of fearing saṃsāra rather than aspiring to awakening. Monk, I instruct you, so you should understand this. When the third child fully awakens to unsurpassed and perfect buddhahood, these two other children will be the greatest of his hearers. One will be the greatest in terms of insight, and the other will be the greatest in terms of miraculous abilities.’
- 1.145 “Śāriputra if you are doubting or considering that the child in the middle, who developed the intention to gain omniscience, is someone unknown to you, do not do that. Why is this? I myself, at that time, was the child in the middle. Śāriputra, if you are imagining that the child on the right is someone unknown to you, do not do that. Why is this? Śāriputra, it was you who were at that time the child on the right, and the monk Maudgalyāyana was the child on the left. Śāriputra, consider this: although we had the same roots of virtue, the two of you were afraid of saṃsāra and so did not develop the mind of awakening. With such timidity, you thought, ‘We must reach nirvāṇa as swiftly as possible, by any means necessary.’ Just by this thought, the two of you did not surpass me. Śāriputra, consider this: since I have

realized omniscience, I can instruct the two of you in the Dharma, leading to your freedom. Śāriputra, from this lesson, you should understand that if you wish to swiftly reach nirvāṇa, you should develop the intention to gain omniscience. Why is this? Śāriputra, *the swift vehicle* is a synonym for omniscience. *The undeceiving vehicle, the vehicle that brings all beings benefit and happiness, the radiant vehicle, the sublime vehicle, [F.232.b] the primary vehicle, the supreme vehicle, the unsurpassed vehicle, the unobstructed vehicle, and the vehicle that outshines all hearers and solitary buddhas* are synonyms, Śāriputra, for omniscience.”

1.146 When this story from the past and this teaching about omniscience were given, ten thousand beings developed the mind directed toward unsurpassed and perfect awakening. Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Aniruddha, Upāli, Pūrṇa Maitrāyaṇīputra, and all the other great hearers prostrated to the Blessed One and said with one voice, “Blessed One, noble sons and daughters should respectfully generate roots of virtue. They should aspire to vastness. They should forge great aspirations. Why is this? Blessed One, even though hundreds of thousands of buddhas have delivered talks on omniscience to us and taught us the Dharma, we have not had the fortune to realize unobstructed wisdom. Blessed One, it would be better for us to have committed the five acts with immediate results than for us to have turned away from unsurpassed and perfect awakening. Why is this? Blessed One, if we had committed the five acts with immediate results, we could purify suffering in hell while still not being devoid of the unobstructed wisdom of omniscience. Thus, Blessed One, our minds are of one thought. Given our meager faculties, we are not suitable vessels for the wisdom of omniscience. Why is this? Blessed One, to draw an analogy, when peoples’ time has passed and they have died, their families are unable to keep them alive. Similarly, Blessed One, if one aspires to the vehicle of the hearers, one will not be able to heal the world and its gods. [F.233.a] Blessed One, to draw an analogy, this great earth supplies medicine for bipeds and quadrupeds. Similarly, Blessed One those who develop the mind directed toward unsurpassed and perfect awakening are able to heal the world and its gods.” [B3]

1.147 After this story was relayed, King Ajātaśatru arrived before the Blessed One with the four divisions of his army. They bowed their heads to the Blessed One’s feet and circumambulated him three times before gathering to one side. King Ajātaśatru joined his palms together facing the Blessed One. Bowing, he asked the Blessed One, “Blessed One, on what basis and through what power do beings engage in and perform evil deeds?”

- 1.148 The Blessed One answered, “Great King, the basis for beings consists of self, sentient being, life force, and person. Great King, in reliance upon their belief in the transitory collection as a real self, and based upon their mistaken experience, beings engage in and perform evil deeds.”
- 1.149 “Blessed One, what is the root of the belief in the transitory collection as a real self?”
 “Great King, belief in the transitory collection as a real self grows from the root of ignorance.”
- 1.150 “Blessed One, what is the root of ignorance?”
 “Great King, ignorance grows from not contemplating correctly.”
- 1.151 “Blessed One, what is the root of not contemplating correctly?”
 “Great King, not contemplating correctly grows from the root of holding incorrect concepts with regard to nonexistence.” [F.233.b]
- 1.152 “Blessed One, what does it mean to hold incorrect concepts with regard to nonexistence?”
 “Great King, *holding incorrect concepts with regard to nonexistence* is a synonym for conceptualizing nonarising.”
- 1.153 “Blessed One, what is the root of conceptualizing nonarising?”
 “Great King, *conceptualizing nonarising* is a synonym for that which comes together without arising.”
- 1.154 “Blessed One, what is that which comes together without arising?”
 “Great King, since that which comes together without arising is nonarising and nonoccurring, it is called *that which comes together without arising*.”
- 1.155 “Blessed One, how should we consider that which does not arise?”
 “That which does not arise cannot be considered in the slightest.”
- 1.156 “Blessed One, how is remorse observed?”
 “Great King, remorse is observed in terms of doubt.”
- 1.157 “Blessed One, what is doubt?”
 “Great King, doubt is being doubtful about the correct things a noble one says. This is doubt.”
- 1.158 “Blessed One, what is a noble one? What is it to speak correctly?”
 The Blessed One answered, “Great King, noble ones are thus called because they are free from all stains and views. Great King, speaking correctly is to understand that all phenomena come together without arising.”
- 1.159 King Ajātaśatru then asked the Blessed One, “Blessed One, those who live in the world are obscured by afflictions due to having thoughts centered on a self. They do not trust what the noble ones who speak correctly say, and they thereby engage in and perform many evil deeds. Blessed One, that is remarkable. [F.234.a] Well-Gone One, that is astonishing. Blessed One, under

the influence of evil companions, and due to my pride and arrogance because of my dominion, possessions, power, and wealth, I intentionally murdered my father. Blessed One, I have been unable to eliminate my doubt. No matter whether I am eating or drinking, whether I engage in play or fun, whether I enjoy myself or pursue what is meaningful, or whether I spend time among my courtesans or am by myself or with many people, day and night I am unable to eliminate my doubt. Blessed One, I have lost all taste for food. Blessed One, I am not thirsty for any drink. Blessed One, I cannot sleep. Blessed One, all my splendor is gone. Blessed One, I live in constant terror, thinking that after this life I will become a hell being.

1.160 “Blessed One, you are eyes for the blind of this world, a guide for those who are carried away in the flood, a bridge for those who wish to cross, one who brings happiness to those who suffer, a treasure for the poor, and you show the way for those who are on bad paths. You are supremely compassionate, your mind cannot be discouraged, you regard all beings equally, and you are extremely loving, reliable, and unmoved by both happiness and suffering. Blessed One, since you do not abandon anyone, please give me, a fearful person, freedom from fear. Please give protection to those who are without protection. Please be a refuge to those who are without refuge. Please give eyes to the blind. Please lead me, who has been taken by the river, by the hand. Blessed One, given that I have fallen into unbearable fear and intense terror, [F.234.b] please teach me the Dharma so that I can be sure to eliminate my doubts and die without worry, having reduced the experience of what I have done.”

1.161 Then the Blessed One thought, “Oh, since King Ajātaśatru indulges in craving yet has faith in the profound Dharma, nobody except Mañjuśrī Kumārabhūta could completely eliminate his doubt.”

1.162 Then, through the power of the Buddha, venerable Śāriputra said to King Ajātaśatru, “Great King, you should invite Mañjuśrī Kumārabhūta for tomorrow’s meal. He will eliminate your awful doubt. He will also visit your residence, and all the beings in your household will develop roots of virtue. This will benefit countless beings who live in the city of Rājagṛha.”

1.163 Then King Ajātaśatru said to Mañjuśrī Kumārabhūta, “Mañjuśrī Kumārabhūta, out of your kindness for me, please agree to come for tomorrow’s meal.”

1.164 Once he asked this, Mañjuśrī Kumārabhūta said to King Ajātaśatru, “Great King, to accept clothing, alms bowls, and food served and offered in a grand manner for the well-spoken Dharma-Vinaya is not an act of kindness. However, Great King, when you no longer have any doubt and uncertainty about the profound and sacred truth of the lack of self—then I will have been kind to you. Great King, when you no longer think about or

conceptualize any phenomena—then I will have been kind to you. Great King, when you no longer think about or conceptualize the mind of the past, present, or future—then I will have been kind to you. [F.235.a] Great King, when you no longer generate or block even the smallest view—then I will have been kind to you.”

1.165 King Ajātaśatru then said to Mañjuśrī Kumārabhūta, “Mañjuśrī, the nature of phenomena is indeed as you have described it. Still, out of your kindness for me, please come to my dwelling tomorrow with your retinue for a meal.”

1.166 Mañjuśrī Kumārabhūta said to King Ajātaśatru, “Great King, to accept clothing, alms bowls, and food for the well-spoken Dharma-Vinaya is not an act of kindness. However, Great King, when you no longer grasp at a self, or a sentient being, or a life force, or a person—then I will have been kind to you. Great King, when you no longer grasp at the perception of self or the perception of other—then I will have been kind to you. Great King, when you no longer grasp at mind, observations, aggregates, elements, sense sources, inner experience, outer experience, the three realms, transcendence of the three realms, virtue, nonvirtue, what is unwholesome, what is not unwholesome, the world, transcendence of the world, defilement, nondefilement, conditioned things, unconditioned things, affliction, purification, saṃsāra, or nirvāṇa—then I will have been kind to you.” [F.235.b]

1.167 King Ajātaśatru then said to Mañjuśrī Kumārabhūta, “Mañjuśrī, please heed me out of your kindness for me.”

1.168 Mañjuśrī replied, “Great King, attachment to or appropriation of any phenomenon is neither beneficial nor pleasant. Great King, any movement or mentation is neither beneficial nor pleasant. However, not grasping at movement or mentation and giving up attachment is beneficial and pleasant. Great King, not being agitated is beneficial and pleasant. Great King, being agitated again is neither beneficial nor pleasant. Great King, reaching the end is beneficial and pleasant. Once again getting involved in action is neither beneficial nor pleasant.”

1.169 King Ajātaśatru then asked Mañjuśrī Kumārabhūta, “Mañjuśrī, what phenomena are unchanging?”

“Great King, emptiness involves no action or change. Likewise, the absence of marks, the absence of wishes, and the absence of application involve no action or change. Great King, whenever there is no application of body, speech, and mind, there is no action or change. Great King, when one does not act or apply body, speech, and mind, there is no action or change. Great King, therefore, all phenomena have the characteristic of being devoid of application, yet the lack of application is not characterized as such.”

1.170 “Mañjuśrī, how can one be confident in the unconditioned nature of conditioned things?”

“Great King, when one does not consider the past to have occurred, does not consider the future as not yet come, [F.236.a] and does not conceptualize the present, one becomes confident in the primordial lack of arising, and one does not exaggerate or denigrate it. Just doing this, Great King, is to be confident in the unconditioned nature of conditioned things.”

1.171 “Mañjuśrī, how do afflictions assist one on the path?”

“Great King, what do you think? Do the light of the sun and darkness coexist?”

“Mañjuśrī, they do not. Why so? Darkness is eliminated by sunlight.”

“Well then, Great King, does darkness remain assembled or does it proceed?”

“Mañjuśrī, it does neither of these.”

1.172 “Likewise, Great King, when the wisdom of the path has arisen, afflictions will no longer arise. At that point, afflictions remain neither assembled, nor in objects, nor in any direction. Great King, the path is sameness because afflictions are sameness. Afflictions are sameness because the path is sameness. All phenomena are sameness because afflictions are sameness. Thus, Great King, afflictions themselves are the path for anyone who realizes this. Why is this? Because one has understood afflictions in this way, afflictions will not arise. Furthermore, examining afflictions is itself the path.”

1.173 The king asked, “Mañjuśrī, how is it that if one understands afflictions, afflictions themselves are the path?”

Mañjuśrī answered, “Great King, when one understands the afflictions, one’s mind is no longer dualistic. Therefore, in understanding afflictions, afflictions themselves become the path. Great King, therefore, afflictions themselves are the path.”

1.174 “Mañjuśrī, how is the path cultivated?”

“Great King, cultivating all phenomena is cultivating the path.” [F.236.b]

1.175 “Mañjuśrī, if one has cultivated the path in that way, where does it lead?”

“Great King, if one has cultivated the path in this way, it does not lead anywhere.”

1.176 The king asked, “Mañjuśrī, does the path not lead to nirvāṇa?”

Mañjuśrī replied, “Great King, is there any phenomenon such as a path in nirvāṇa?”

“Mañjuśrī, there is not.”

1.177 Mañjuśrī said, “Therefore, Great King, when one cultivates the path of the noble ones, there is no need to go anywhere.”

1.178 “Mañjuśrī, what do noble ones base themselves on to cultivate the path?”

- “Great King, noble ones cultivate the path by basing themselves on the absence of a basis.”
- 1.179 “Mañjuśrī, do noble ones not cultivate the path by basing themselves on discipline, insight, and absorption?”
- 1.180 “Great King, the discipline of noble ones is characterized as being free of application. Great King, the absorption of noble ones is characterized as being free of concepts. Great King, the insight of noble ones is characterized as being free of elaboration. Great King, what do you think? Are you able to base yourself on the absence of application and elaboration?”
- “Mañjuśrī, I am not.”
- 1.181 Mañjuśrī said, “Great King, based on that explanation, you should understand as follows: the noble ones cultivate the path by basing themselves on the absence of a basis.”
- 1.182 “Mañjuśrī, how do sons or daughters of noble family enter the path?”
- “Great King, when they examine, they do not observe any phenomena. They do not observe any phenomena that are permanent or impermanent, beautiful or ugly, or pleasant or painful, that have a self [F.237.a] or lack a self, or that pertain to saṃsāra or nirvāṇa. If they can be in this way, Great King, they are said to have entered the path.”
- 1.183 Then King Ajātaśatru requested of Mañjuśrī Kumārabhūta, “Mañjuśrī, if you would come for tomorrow’s meal with your retinue to clear away my awful remorse, it would be excellent.”
- 1.184 Mañjuśrī replied, “Great King, whatever is nonexistent is always that way. Because it does not exist, it is without liberation. What is liberated also does not exist, and hence it is liberated. Based on such nonexistence, nothing becomes liberated. Why is this? Great King, it is because all phenomena are liberated by their very nature.”
- 1.185 Then the Blessed One told Mañjuśrī Kumārabhūta, “Mañjuśrī, please go to King Ajātaśatru’s place for food. It will benefit him and many others.”
- 1.186 Mañjuśrī Kumārabhūta responded to the Blessed One, “Blessed One, I will do as you say. I will not disobey the Thus-Gone One’s word.”
- 1.187 When King Ajātaśatru understood that Mañjuśrī Kumārabhūta had accepted his invitation, he was happy and delighted. Filled with joy, happiness, and delight, he bowed his head to the feet of the Blessed One and then to the feet of Mañjuśrī Kumārabhūta and the entire saṅgha of monks.
- 1.188 King Ajātaśatru then asked venerable Śāriputra, “Respected Śāriputra, how many servants does Mañjuśrī Kumārabhūta have?”
- Śāriputra responded, “Great King, he takes food with five hundred bodhisattvas.” [F.237.b]

- 1.189 King Ajātaśatru returned to his residence in the city of Rājagṛha. That night, he ordered that a feast of excellent, savory, and delicious food and drinks be prepared. He ordered that many delicious dishes be prepared. He ordered that his residence be draped with silken tassels and decorated with parasols, banners, and standards. He ordered that it be adorned with silken canopies and perfumed with the finest incense. He set up five hundred seats in his residence, which he covered with many varieties of cloth and decorated with many gems. He ordered that every corner of it be carefully swept, sprinkled, scented with fragrances, and covered with a scattering of flower petals. He ordered that the gateways, junctions, passages, and markets in the city of Rājagṛha be cleansed, sprinkled, scented with fragrances, and covered with a scattering of flower petals. He ordered that all the people of the city of Rājagṛha should engage in the veneration of Mañjuśrī Kumārabhūta.
- 1.190 Then, when staying in his monastery during the first watch of the night, Mañjuśrī Kumārabhūta thought, “It would not be right if my retinue were too small for the food being prepared in King Ajātaśatru’s palace, so I should invite bodhisattvas from other buddha realms. They will listen to the Dharma that destroys doubt, and they will also eat King Ajātaśatru’s food.”
- 1.191 Then, in the time it would take a strong man to extend and contract his arm, Mañjuśrī Kumārabhūta disappeared from his monastery and traveled past eight million buddha realms to the east, [F.238.a] arriving in the world called Eternally Resounding Sound, where the thus-gone, worthy, and perfect Buddha Resounding Glory lived and flourished. He taught the Dharma only to bodhisattvas. He turned only a single Dharma wheel of nonregression. In that world was a tree made of the seven precious materials that bore various flowers and fruits. When stirred by the wind, this precious tree would produce the sound of “Buddha,” the sound of “Dharma,” and the sound of “nonregressing saṅgha of bodhisattvas.” For this reason, because it was never devoid of the sound of the Three Jewels, the world Eternally Resounding Sound received its name.
- 1.192 Mañjuśrī Kumārabhūta then bowed his head at the feet of the blessed thus-gone Resounding Glory and requested of him, “Blessed One, would the Thus-Gone One please ask your bodhisattva great beings to come with me from this buddha realm to the palace of King Ajātaśatru in the Sahā world for an offering feast?”
- The thus-gone Eternally Resounding Sound then told his bodhisattva great beings, “Noble sons, may those among you who wish to accompany Mañjuśrī Kumārabhūta go to the Sahā world.”

- 1.193 Upon hearing this, eighty-two thousand of the bodhisattva great beings in the retinue of bodhisattvas announced with one voice, “Blessed One, we wish to come with Mañjuśrī Kumārabhūta to King Ajātaśatru’s palace in the Sahā world for the offering feast.” [F.238.b]
- 1.194 Then, in that very instant, Mañjuśrī Kumārabhūta, accompanied by these eighty-two thousand bodhisattvas, disappeared from the world called Eternally Resounding Sound and reappeared in his own monastery.
- 1.195 Mañjuśrī Kumārabhūta then gave the assembled bodhisattvas a detailed teaching called Dhāraṇī.
- 1.196 “In this regard, what is dhāraṇī? *Dhāraṇī* refers to unfailing recollection; unwavering understanding; undeluded intelligence; clear knowledge; knowing how to teach the path by demonstrating suchness in all phenomena; maintaining the result once it is attained; knowing how to enter the path of maturity; knowing how to differentiate the words for all phenomena; continuing the family of noble ones by means of dhāraṇī; upholding the family of the buddhas; consolidating the family of Dharma; knowing the family of the saṅgha to be in accord with the Dharma; being undeluded about questions and teachings; not being timid before any retinue; not being afraid before any retinue; knowing how to teach in the language of the gods; knowing how to teach in the language of the nāgas; knowing how to teach in the language of the yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, nonhumans, Śakra, and Brahmā; knowing the faculties and genuine language; knowing mistaken views; understanding the faculties of all beings; placing the mind like the earth; being unperturbed by the eight worldly concerns; nurturing all virtuous qualities; teaching in accordance with the results of the ripening of actions; seeking the nourishment of all beings; establishing the base of discipline in all beings; being in accord with all forms of wisdom; [F.239.a] shouldering the burden of the suffering of all beings without becoming discouraged or losing heart; knowing the nature of phenomena; demonstrating and describing this nature; feeling delighted rather than discouraged when giving the gift of Dharma; not desiring the ripening of any roots of virtue that one has accumulated; not being separate from the root of omniscience; being diligent in establishing the roots of omniscience; not being satisfied with giving but dedicating it to the mind of omniscience; not being satisfied with discipline but dedicating it to all beings; not being satisfied with patience but seeking the form of the buddhas; not being satisfied with diligence but amassing roots of virtue; not being satisfied with concentration but adopting the approach of nonapprehension; not being satisfied with knowledge but investigating everything; being sustained by the wealth of

Dharma; and never committing evil deeds. Noble sons, dhāraṇī is to earnestly follow the Dharma with regard to these qualities. That is why it is called *dhāraṇī*.

1.197 “Moreover, noble sons, dhāraṇī contains all phenomena. How does dhāraṇī contain all phenomena? It contains all phenomena due to emptiness. It contains all phenomena due to the absence of marks and the absence of wishes. All phenomena are contained due to nonattachment, disengagement, insubstantiality, undifferentiation, lack of basis, lack of birth, lack of appearance, lack of coming, lack of going, lack of resting, lack of emerging, lack of transfer, lack of fear, lack of accepting, lack of rejecting, lack of nature, lack of entity, and due to there being no thoughts, no concepts, no accomplishment, no self, no being, no life force, no person, no elaboration, no apprehension, no application, no occurrence, no seeing, no hearing, no touching, no experience, [F.239.b] no contact, and no apprehension. Thus, it is called *dhāraṇī*.

1.198 “Furthermore, noble sons, dhāraṇī contains all phenomena with an illusory nature. Dhāraṇī contains all phenomena due to the dreamlike nature, the bubble-like nature, the mirage-like nature, the reflection-like nature, the echo-like nature, and the space-like nature. Thus, it is called *dhāraṇī*. Furthermore, noble sons, dhāraṇī contains all phenomena due to a lack of concepts. Likewise, it contains all phenomena due to suffering, emptiness, lack of self, lack of movement, lack of affliction, lack of purification, lack of attainment, and lack of action. Thus, it is called *dhāraṇī*.

1.199 “Noble sons, to draw an analogy, while indeed the earth contains all beings, it does so without breaking or getting weary. Noble sons, even though bodhisattva great beings who have attained dhāraṇī likewise spend countless eons gathering the roots of virtue that give rise to the mind of omniscience for the sake of all beings, they do so without breaking or getting weary.

1.200 “Noble sons, to draw another analogy, the earth nourishes all beings. Noble sons, bodhisattvas who have attained dhāraṇī likewise nourish all beings.

1.201 “Noble sons, to draw another analogy, all grasses, trees, herbs, and forests grow upon the earth. Noble sons, bodhisattvas likewise grow their virtuous qualities upon dhāraṇī.

1.202 “Noble sons, to draw another analogy, the earth does not develop attachment or aggression, and it does not get puffed up or bow down. Noble sons, bodhisattvas [F.240.a] grounded in dhāraṇī likewise do not develop attachment or aggression, and they do not get puffed up or bow down.

- 1.203 “Noble sons, to draw another analogy, the earth receives all rainfall without becoming saturated. Noble sons, bodhisattvas grounded in dhāraṇī likewise do not become saturated when hearing about or teaching on all the qualities of buddhas, bodhisattvas, holy beings, and true practitioners.
- 1.204 “Noble sons, to draw another analogy, while indeed the earth holds every seed, until the right season and warmth appear, sprouts will not emerge. Likewise, Noble sons, while indeed bodhisattva great beings who attain dhāraṇī hold every seed of the roots of virtue, they will not sit at the Seat of Awakening until the time and measure is right for them to perfect the qualities of buddhahood.
- 1.205 “Noble sons, to draw another analogy, a warrior defeats all their opponents while standing on the earth. Noble sons, bodhisattva great beings who attain dhāraṇī likewise defeat the hordes of Māra while seated at the Seat of Awakening.
- 1.206 “Noble sons, to draw another analogy, the earth does not hold any permanence, impermanence, happiness, suffering, beauty, ugliness, self, lack of self, being, lack of being, life force, lack of life force, person, or lack of person in the sky. Noble sons, dhāraṇī likewise does not hold any phenomena. Why is this? Noble sons, dhāraṇī is free from duality.
- 1.207 “Noble sons, to draw another analogy, the earth does not hold space. Likewise, Noble sons, dhāraṇī does not hold any phenomena.
- 1.208 “Noble sons, to draw an analogy, emptiness [F.240.b] does not hold any types of views. Likewise, Noble sons, dhāraṇī does not hold any phenomena.
- 1.209 “Noble sons, to draw an analogy, the natural state does not hold any subsidiary afflictions. Likewise, Noble sons, dhāraṇī does not hold any phenomena.
- 1.210 “Noble sons, to draw an analogy, the flawless path does not create or hold any phenomena. Likewise, Noble sons, dhāraṇī does not hold any phenomena.
- 1.211 “Therefore, noble sons, dhāraṇī is inexhaustible. What is inexhaustible is limitless. What is limitless reaches everywhere. What reaches everywhere is the expanse of space. Noble sons, the expanse of space and dhāraṇī are not two different things.”
- 1.212 When Mañjuśrī Kumārabhūta gave this teaching on dhāraṇī, five hundred bodhisattvas attained dhāraṇī.
- 1.213 Furthermore, in the middle session, Mañjuśrī Kumārabhūta delivered a detailed Dharma teaching called “The Bodhisattva Collection” to these five hundred bodhisattvas.

- 1.214 “What are entrances to the Bodhisattva Collection? Within the Bodhisattva Collection there are no phenomena that pertain to the world or the transcendence of the world. There are no phenomena that are conditioned or unconditioned. There are no phenomena that are virtuous or nonvirtuous. There are no phenomena that are misdeeds or not misdeeds. There are no phenomena that contain a person or the lack of a person. Nevertheless, all these things are contained within the Bodhisattva Collection.
- 1.215 “Why is this? Noble sons, the Bodhisattva Collection is the realization of all phenomena. Noble sons, to draw an analogy, in this great trichiliocosm there are a billion four-continent world systems, [F.241.a] a billion suns and a billion moons, a billion Mount Merus, and a billion vast oceans. All these are contained and collected within this great trichiliocosm. Likewise, noble sons, the qualities of ordinary beings, the qualities of learning, the qualities beyond learning, the qualities of hearers, the qualities of solitary buddhas, the qualities of bodhisattvas, and the qualities of buddhas are all contained and collected within the Dharma teachings in the Bodhisattva Collection. Why is this? Noble sons, that which is contained in the vehicle of the hearers, in the vehicle of the solitary buddhas, in the Great Vehicle, and in all the other vehicles is found in the Dharma teachings in the Bodhisattva Collection. Noble sons, to draw an analogy, if one grasps the roots of a tree, that will include all its leaves, flowers, and fruits. Likewise, Noble sons, if a bodhisattva great being grasps the Dharma teachings in the Bodhisattva Collection, that will include all the vehicles.
- 1.216 “Well then, noble sons, what is the Bodhisattva Collection? Noble sons, the Bodhisattva Collection is an immeasurable vessel. Noble sons, to draw an analogy, the immeasurable water in the vast ocean is the vessel for the limitless beings contained in the realms of nāgas, asuras, yakṣas, and animals. Likewise, noble sons, the Dharma teachings in the Bodhisattva Collection are an immeasurable vessel for hearing, discipline, absorption, insight, and wisdom vision. Noble sons, to draw an analogy, beings born within the vast ocean never drink any other bodies of water. [F.241.b] Likewise, noble sons, those who engage in the Dharma teachings within the Bodhisattva Collection do not drink any Dharma other than the fluid of omniscience. For this reason, it is called the Bodhisattva Collection.
- 1.217 “Moreover, noble sons, there are three collections. What are the three? They are the collection of the hearers, the collection of the solitary buddhas, and the collection of the bodhisattvas. Noble sons, the collection of the hearers is attained by following the message of the far shore. In the collection of the solitary buddhas, causes are understood to be exhausted via the realization of dependent origination. Noble sons, the Bodhisattva Collection is the realization of immeasurable qualities in accord with self-

occurring wisdom. Moreover, noble sons, the hearers and solitary buddhas do not in any way belong to the third collection. But, noble sons, the Dharma that is taught occurs through the three vehicles for the sake of those beings who belong to the vehicle of the hearers, the vehicle of the solitary buddhas, and unsurpassed and perfect awakening. This is what I proclaim to be the three collections. Noble sons, when bodhisattvas teach the Dharma, beings are taught according to the three vehicles. Therefore, bodhisattvas are said to possess all three collections.

1.218 “Furthermore, noble sons, the training is threefold. What are the three parts? They are the training of the hearers, the training of the solitary buddhas, and the training of the bodhisattvas. Noble sons, in this regard, the training of the hearers is limited to the characteristics that appear in the continuity of their thoughts. The training of the solitary buddhas involves a middling degree of earnestness but no great compassion. Noble sons, the training of the bodhisattvas accords with the immeasurable. It is embraced by great compassion. Situated in the vehicle of the hearers, one will not train in or understand the training of the solitary buddhas. Situated in the vehicle of the solitary buddhas, one will not train in or understand the trainings of the bodhisattvas. [F.242.a] Noble sons, though bodhisattvas train in and understand the trainings of the hearers, they do not desire the vehicle of the hearers, nor do they emerge through it. Though they train in and understand the vehicle of the solitary buddhas, they do not desire the vehicle of the solitary buddhas, nor do they emerge through it. In training in and understanding the training of the bodhisattvas, they emerge through the Great Vehicle. In doing so, they demonstrate the liberation of hearers, the liberation of solitary buddhas, and the liberation of bodhisattvas.

1.219 “Noble sons, mastery of the practice of the bodhisattva trainings is the Bodhisattva Collection. To draw an analogy, noble sons, anything that one places in a beryl vessel will take on its nature. Likewise, noble sons, any qualities explained²⁵ by bodhisattva great beings who follow the Bodhisattva Collection are expressed as having the very nature of the qualities of buddhahood. Noble sons, bodhisattva great beings who follow the Bodhisattva Collection see nothing that is not a quality of buddhahood. They see nothing that is not a bodhisattva training. They do not see any quality within the bodhisattva training that should not be trained in. They do not see any inappropriate qualities. Since all qualities are seen genuinely, no quality could be described as not a quality of buddhahood. Noble sons, the Bodhisattva Collection is a limitless expression by means of letters; it is an immeasurable presentation of linguistic syllables. It is an unfathomable illumination. [F.242.b] Those who relate to it in this way will also rest in sameness toward all beings. Therefore, it causes them to attain omniscient

wisdom. Anyone who either trains in or will train in such practices will be following this very Bodhisattva Collection. Thus, they will come to realize the Great Vehicle, and they will do so in a manner that is devoid of action.”

1.220 In this way, Mañjuśrī Kumārabhūta expounded in detail the Dharma teaching of the Bodhisattva Collection to these bodhisattvas during the middle watch of the night.

1.221 Then, during the final watch of the night, Mañjuśrī Kumārabhūta expounded in detail upon the meaning that penetrates the vajra words of the nonregressing wheel.

1.222 “Noble sons, the nonregressing wheel is such that when bodhisattvas teach about it, those who listen to these teachings will all realize the nature of nonregression, and they will not regress from explanations on the nonregressing wheel. Noble sons, bodhisattva great beings who are inclined to the nonregressing wheel do not engage with multiple beings, multiple doctrines, multiple vehicles, multiple buddha realms, or multiple buddhas. They see the turning of the wheel of all phenomena as engagement with everything. They do not turn the wheel of Dharma by differentiating the realm of phenomena. Therefore, this nonregressing wheel is an unceasing wheel, a nondual wheel, a wheel that explains things accurately, and a wheel of realizing self-occurring wisdom. This wheel is the wheel of the circle of the realm of phenomena. Noble sons, those bodhisattva great beings who have been inclined,²⁶ who are inclined, or who will be inclined toward this wheel that is free from regressing due to any marks will be liberated by the liberation of the thus-gone ones. [F.243.a] However, their liberation is not taught in dualistic terms. The characteristic of the liberation of the thus-gone ones is the same as the characteristics of all phenomena, for the liberation of the thus-gone ones is free of characteristics. All phenomena are free from the characteristic of liberation, for any phenomenon that lacks characteristics also lacks liberation. In actual fact, their nonduality and their lack of mind and body is liberation. Mind and body cannot be liberated. Why is this? Because liberation is the nature of mind and body. Therefore, that wisdom does not rely on anything extraneous, and this is why it is called *the nonregressing wheel*.

1.223 “Furthermore, noble sons, the nonregressing wheel cannot be reversed. Why is this? Form cannot regress from the nature of form. Likewise, feeling, perception, formations, and consciousness cannot regress from their nature. Noble sons, all phenomena cannot regress from the realm of phenomena. The realm of phenomena—just as it is—is thus called *the nonregressing wheel*. This wheel is not situated in the center; this wheel is free from disruption and permanence. There is not even the smallest gateway into this, for this is a wheel with a nondual gateway. This wheel is not turned, for it is an

unturnable wheel. This wheel cannot be demonstrated even slightly, for it is an inexpressible wheel. This wheel cannot be discussed even slightly, for it is an ineffable wheel. Also, this nonregressing wheel is free of marks because it rests in the gateway of emptiness. It is free of characteristics because it rests in the gateway of liberation. It has the characteristic of space because it accompanies everything. [F.243.b] It also has the characteristic of naturally accompanying everything. Therefore, it is called *the nonregressing wheel*.

1.224 “Noble sons, *the definite realization of all phenomena* is a vajra word. What is the definite realization of all phenomena? Noble sons, *emptiness* is a vajra word that brings definite realization of all aspects of views. Noble sons, *the absence of marks* is a vajra word that transcends all concepts. Noble sons, *the absence of wishes* is a vajra word that transcends all migration. Noble sons, *the realm of phenomena* is a vajra word that transcends multiplicity. Noble sons, *suchness* is a vajra word that indicates the absence of self. Noble sons, *freedom from desire* is a vajra word that indicates how desire has no nature. Noble sons, *nirvāṇa* is a vajra word that shows how phenomena have the nature of nirvāṇa.”

1.225 Mañjuśrī Kumārabhūta expounded upon the Dharma to the bodhisattvas through the night, whereupon some bodhisattvas accomplished the absorption called *the flower of light*. As they rested in this bodhisattva absorption, light streamed from each of their pores, projecting hundreds of thousands of buddhas. Each of those blessed buddhas then engaged in the performance of buddha activity for beings in the buddha realms in the ten directions.

1.226 King Ajātaśatru then sent his messengers to invite Mañjuśrī Kumārabhūta to the midday meal with the message, “Mañjuśrī, the time has come. Mañjuśrī, the occasion is here. The meal is ready, so please be aware that the time has come.”

1.227 That morning the elder Mahākāśyapa donned his lower garment and took up his Dharma robes and alms bowl. He went to the city of Rājagṛha accompanied by five hundred monks to collect alms. [F.244.a] Arriving at a juncture in the road, he thought, “It is too early to go to the city. I will instead go to Mañjuśrī Kumārabhūta’s monastery, where we can have a discussion.”

1.228 The elder Mahākāśyapa and the five hundred monks then went to Mañjuśrī Kumārabhūta’s monastery and had many pleasing and enjoyable conversations with Mañjuśrī before they sat down to one side. Mañjuśrī Kumārabhūta then asked the elder Mahākāśyapa seated there, “Venerable Mahākāśyapa, why did you earlier don your lower garment and go out with your Dharma robes and alms bowl?”

- “Mañjuśrī, I decided to go to Rājagṛha to collect alms.”
- 1.229 Mañjuśrī replied, “Venerable Mahākāśyapa, I intend to offer you and your retinue food.”
- “Mañjuśrī, while I do seek offerings,²⁷ I seek the Dharma, not material things.”
- 1.230 “Venerable Mahākāśyapa, heed me. I will collect for you both a collection of material things and a collection of the Dharma.”
- 1.231 Mahākāśyapa replied, “Mañjuśrī, even if I had to give up food for the day, I would still follow you. Why is this? I will not hear the Dharma that you teach from anyone but you. Mañjuśrī, where will you have your meal today with these great beings?”
- 1.232 Mañjuśrī replied, “Venerable Mahākāśyapa, today we shall have our meal from a person who has been generous toward us. It is a person who does not move away from saṃsāra, who does not think of nirvāṇa, who does not pass beyond the level of an ordinary being, and who does not actualize the qualities of the noble ones. [F.244.b] Venerable Mahākāśyapa, today we shall have our meal from a person for whom—after he has been generous toward us—no decrease or increase will come, nothing will be generated or stopped, and nothing will be given or gained.”
- 1.233 The elder replied, “Mañjuśrī, such ways of generosity are practiced by great donors.” [B4]
- 1.234 Then Mañjuśrī Kumārabhūta thought, “I will go to the city of Rājagṛha by means of the play of a buddha.”
- 1.235 He then entered the absorption called *manifesting all miracles*. As soon as Mañjuśrī Kumārabhūta rested in the absorption called *manifesting all miracles*, the entire Sahā world became even like the palm of a hand. All the worlds in the great trichiliocosm were filled with bright light. The suffering of beings in the hell realms ceased, as did the suffering of beings in the animal realms and in the realms of Yama. The attachment, aggression, dullness, fear, anxiety, anger, and sorrow of every being was eliminated. At that moment, all beings regarded one another as parents and loved one another. All the worlds in the great trichiliocosm shook six times. The gods in the realm of desire and the realm of form exerted themselves in venerating Mañjuśrī Kumārabhūta. Hundreds of thousands of instruments resounded, a rain of fragrant flowers fell, and paths were swept. [F.245.a] As soon as Mañjuśrī Kumārabhūta entered that absorption, the entire road from the monastery gate to the city gate became even like the palm of one’s hand. The road was paved with many gems, numerous other jewels were strewn about, and jeweled railings were placed along both sides of the road. Pink, red, and white lotus flowers filled an area the width of seven chariots. Above the road were nets of jewels, which were draped with many silken tassels. Parasols,

banners, standards, and pennants were erected. On both sides of the jeweled railings were jeweled trees up to the distance of an arrow shot. All the jeweled trees were connected with jeweled cords, and from each jeweled tree wafted a fragrance that filled the atmosphere for up to a league. Between every pair of jeweled trees emanated small ponds underlain by golden sand, surrounded by jewel ledges, and entered via stairs made of beryl gems. The ponds were covered with blue, pink, red, and white lotuses, and the calls of ducks rang out. The ponds were filled water of eight qualities. Each tree was draped with nets of jewels and gold. Between the jeweled trees were jeweled incense bowls wafting incense, and before each jeweled tree manifested twenty-five goddesses bearing sandalwood powder. As soon as Mañjuśrī Kumārabhūta entered this absorption, these and other wonders and marvels occurred.

1.236 Mañjuśrī Kumārabhūta then donned his lower garment and said to the elder Mahākāśyapa, [F.245.b] “Venerable Mahākāśyapa, please go first. I will follow you. Why so? Elder Mahākāśyapa, you are senior, and more time has passed since you were ordained. You took ordination without having seen the Thus-Gone One—instead you took ordination with those who are worthy ones in the world. Thus, Venerable Mahākāśyapa, please go first.”

1.237 Mahākāśyapa said to Mañjuśrī Kumārabhūta, “Mañjuśrī, in the well-spoken Dharma-Vinaya, no one is considered senior because of their age. Mañjuśrī, in the well-spoken Dharma-Vinaya, one is considered senior because of one’s knowledge, study, eloquence, and discerning faculties. Mañjuśrī, you are senior in knowledge, study, and eloquence. You are also more knowledgeable with regard to knowing both sublime and ordinary faculties. Therefore, you are the most senior. So, you should go first, and then I will follow you.

1.238 “Mañjuśrī, in order to clearly explain this point, I would like to mention an analogy here. Mañjuśrī, to draw an analogy, it is only long after a lion cub is born that it reaches its full strength. Nevertheless, wherever the wind carries the scent of the lion cub, all wild animals will be unable to bear it and will flee. Even a sixty-year-old elephant tightly bound with chains will become so terrified when it encounters the scent of the lion cub that it will break its chains and flee in any direction. Other animals that live in caves will take shelter in their caves, those that live in burrows will take shelter in their burrows, those that live in bodies of water will take shelter in the water, and birds will fly into the sky. [F.246.a] Likewise, Mañjuśrī, even though bodhisattvas who have initially developed the mind directed toward awakening may not have fully developed the strength of their insight and

wisdom, they will outshine all hearers and solitary buddhas as soon as they have developed the mind directed toward awakening. They will scare and frighten all the māras. They will no longer prefer the domestic life.

1.239 “Furthermore, Mañjuśrī when that lion cub hears the roar of other lions that have already gained their power and strength, it will not be scared or frightened, since it understands that before long it, too, will be able to roar. Likewise, Mañjuśrī, bodhisattva great beings who hear the lion’s roar of the Buddha are not scared, frightened, or terrified, for they understand that soon they, too, will attain awakening and make a lion’s roar in the same way.

1.240 “Therefore, Mañjuśrī, speaking of the seniority among the hearers, the seniority among the solitary buddhas, and the seniority among the thus-gone ones is to address and speak of the mind of awakening. Why is this? Mañjuśrī, all their virtuous qualities come from the mind of awakening. For this reason, Mañjuśrī, you are the most senior. Therefore, please go first. I will then follow behind you.”

1.241 Accordingly, Mañjuśrī Kumārabhūta went first while the bodhisattva great beings and the great hearers followed him. As soon as Mañjuśrī Kumārabhūta set out upon the jeweled road, [F.246.b] a rain of flowers fell from the sky above, the sounds of hundreds of thousands of instruments were heard, the great earth trembled six times, and the world was bathed in a bright light. Then, within this setting, and as a shower of lotus flowers fell, Mañjuśrī Kumārabhūta went to the city with hundreds of thousands of light rays streaming from his body. Hearing that Mañjuśrī Kumārabhūta was arriving accompanied and venerated by eighty-two thousand bodhisattvas and five hundred hearers, King Ajātaśatru thought, “We have only prepared the meal for five hundred people, yet now so many people are coming. Where will they stay? I have been deceived by Mañjuśrī Kumārabhūta.”

1.242 As soon as King Ajātaśatru had this thought, the great king Vaiśravaṇa and the yakṣa lord Kubera revealed their magnificent forms and said to King Ajātaśatru, “Great King, do not be displeased. Mañjuśrī Kumārabhūta is superior in insight. His insight is resplendent. He is skilled in the art of miraculous consecration. If he wishes, he can feed all beings in the great trichiliocosm with a single serving of food and drink. So what need we say of eighty-two thousand people? Great King, do not be displeased. There will be enough for everyone. Why is this? Great King, Mañjuśrī Kumārabhūta’s skill in giving is limitless.”

1.243 When King Ajātaśatru heard this, he became happy and delighted. Filled with joy, happiness, and delight, he venerated Mañjuśrī Kumārabhūta as a teacher. [F.247.a] King Ajātaśatru, along with his people, his retinue, and his servants, then went outside to greet Mañjuśrī Kumārabhūta bearing flowers, incense, garlands, ointments, and fragrant powders. They offered these

things to Mañjuśrī Kumārabhūta and returned to the palace. Mañjuśrī Kumārabhūta and his assembly also proceeded to King Ajātaśatru's home and went inside. Everyone in the city, whether they had gone inside the palace or remained outside, exerted themselves in worship.

1.244 Among the assembly of bodhisattvas at that time was a bodhisattva great being named Samantadarśin. Mañjuśrī Kumārabhūta addressed this bodhisattva great being Samantadarśin, "Noble son, please arrange a place for the assembly to sit. Know that the time has come."

1.245 The bodhisattva great being Samantadarśin looked to the right and left of King Ajātaśatru's palace, and within King Ajātaśatru's palace there immediately appeared a place where the assembly could sit. The place was adorned with many silken streamers and draped with canopies. Parasols, banners, and standards were raised. It was filled with flower petals that were even like the palm of one's hand, and it was vast and extensive.

1.246 At that time there was also a bodhisattva great being named Elevated by the Dharma among the bodhisattva assembly. Mañjuśrī Kumārabhūta called out to this bodhisattva Elevated by the Dharma, [F.247.b] "Noble son, please lay out seats." Then, with a snap of his fingers, the bodhisattva Elevated by the Dharma caused forty-two thousand seats to appear within the assembly place. The seats were beautiful and covered with myriad fabrics. Mañjuśrī Kumārabhūta then sat down on a seat that had been laid out for him, and the bodhisattva great beings and great hearers likewise sat down on their respective seats.

1.247 Seeing that Mañjuśrī Kumārabhūta was seated, King Ajātaśatru said, "Mañjuśrī, please wait a little until the food has been prepared."

1.248 Mañjuśrī replied, "Great King, there will be enough for everyone, so there is no need to prepare much."

1.249 Then the Four Great Kings along with their armies and retinues exerted themselves in the veneration of Mañjuśrī Kumārabhūta. Śakra, lord of the gods, along with his wives and goddesses, as well as other gods and female asuras, scattered aloeswood and sandalwood incense powder on all the bodhisattvas and hearers. Yet the sublime beings did not entertain any thoughts regarding the incense or the goddesses. Brahmā, lord of the Saha world, took on the guise of a child. Holding a yak tail fan, he stood to the right of Mañjuśrī Kumārabhūta, fanning him. The Brahmā gods stood to the right of the bodhisattvas, likewise fanning them with yak tail fans. [F.248.a] The nāga king Anavatapta made his own body invisible and dangled flower necklaces in the sky, and water replete with the eight qualities dripped from these flower necklaces as offerings of water. Similarly, before each bodhisattva and likewise the hearers, he caused pearl necklaces to dangle that likewise yielded water offerings.

1.250 Then King Ajātaśatru wondered, “If these bodhisattvas are not bearing alms bowls, what will they eat from?”

Mañjuśrī Kumārabhūta knew the thoughts in King Ajātaśatru’s mind, and he said to King Ajātaśatru, “Listen, Great King! These noble sons have not brought any alms bowls, because due to the blessings of their past actions, whenever they assemble in a buddha realm to have a meal, alms bowls will manifest out of the sky from their respective buddha realms into their hands before they eat.”

1.251 The King asked, “In that case, Mañjuśrī, from what buddha realm have these sublime beings come? What is the name of the Thus-Gone One there?”

Mañjuśrī replied, “Great King, the realm is called Eternally Resounding Sound, and there the thus-gone, worthy, perfect Buddha Resounding Glory currently lives, thrives, is well, and teaches the Dharma. These bodhisattva great beings from that buddha realm have come here to have your meal and hear about your awful remorse.”

1.252 Then, as soon as they developed the mind directed toward awakening, [F.248.b] alms bowls appeared out of the sky from the world Eternally Resounding Sound due to the blessings of those bodhisattvas and the past aspirations of that thus-gone one. The bowls landed in the great Lake Anavatapta, where they were washed with water replete with the eight qualities and placed upon lotus petals. Carried by eighty-two thousand female nāgas, they were offered to the bodhisattvas.

1.253 King Ajātaśatru was happy and delighted. Filled with joy, happiness, and delight, he bowed to Mañjuśrī Kumārabhūta. Mañjuśrī then said to him, “Great King, please offer your feast. Know that the time has come.”

1.254 King Ajātaśatru offered the feast that had been prepared, and the food, drink, and soups he offered proved inexhaustible, lasting until the young ones had been served.²⁸ The five hundred portions that King Ajātaśatru had prepared were enough to feed all eighty-two thousand bodhisattvas and five hundred hearers, and even then they were not finished and did not run out.

King Ajātaśatru said, “Mañjuśrī, it is amazing that this feast did not run out.”

1.255 Mañjuśrī responded, “Great King, this feast is as inexhaustible as your awful remorse.”

1.256 Once the bodhisattva great beings had finished their meal, they flung their alms bowls back into the sky, where they remained suspended without falling or being held up.

1.257 The king asked, “Mañjuśrī, upon what are these alms bowls resting?”

“Great King, these alms bowls are resting on the same thing that your awful remorse is resting on.” [F.249.a]

- The king continued, “Mañjuśrī, these alms bowls are not resting on anything.”
- 1.258 Mañjuśrī said, “Great King, neither does your awful remorse rest on anything. Great King, to draw an analogy, just as these alms bowls do not fall though they do not rest on anything, likewise, King, all phenomena are not blocked and do not rest on anything, and they do not fall.”
- 1.259 King Ajātaśatru saw that the bodhisattvas and great hearers had washed their hands and alms bowls. So he went before Mañjuśrī Kumārabhūta to hear the Dharma. He requested, “Noble Mañjuśrī, please eliminate my remorse.”
- 1.260 Mañjuśrī said, “Great King, even as many perfect buddhas as there are grains of sand in the Ganges could not eliminate your remorse.”
- 1.261 King Ajātaśatru, realizing that he was without protection, fell to the ground like a tree that had been felled.
- 1.262 The elder Mahākāśyapa then said to King Ajātaśatru, “Great King, do not be frightened. Mañjuśrī Kumārabhūta is skilled in explaining his intentions. You should request him to explain the meaning behind his statement that even as many blessed buddhas as there are grains of sand in the Ganges could not eliminate your awful remorse.”
- 1.263 Then King Ajātaśatru rose from the ground and asked Mañjuśrī Kumārabhūta, “Mañjuśrī, what did you intend when you said that even as many thus-gone, worthy, perfect buddhas as there are grains of sand in the Ganges could not eliminate my remorse?”
- 1.264 Mañjuśrī answered, “Great King, what do you think? Are blessed buddhas generated by mental observations?” [F.249.b]
 “Mañjuśrī, they are not.”
- 1.265 “Are they generated by mental production?”
 “Mañjuśrī, they are not.”
- 1.266 “Are they generated by mental blockage?”
 “Mañjuśrī, they are not.”
- 1.267 “Are they generated by the unconditioned?”
 “Mañjuśrī, they are not.”
- 1.268 “Are they generated by the conditioned?”
 “Mañjuśrī, they are not.”
- 1.269 “Great King, what do you think? Can something that is not generated in any way be eliminated?”
 “Mañjuśrī, it cannot.”
- 1.270 Mañjuśrī continued, “Great King, this is the meaning I intended by my statement that even as many blessed buddhas as there are grains of sand in the Ganges could not eliminate your remorse. Furthermore, Great King,

imagine that someone wished to afflict the sky above with dust, smoke, or darkness. Great King, what do you think, could they afflict the sky above?"

"Mañjuśrī, they could not."

1.271 "Great King, if someone were to claim that they had purified the sky above, could they actually purify the sky above?"

"Mañjuśrī, they could not."

1.272 "Likewise, the thus-gone ones have perfectly understood the fact that all phenomena are like space, that by their very nature they cannot be afflicted. If they thus see that no phenomenon can be afflicted or purified, how could they eliminate something like that? Great King, this is also what I had in mind when I said that even as many blessed buddhas as there are grains of sand in the Ganges could not eliminate your remorse. [F.250.a]

1.273 "Furthermore, Great King, the blessed buddhas do not observe the arising of any mental events internally, nor do they observe the arising of any mental events externally. Therefore, Great King, phenomena are nonarising by nature; their nature is such that they do not arise. Anything that is nonarising has no basis or occasion for arising. Why is this? Because, Great King, all phenomena are void by nature.

1.274 "Great King, all phenomena are without inherent nature because they are unperfected. Great King, all phenomena are unperfected because they are undivided. Great King, all phenomena are undivided because they are unoriginated. Great King, all phenomena are unoriginated because they are insubstantial. Great King, all phenomena are insubstantial because they are unable to act. Great King, all phenomena are unable to act because they are motionless. Great King, all phenomena are motionless because they are unchanging. Great King, all phenomena are unchanging are because they are nonarising. Great King, all phenomena are nonarising because they are unconnected. Great King, all phenomena are unconnected because they are naturally luminous. Great King, all phenomena are naturally luminous because they are pure. Great King, all phenomena are pure because they are open. Great King, all phenomena are open because they are without remedy. Great King, all phenomena are without remedy because they are nondual. Great King, all phenomena are nondual because they avoid limitation. Great King, all phenomena avoid limitation because they are limitless. Great King, all phenomena are limitless because they are boundless. Great King, all phenomena are boundless because they are unbounded. Great King, all phenomena are unbounded because they are unobservable. [F.250.b] Great King, all phenomena are unobservable because they are untrue. Great King, all phenomena are untrue because they are unobservable in terms of being permanent, beautiful, pleasurable, or having a self. Great King, all phenomena are permanent because of the way in which they lack

movement. Great King, all phenomena are beautiful because they are naturally luminous. Great King, all phenomena are pleasurable because they are nonconceptual. Great King, all phenomena have the nature of self because of the way in which they demonstrate a lack of self.

1.275 “Great King, all phenomena are free of remorse because they pacify the inner. Great King, all phenomena are false because they are situated within ultimate truth. Great King, all phenomena are peaceful because of their characteristic of absolute peace. Great King, all phenomena are unable to be owned because they are beyond ownership. Great King, all phenomena are tasteless because they are characterized by liberation. Great King, all phenomena are free of the faultless path because they cannot be made into self. Great King, all phenomena are indistinct because they are free of having various facets. Great King, all phenomena have one taste because they engage with liberation. Great King, all phenomena are characterized by disengagement because they are the limit of the absence of marks. Great King, all phenomena are empty because they are free of all views. Great King, all phenomena lack marks because they are without engagement and purified of observation. Great King, all phenomena are absent of wishes because they transcend the three times. Great King, all phenomena are separate from the three times because they are not connected to the past, present, and future. Great King, all phenomena accord with nirvāṇa because they are absolutely nonarising. [F.251.a]

1.276 “Great King, what do you think? Could something that is nonarising and nonoccurring be afflicted?”

“Mañjuśrī, it could not.”

1.277 Mañjuśrī continued, “Could it be eliminated?”

“Mañjuśrī, it could not.”

1.278 “Mañjuśrī continued, “Therefore, Great King, the Thus-Gone One knows all phenomena to be equal to nirvāṇa. Therefore, he cannot eliminate your remorse. Therefore, Great King, adopt an unmistaken and accurate attitude. You should accurately investigate the following. Investigate how your thought cannot appropriate or discard any phenomena, how it does not accompany any other phenomena. Whatever does not accompany any other phenomena is purified. Anything that is purified is utterly peaceful. Anything that is utterly peaceful is natural. Anything that is natural is uncreated.

1.279 “Great King, all phenomena are uncreated because they are ownerless. You must accept this. Phenomena are not to be created in any way. Therefore, Great King, not acting is nirvāṇa, and within that no phenomena are created or transformed. Anything that is not created or transformed is nirvāṇa. Great King, whoever aspires to this is truly liberated. Anyone who

is truly liberated does not realize any phenomena, because, Great King, the suchness of all phenomena is uncreated. The suchness of all phenomena could never become something that is not suchness. Yet suchness itself is not suchness. Nor is it otherwise. Therefore, the absence of other is what is known as suchness. Great King, if one aspires to suchness, all remorse will indeed disappear. Still, Great King, the eye can become neither afflicted nor purified, [F.251.b] for the nature of the eye is suchness, and the nature of suchness is also the eye. Great King, the same is true for the ear, nose, tongue, body, and mind: they cannot become afflicted or purified, for their nature is suchness, and the nature of suchness is also the ear, nose, tongue, body, and mind.

1.280 “Great King, form, too, can become neither afflicted nor purified, for the nature of form is suchness, and the nature of suchness is also form. Great King, the same is true for feeling, perception, formations, and consciousness: they cannot become afflicted or purified, for their nature is suchness, and the nature of suchness is also feeling, perception, formations, and consciousness. Great King, no phenomenon can ever be afflicted or purified; no phenomenon can ever become attachment, aggression, or delusion; and no phenomena can become desire or anger. In this regard, do not engage in negative thoughts.

1.281 “Great King, in conceptualizing something that is not existent, ordinary childish beings become afflicted. In this vein, do not give rise to notions regarding something that is not existent. What is nonarisen will not arise again. Great King, all phenomena are nonexistent because they arise from nonexistence. In this vein, do not give rise to notions regarding something that is existent. Great King, to draw an analogy, space is formless, invisible, imperceptible, and unobservable. Yet some person might say, ‘I will afflict space, which is formless, invisible, imperceptible, and unobservable with particles, dust, smoke, fog, or clouds.’ Great King, [F.252.a] would that person be able to afflict space, which is formless, invisible, imperceptible, and unobservable, with particles, dust, smoke, fog, or clouds?”

“Mañjuśrī, they would not.”

1.282 Mañjuśrī continued, “Similarly, Great King, while indeed all remorse will be removed if one investigates the reality of²⁹ all phenomena, reality itself is not free of anything. Therefore, what is free of remorse is the same as reality. Thus, while indeed all phenomena are said to accord with the realm of phenomena, reality itself is beyond being in accord with any phenomenon. Why is this? All phenomena are in themselves the realm of phenomena, meaning that what is the same as the realm of phenomena is also the same as all phenomena. Therefore, all phenomena are said to be in accord with the realm of phenomena.”

- 1.283 When this teaching was taught, King Ajātaśatru gained the acceptance that accords with emptiness, and so he was happy and delighted. Filled with joy, happiness, and delight, he joined his palms together and exclaimed, “Mañjuśrī, you have spoken well. My remorse is eliminated.”
- 1.284 Mañjuśrī said, “Great King, given that all phenomena are beyond suffering, your claim that your remorse is eliminated is a great observation.”
- 1.285 The king said, “Mañjuśrī, all my obscurations have been purified. Why is this? Whoever has a mind that is naturally pure cannot be afflicted by attachment, aggression, or delusion.”
- 1.286 Mañjuśrī said, “Great King, to draw an analogy, while particles, dust, smoke, darkness, fog, and clouds do appear in space, space itself is not afflicted by them. [F.252.b] Great King, likewise, while indeed the latent tendency to view things in terms of a self and personal possession does arise, as do attachment, aggression, and delusion, the natural state of mind is not afflicted thereby. Great King, do not be remorseful about this. Because, Great King, mind has not transferred since the very beginning. Great King, mind will not transfer at the very end. Great King, mind does not abide in the present. Those who are learned understand that all phenomena have never transferred, will not transfer, and do not abide. By understanding this point, one will not have any attachment to views. Great King, if one is not attached, that is purity. Great King, all phenomena have the characteristic of purity; they are immaculate and luminous. Great King, when there are no phenomena there is also no designation, and the Blessed One has said to not make designations. On the flawless path there is no designation of phenomena. Great King, anything that involves designations is obscured and polluted.”
- 1.287 “Mañjuśrī, I have been cleansed of all obscurations. If I should happen to die at this moment, I would not take rebirth.”
- 1.288 Mañjuśrī continued, “Great King, you make a great observation that all phenomena have passed beyond suffering into nirvāṇa. Why is this? Great King, all phenomena are beyond suffering and by nature unborn.”
- 1.289 Then, bearing a precious bolt of cloth, King Ajātaśatru rose from his seat and offered the bolt of cloth to Mañjuśrī Kumārabhūta. As soon as he offered the bolt of cloth to the body of Mañjuśrī Kumārabhūta, Mañjuśrī Kumārabhūta’s body disappeared. [F.253.a] As King Ajātaśatru could not see Mañjuśrī Kumārabhūta, he heard a voice from the sky above, saying, “Great King, regard your remorse in the same manner as Mañjuśrī Kumārabhūta’s body, which is unseen. Then, regard all phenomena as you see your remorse. Then, regard this cloth as you see all phenomena. Indeed, one should see everything as one who does not see. Still, Great King, offer this bolt of cloth to a body you can see.”

- 1.290 At that point there was a bodhisattva great being named Wisdom Banner of Glory who was seated before Mañjuśrī Kumārabhūta. So, King Ajātaśatru offered the bolt of cloth to the bodhisattva Wisdom Banner of Glory.
- 1.291 Without rising from his seat, the bodhisattva said, “Great King, I accept nothing from one who wishes for freedom. I accept nothing from one who wishes for parinirvāṇa. Great King, I accept nothing from ordinary beings. I accept nothing from those with the qualities of ordinary beings. I accept nothing from trainees. I accept nothing from those with the qualities of trainees. I accept nothing from worthy ones. I accept nothing from those with the qualities of worthy ones. I accept nothing from solitary buddhas. I accept nothing from those with the qualities of solitary buddhas. Great King, I accept nothing from thus-gone ones. I accept nothing from those with the qualities of thus-gone ones. Great King, I will only accept from someone who has neither any of these qualities nor their opposites. In the same way that such people give, I, too, shall accept. Because, Great King, such giving is purified of duality.”
- 1.292 At that point King Ajātaśatru offered the bolt of cloth to the body of Wisdom Banner of Glory. [F.253.b] However, upon that very seat the bodhisattva’s body also became invisible, and from the sky above a voice was heard, saying, “Great King, offer this bolt of cloth to a body you can see.”
- 1.293 When King Ajātaśatru heard this, there was a bodhisattva great being named Inspired by Peace who was seated before Wisdom Banner of Glory. So, the king offered him the bolt of cloth. The bodhisattva said, “Great King, I do not accept from those who hold the view of self. I do not accept from those who hold the view of other. Great King, I do not accept from those who have afflictions. I do not accept from those who are without afflictions. Great King, I do not accept from those whose minds are one pointed. I do not accept from those whose minds are distracted. I do not accept from those with wisdom. I do not accept from those without wisdom.”
- 1.294 Then, as the king offered the cloth to his body, upon that very seat his body also became invisible. At that point King Ajātaśatru heard a voice from the sky above, saying, “Great King, offer this bolt of cloth to a body you can see.”
- 1.295 When King Ajātaśatru heard this, there was a bodhisattva great being named Unwavering Attention who was seated before Inspired by Peace. So, the king offered the bolt of cloth to him. The bodhisattva said, “Great King, I do not accept from those who dwell on the body. I do not accept from those who dwell on speech. I do not accept from those who dwell on the mind. I do not accept from those who dwell on meaning. I do not accept from those who dwell on the aggregates. I do not accept from those who dwell on the

elements. I do not accept from those who dwell on the sense sources. I do not accept from those who dwell on sentient beings.³⁰ I do not accept from those who dwell on the qualities of the buddhas. Why so? Great King, because all phenomena are unmoving, they do not dwell.”

1.296 The king then offered the cloth to his body, but this bodhisattva’s body also disappeared. [F.254.a] Then, from the sky above, the king heard, “Great King, offer the cloth to someone whose body appears.”

1.297 When King Ajātaśatru heard this, there was a bodhisattva great being named Supreme Intelligence who was seated before Unwavering Attention. So, the king offered the bolt of cloth to him. The bodhisattva said, “Great King, I do not accept from those who are interested in what is base. However, Great King, I would accept this from³¹ you if you were to develop the mind directed toward unsurpassed and perfect awakening; if you were to become interested in the sameness of awakening because of the sameness of mind, the sameness of mind because of the sameness of awakening, and the sameness of phenomena because of the sameness of mind, while neither adopting nor abandoning the thought that ‘all phenomena are sameness’ and while not trying to make anything the same; and if you were to not grasp at a self because of knowing that phenomena cannot be possessed. However, Great King, offer this bolt of cloth to someone whose body appears.” Saying this, he, too, disappeared and became invisible.

1.298 At that time, there was a bodhisattva great being named Fragrant Flower of Absorption who was seated before Supreme Intelligence. So, the king offered the bolt of cloth to him. The bodhisattva said, “Great King, I would surely accept this from you if you were to engage in all types of absorption without differentiating these states of absorption, and if you were to trust that all phenomena are settled in sameness by their nature. However, Great King, offer the bolt of cloth to someone whose body can be seen.” Saying this, he, too, disappeared and became invisible.

1.299 Before him was a bodhisattva great being named Inexpressible, to whom the king offered the bolt of cloth. He said, “Great King, I would surely accept this bolt of cloth from you if you understood that all expressions in all languages are inexpressible given the sameness of the sounds of all letters, if you followed the meaning of inexpressibility, [F.254.b] and if you did not indulge in words and syllables. However, Great King, offer it to someone whose body appears.” Saying this, he, too, disappeared and became invisible.

1.300 Before him was a bodhisattva great being named Purification of the Three Spheres, to whom the king offered the bolt of cloth. He said, “Great King, I would surely accept this from you if you did not observe self, did not

observe acceptance, and did not hope for karmic ripening. However, Great King, offer this to someone whose body appears." Saying this, he, too, disappeared and became invisible.

1.301 Before him was a bodhisattva great being named Dharmavikurvaṇarāja, to whom the king offered the bolt of cloth. He said, "Great King, I would accept this from you if you displayed the nirvāṇa of the hearers without passing into parinirvāṇa, if you displayed the nirvāṇa of the solitary buddhas without passing into parinirvāṇa, if you displayed unsurpassed and perfect nirvāṇa without passing into parinirvāṇa, and if you did not possess the attributes of saṃsāra or the attributes of nirvāṇa." Saying this, he, too, disappeared and became invisible. Again, the king heard, "Great King, offer the bolt of cloth to someone whose body appears."

1.302 In this manner, when King Ajātaśatru offered the bolt of cloth to all the bodhisattvas, they each presented what they had to teach before they disappeared and became invisible, and in the end all the seats appeared to be empty. Each time, the king was told, "Great King, offer the bolt of cloth to someone whose body appears." [F.255.a]

1.303 Then King Ajātaśatru said to the elder Mahākāśyapa, "Venerable Mahākāśyapa, the Blessed One has declared venerability to be the highest among all ascetic practices, so please accept this bolt of cloth."

1.304 Mahākāśyapa responded, "Great King, I have not eliminated attachment, I have not eliminated aggression, and I have not eliminated delusion. Therefore, it is not appropriate for me to accept this. Great King, I have not eliminated ignorance, and I have not eliminated my craving for becoming. Great King, I have not understood suffering. I have not abandoned its manifestation. I have not actualized cessation. I have not cultivated the path. Great King, I have not seen the Thus-Gone One, I have not heard the Dharma, and I have not joined the Saṅgha. Great King, I have not eliminated the afflictions. Great King, I have not actualized wisdom. Great King, I have not purified my vision. I have not performed any acts of wisdom whatsoever. A great result will not come from giving to me, nor will giving to me lead to even a trifling result. I do not possess the attributes of saṃsāra, and I do not possess the attributes of nirvāṇa. Purification will not come from giving to me. Still, Great King, if you have such qualities, I will accept this bolt of cloth from you."

1.305 As soon as the king offered the cloth to his body, Mahākāśyapa also disappeared, and he did not reappear. King Ajātaśatru then heard, "Great King, offer the bolt of cloth to someone whose body appears."

1.306 In this manner, each of the five hundred monks disappeared, and each time King Ajātaśatru heard, "Great King, offer the bolt of cloth to someone whose body appears." [F.255.b] So he thought, "I will give this bolt of cloth

to my foremost queen.” He went to her, but he was unable to see her. “Then,” he thought, “I will give it to another of my women,” but he could not see any of the female servants.

1.307 In this manner, absorption manifested for him such that he could not perceive even the slightest form with his eyes, and everything disappeared. He could not see any men, women, boys, girls, walls, or trees. The only thing he could perceive was his own body. Once again hearing, “Great King, offer the bolt of cloth to someone whose body appears,” he thought, “I will dress myself in it.” But then his own body, too, disappeared. As he had now lost all perception of form, he heard, “Great King, regard your remorse in the same manner as your inability to see any form, be it coarse or subtle. Regard all phenomena as you would the seeing of your own remorse. Regard also in this manner the one who sees. Regard what is seen and the one who sees as unseen and devoid of seeing. Great King, this is the true seeing of all phenomena. Great King, not seeing is the true seeing.” [B5]

1.308 Freed from all perceptions and³² concepts, King Ajātaśatru arose from that absorption and immediately saw the retinue, as well as his own body, home, and servants, just as before. He asked Mañjuśrī Kumārabhūta, “Mañjuśrī, when I previously could not see this retinue, where did it go?”

1.309 Mañjuśrī replied, [F.256.a] “Great King, this retinue went to the same place as your remorse. So, Great King, do you perceive this retinue?”

“Mañjuśrī, I do perceive it.”

1.310 “How do you perceive it?”

“I see this retinue as I perceive my remorse.”

1.311 “Great King, how do you perceive your remorse?”

“Just as I could not previously see this retinue with my eyes, I do not perceive my remorse internally, externally, or somewhere in between.”

1.312 Mañjuśrī continued, “Great King, given that the Thus-Gone One has declared that one will go immediately to the hell realms if one has committed an act that brings immediate results, will you, Great King, go to the hell realms?”

1.313 King Ajātaśatru asked Mañjuśrī Kumārabhūta, “Mañjuśrī, the Thus-Gone One says, ‘this person will go to the lower realms, this person will go to the higher realms, and this person will pass beyond suffering.’ Does that mean he genuinely perceives such phenomena?”

“No, Great King, he does not.”

1.314 “Mañjuśrī, if one does not genuinely perceive any phenomena in that manner, then I do not perceive that anything goes to the hell realms, goes to the gods, or passes beyond suffering. Mañjuśrī, no phenomenon ever passes beyond emptiness, and emptiness does not go to the lower realms, go to the higher realms, or pass beyond suffering. Mañjuśrī, the realm of phenomena

is unmixed. All phenomena have the nature of the realm of phenomena, and the realm of phenomena does not go to the lower realms, go to the higher realms, or pass beyond suffering. Mañjuśrī, *immediate results* is a synonym for the immediacy³³ of the realm of phenomena. [F.256.b] Mañjuśrī, immediacy is the nature of the realm of phenomena. The nature of immediacy is also the nature of all phenomena. Therefore, Mañjuśrī, all phenomena do not go anywhere. For that reason, I will not go to the lower realms, go to the higher realms, or pass beyond suffering.”

1.315 Mañjuśrī asked, “Great King, if you claim this, do you contradict the message of the Teacher?”

“Mañjuśrī, I do not contradict the message of the Teacher. Why so? The Blessed One has taught the limit of no self as the limit of reality. Within the limit of no self, there are no beings. If there are no beings, nothing is performed. There is nothing that causes feeling.”

1.316 “Great King, has your remorse been eliminated?”

“Yes, because all phenomena are eliminated.”

1.317 Mañjuśrī continued, “Great King, have you gotten rid of doubt?”

“Yes, because all phenomena have been gotten rid of.”

1.318 Mañjuśrī continued, “Great King, have you gained immediacy with this retinue, or not? How do you perceive it?”

“Mañjuśrī, by means of immediacy, one gains immediacy with the realization of undisturbed liberation. I perceive that I dwell within that. By means of immediacy, one gains immediacy with the acceptance of bodhisattvas. I dwell within that. *Immediacy* means the lack of any limit or center. It is within this absence of limit or center that I dwell.” [F.257.a]

1.319 Then the bodhisattva great being Wisdom Banner of Glory remarked, “Oh, this great king has trained in the path of insight and wisdom. Therefore, he has gained such acceptance.”

1.320 The king replied, “Noble son, all phenomena are utterly pure, utterly unmixed, and utterly unafflicted. They could not become afflicted. The action of affliction represents the path. However, the path is neither in saṃsāra nor in nirvāṇa. This path does not lead anywhere—this path does not lead.”

1.321 When he gave this teaching, King Ajātaśatru gained the acceptance of phenomena that accords with reality. In seeing Mañjuśrī Kumārabhūta’s manifestation of miracles, thirty-two thousand women developed the mind directed toward unsurpassed and perfect awakening. Five hundred people from the household purified the Dharma eye. Many thousands of beings who wished to hear the Dharma came forth from the city of Rājagṛha. They stood in the gateway to King Ajātaśatru’s residence in order to venerate Mañjuśrī Kumārabhūta.

- 1.322 At that moment, Mañjuśrī Kumārabhūta pressed his big toe to the earth, whereupon the entire earth immediately became composed of beryl. The men, women, boys, and girls of Rājagṛha beheld Mañjuśrī Kumārabhūta, the bodhisattvas, and the great hearers in the following manner: they perceived Mañjuśrī Kumārabhūta and his retinue as clearly as one sees one's own face in a clear mirror. Then Mañjuśrī Kumārabhūta gave a Dharma teaching that ensured that eighty-four thousand beings purified the Dharma eye with respect to phenomena [F.257.b] and that five hundred beings developed the mind directed toward unsurpassed and perfect awakening.
- 1.323 Mañjuśrī Kumārabhūta then rose from his seat, and together with the saṅgha of monks and the retinue he left the residence of King Ajātaśatru. King Ajātaśatru and his retinue followed after Mañjuśrī Kumārabhūta. When Mañjuśrī Kumārabhūta had set out on the road, at one place he encountered a man who was sitting under a tree, weeping and miserable over the fact that he had killed his mother. The man lamented, "I have committed an evil act. I will definitely go to hell."
- 1.324 Mañjuśrī Kumārabhūta decided to guide that man, so he emanated another person, as well as that person's two parents, in order to guide that man. Then the emanated person and his parents began to approach the man who had murdered his mother until they arrived at a close distance. Ensuring that the real person would see them, they started arguing.
- 1.325 The son yelled, "*This* is the right road!"
The parents replied, "No, son, this is *not* the right road!"
- 1.326 As they argued in this fashion, the emanated person murdered his parents while the real person witnessed the emanated person's murder of his parents. Once he had murdered his parents, the emanated person went over to the real person. Weeping and choking on his tears, he said, "I have committed an evil act. Having murdered my parents, I will definitely go to hell."
- 1.327 Hearing this, the real person thought, "I have only murdered my mother, whereas this person has murdered both his parents. This person's evil deeds are greater. Wherever he is going, I will go too."
- 1.328 The emanated person wept, crying, "Listen, sir! I must go to the blessed Śākyamuni. [F.258.a] Why so? The Blessed One is the protector of beings without a protector. He gives freedom from fear to fearful beings. I will earnestly do whatever the Blessed One says."
- 1.329 Then the emanated person left, and the real person said, "I will go wherever he goes, so I shall go too," and so he followed after him. The emanated person then went before the blessed Śākyamuni. Bowing his head to the Blessed One's feet, he said, "Blessed One, I have murdered my parents. Thus, Blessed One, please give me protection. What should I do?"

1.330 The Blessed One then offered his approval to the emanated person, saying, “Excellent, excellent. Listen, sir! You speak the truth; you speak accurately. You declare precisely what you have done. Indeed, you speak the truth in the presence of the Thus-Gone One, and you are free from deception. Still, sir, please consider your mind. With what mind have you murdered your parents—past, present, or future? The mind of the past is exhausted and gone. It has ceased. It has transformed. It does not exist in any object or in any location. Thus, it cannot be designated. The mind of the future has not yet come. It is unborn and unarisen. It has not occurred; it has not come to exist; it is free of marks; it has not happened. Therefore, it also cannot be designated. The mind of the present does not remain; it arises, ceases, and dissipates; it does not aggregate or gather. It cannot be designated as going or coming. Listen, sir! The mind does not enter within the body, it does not move into external objects, [F.258.b] and it cannot be observed somewhere in between. Listen, sir! The mind is not blue, yellow, red, white, amber,³⁴ or clear. Listen, sir! The mind is formless, cannot be shown, and cannot be perceived. It is unimpeded, illusory, and indescribable. Therefore, it cannot be designated. Listen, sir! The mind is not attached, aggressive, or deluded. Listen, sir! The mind does not perform anything, do anything, feel anything, think anything, or experience anything. Listen, sir! The mind is naturally lucid, and it could not become afflicted or purified. Listen, sir! The mind does not exist in this life, in another life, or somewhere other than these two. It is not there or elsewhere. It is like space. It is unparalleled and unlike anything, and it cannot be cognized. Those who are learned will not become attached to it or take it into possession. They will not indulge in it or dwell on it. They will not conceive of it as the self, and they will not think of it as a possession. Listen, sir! All phenomena are unmoving because they lack such ability by nature. Listen, sir! With that understanding, I do not speak of affliction or purification or of going to the lower realms or the higher realms. Why is this? The nature of the mind cannot become afflicted or purified. It does not go, come, or remain anywhere.”

1.331 Then, the emanated person said to the Blessed One, “Blessed One, it is amazing that the Thus-Gone One fully understands the realm of phenomena to be pure, without actions, without ripening, unborn, and uncreated. Blessed One, if I request ordination, I pray that the Well-Gone One will grant it.”

 The Blessed One said to him, “Monk, come here. [F.259.a] Engage in pure conduct.”

- 1.332 He appeared as an ordained person as soon as the Blessed One had said this. He then said, "Blessed One, now that I have achieved this state, I will pursue nirvāṇa."
- 1.333 Then, through the power of the Buddha, the monk rose into the sky to the height of a palm tree, and his fire element incinerated his body.
- 1.334 The real person had heard this Dharma teaching, and so he thought, "If this person who had murdered both his parents could reach parinirvāṇa, then why couldn't I, who have merely murdered my mother, reach parinirvāṇa?"
- He then approached the Blessed One and bowed his head at the Blessed One's feet. He said, "Blessed One, I have murdered my mother."
- 1.335 The Blessed One expressed his approval, saying, "Excellent. Excellent. Sir, indeed you do not attempt to deceive the Thus-Gone One. Yet listen, sir! Please consider the mind with which you murdered your mother."
- 1.336 The man did this as carefully as the emanated person had done. At that moment, the fires of hell emerged from each of this person's pores. He burned and was helpless. He called out to the Blessed One, "Blessed One, I am burning! Well-Gone One, please protect me! I take refuge in the Blessed One."
- 1.337 The Blessed One then placed his right hand, which was the color of gold, on this person's head, and all this person's agonies immediately ceased. As his body became relaxed and blissful, he developed extraordinary respect for the Thus-Gone One. He said to the Blessed One, "Blessed One, if I request ordination, I pray that the Well-Gone One will grant it." [F.259.b]
- 1.338 The Blessed One said to him, "Monk, come here. Engage in pure conduct." Immediately his head was shaved, he was dressed in Dharma robes, and his facial hair was shaved. His appearance was as though just seven days had passed, yet he had the comportment of a monk who had completed his full ordination one hundred years ago.
- 1.339 As soon as the Blessed One had invited him to approach and his head was shaved and he was clothed in Dharma robes, his faculties became placid, and he observed the appearance that the Buddha had intended.
- 1.340 Then the Blessed One taught him a teaching on the four truths of the noble ones. Hearing this, he attained the pure Dharma eye that is immaculate and stainless with regard to phenomena. He then cultivated the path on that basis and became a worthy one. Then he said to the Blessed One, "Blessed One, I have pursued parinirvāṇa. Well-Gone One, now the time and occasion for my parinirvāṇa has arrived."
- 1.341 The Blessed One responded, "Monk, you are correct in knowing that the time has come."

- 1.342 The monk then rose into the sky to the height of seven palm trees, and his fire element incinerated his body, leaving no embers or ashes behind. Hundreds of thousands of gods then prostrated to him.
- 1.343 Venerable Śāriputra was amazed when he saw how this monk had been trained, so he said to the Blessed One, “The Thus-Gone One’s Dharma-Vinaya is well spoken. Even those who have committed the acts that bring immediate results can be trained. Blessed One, it is amazing. Well-Gone One, it is incredible. Blessed One, besides the thus-gone, worthy, perfect Buddha, Mañjuśrī Kumārabhūta, and other bodhisattva great beings who don such armor, in whose domain does the knowledge of the various faculties of beings exist? It is not in the domain of the hearers and solitary buddhas.” [F.260.a]
- 1.344 The Blessed One answered, “Śāriputra, thus it is. It is as you have said. It is the domain of the blessed buddhas and bodhisattva great beings who have gained acceptance. Śāriputra, beings you see as hell beings I see as possessing the quality of nirvāṇa. Śāriputra, you only know beings who possess ascetic practices, contentment, discipline, hearing, and absorption as possessing the quality of nirvāṇa. However, the Thus-Gone One also sees them as hell beings. Therefore, Śāriputra, give up your concepts regarding the conduct of beings. Why? Śāriputra, the conduct of beings is inconceivable. Śāriputra, did you see the person who had murdered his mother and then, by observing this Dharma teaching, reached parinirvāṇa?”
“Blessed One, I did see him.”
- 1.345 The Blessed One continued, “Śāriputra, that person had developed roots of virtue with five hundred buddhas such that he was able to hear my teaching that the mind is naturally lucid. Śāriputra, when that person heard this Dharma teaching, he was liberated because he saw all phenomena accurately. Therefore, Śāriputra, understand the following point from this teaching: anyone at all—whether at present or when I have entered nirvāṇa—who listens to a Dharma teaching such as this on nonattachment, profundity, and the absence of going and who trusts in it will not give up this understanding of the Dharma until they reach liberation without remainder, even if they have created nonvirtuous actions under the influence of mental afflictions or evil companions. [F.260.b]
- 1.346 “Śāriputra, I do not declare that someone who trusts such a Dharma teaching will go to the lower realms. Therefore, Śāriputra, if someone who takes even a single four-line verse or even a single word of this Dharma teaching and teaches it to others, they will definitely become omniscient, so what need we say of those who hear it and practice it correctly?”

- 1.347 Then Mañjuśrī Kumārabhūta came to the Blessed One accompanied by the bodhisattvas, the great hearers, such as Mahākāśyapa, King Ajātaśatru, and the rest of the great assembly of beings. They bowed their heads to the feet of the Blessed One and sat to one side.
- 1.348 Then venerable Śāriputra said to King Ajātaśatru, “Great King, has your remorse been eliminated?”
- “Venerable Śāriputra, it has.”
- 1.349 Śāriputra asked, “How has it been eliminated?”
- “It has been eliminated by not accepting or rejecting anything at all. It has been eliminated by henceforth not becoming afflicted in any way, and by not gaining or losing anything at all.”
- 1.350 Then venerable Śāriputra said to the Blessed One, “Blessed One, how much of King Ajātaśatru’s former action remains? How much has been purified without remainder such that it will not arise again later?”
- 1.351 The Blessed One responded, “Śāriputra, only about as much as a mustard seed of King Ajātaśatru’s former action remains. By understanding this profound Dharma teaching, an amount the size of Mount Meru has been purified without remainder, such that it will not arise again.”
- 1.352 “Blessed One, will King Ajātaśatru go to hell?”
- The Blessed One answered, “Śāriputra, to draw an analogy, a god living in a jeweled mansion might fall from the Heaven of the Thirty-Three down to Jambudvīpa. [F.261.a] Having reached Jambudvīpa, the god might then ascend back up to the Heaven of the Thirty-Three. Similarly, King Ajātaśatru will fall to the particular hell realm called White Lotus before ascending again. His body will not incur any painful experiences.”
- 1.353 Śāriputra said, “Blessed One, King Ajātaśatru has sharp faculties. It is amazing that he could experience karmic obscurations in this manner.”
- 1.354 The Blessed One continued, “Śāriputra, King Ajātaśatru has developed roots of virtue with seven hundred twenty million buddhas. He served those perfect buddhas. He heard Dharma from them. He dedicated those roots of virtue to unsurpassed and perfect awakening. Śāriputra, do you see Mañjuśrī Kumārabhūta?”
- Śāriputra said, “I do.”
- 1.355 The Blessed One continued, “Śāriputra, in the eon called Immaculate, during the lifetime of the blessed thus-gone one called Excellent Hand, Mañjuśrī Kumārabhūta inspired King Ajātaśatru to develop the mind directed toward unsurpassed and perfect awakening. Śāriputra, during that eon called Immaculate, thirty million buddhas appeared. Mañjuśrī Kumārabhūta requested each of them to live for a long time as they turned the wheel of Dharma. Śāriputra, with the exception of Mañjuśrī Kumārabhūta, one thousand buddhas taught King Ajātaśatru the Dharma

without finding the opportunity or occasion to eliminate his remorse. Why is this? It was Mañjuśrī Kumārabhūta himself who had guided him. Again and again he had taught him the profound Dharma. It was from him that he became learned.

1.356 “Therefore, Śāriputra, you should understand the following point from this teaching: Whenever a bodhisattva guides someone, that person will understand their precise Dharma teaching. Śāriputra, when King Ajātaśatru emerges from the hell called Cracked Open Like a White Lotus, he will be uninjured and unscathed. [F.261.b] He will then proceed upward from this buddha realm past four thousand four hundred other buddha realms and take birth in the buddha realm where the thus-gone, worthy, perfect Buddha Pile of Jewels lives, thrives, is well, and teaches the Dharma. As soon as he is born there, he will again behold Mañjuśrī Kumārabhūta. He will also hear this profound Dharma teaching again, whereupon he will gain the acceptance that phenomena are nonarising.

1.357 “When the bodhisattva great being Maitreya fully awakens to buddhahood, King Ajātaśatru will again behold Mañjuśrī Kumārabhūta, and he will be known as the bodhisattva great being Unwavering.³⁵ At that time, the thus-gone Maitreya will deliver before to the bodhisattva Unwavering and others a Dharma lesson containing the tale of what occurred. He will give this Dharma teaching without anything being added or left out. He will declare that the bodhisattva great being Unwavering was King Ajātaśatru during the lifetime of the blessed, thus-gone Śākyamuni and that he murdered his own father. He will then hear this Dharma teaching from Mañjuśrī Kumārabhūta and gain the acceptance of phenomena that accords with reality. It will also be declared that his karmic obscurations have been purified without remainder.

1.358 “Śāriputra, the thus-gone Maitreya will give this Dharma teaching so that eight thousand bodhisattvas, including the bodhisattva great being Unwavering, will gain acceptance that phenomena are nonarising. The karmic obscurations of twenty-two thousand bodhisattvas gathered throughout countless eons will be pacified. [F.262.a] Henceforth, over a period of eight hundred countless eons, King Ajātaśatru will mature beings, purify buddha realms, and engage in bodhisattva conduct.

1.359 “Śāriputra, he will eliminate the karmic obscurations and the afflictive obscurations of beings, maturing them through the Hearer Vehicle, the Solitary Buddha Vehicle, or the Great Vehicle. All of them will gain sharp faculties. They will eliminate remorse and doubt.

1.360 “Śāriputra, in eight hundred countless eons, King Ajātaśatru will fully awaken to unsurpassed and perfect buddhahood. During the eon called Priyadarśana, in a world called Free of Sullying Mud, he will become the

thus-gone, worthy, perfect Buddha Suviśuddhaviṣaya. His life will span four intermediate eons. His assembly of hearers will number seven hundred thousand, all of whom will be inspired by insight and solely engaged in concentration in the eight emancipations. His bodhisattva great beings will number one hundred twenty million, all of whom will manifest through skillful means and insight. Once this thus-gone one enters parinirvāṇa, his sublime Dharma will remain for ten million years. No beings in the world Free of Sullyng Mud will reach their deaths while feeling remorse. None of them will die and transmigrate such that they are born in the three lower realms. Śāriputra, everyone who hears the Dharma from the thus-gone Suviśuddhaviṣaya will completely purify their afflictions. Therefore, Śāriputra, people should not appraise other people. If a person appraises another person, they will be in error. Why is this? [F.262.b] Only a thus-gone one and those like me can appraise a person.”

1.361 Venerable Śāriputra and the entire assembly were amazed, and so they exclaimed, “Blessed One, until today you have not prophesied to us about anyone who was to go to hell. Why is this? Because, Blessed One, the conduct of beings is inconceivable.”

1.362 When King Ajātaśatru’s prophecy was given, thirty-two thousand gods developed the mind directed toward unsurpassed and perfect awakening and made the aspiration to be born in his buddha realm, saying, “When the blessed, thus-gone, worthy, perfect buddha Suviśuddhaviṣaya attains awakening, may we be born in his buddha realm—the world Free of Sullyng Mud.” The Blessed One then gave his prophecy that they would all be born in that buddha realm.

1.363 At this point King Ajātaśatru’s eight-year-old son Moonlike Splendor removed his necklace and tossed it toward the Blessed One, saying, “Blessed One, I dedicate my roots of virtue to unsurpassed and perfect awakening. Blessed One, through my roots of virtue, when the blessed thus-gone, worthy, perfect Buddha Suviśuddhaviṣaya attains awakening, may I become a universal monarch in his buddha realm. May I serve the thus-gone, worthy, perfect Buddha and his saṅgha of monks for as long as I live. May I venerate the relics left behind when the Thus-Gone One attains parinirvāṇa. [F.263.a] Once the blessed one has entered parinirvāṇa, may I fully awaken to unsurpassed and perfect buddhahood in that world.”

1.364 As soon as he tossed the necklace, through the power of the Buddha, a multistory mansion appeared in the sky above. It was made of the seven precious materials and had even proportions and exquisite detail. In that mansion was a throne studded with jewels and draped in cloth. The form of the Thus-Gone One appeared seated on the throne, adorned with all the marks.

- 1.365 At that moment, the Blessed One smiled. It is the nature of things that when a blessed buddha smiles, variegated light streams forth from the Thus-Gone One's mouth in the colors of blue, yellow, red, white, green, crystalline, and silver. The light pervaded limitless worlds as far as the Brahmā world. It outshone the light of the sun and moon and then returned. Encircling the Blessed One three times, the light disappeared into the Blessed One's crown. Seeing this, venerable Nanda rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. With palms joined, he bowed toward the Blessed One and spoke the following verses:
- 1.366 "With all wisdom qualities perfected—Sage, you radiate boundless light.
You know accurately the mental actions of others.
Knowing the various faculties, you teach about phenomena accordingly.
O supreme among all beings, explain to me why you displayed your smile.
- 1.367 "Even if all the beings living in the ten directions were present before you
And presented billions of requests to the Sage, [F.263.b]
You could cut through all their doubts without exception in a single instant.
World Protector, please tell me what caused you to smile.
- 1.368 "The buddhas who have passed, the current victors with the ten strengths,
The many victors yet to come, and all other beings are innumerable.
You know all the perfections, and you are without attachment to anything.
Why have you smiled? Stainless One, please eliminate my doubt.
- 1.369 "With your light you eclipse Brahmā, Indra, the sun, the moon, and the gods.
Surpassing the mountain and its environs, your light is bright.
When touched, hundreds of beings are pleased and never again fall into
affliction.
You who are freed from all affliction, please explain to me why you have
smiled."
- 1.370 The Blessed One then spoke to venerable Nanda, "Nanda, do you see the
boy Moonlike Splendor?"
"Blessed One, I see him."
- 1.371 The Blessed One continued, "Nanda, Moonlike Splendor generated roots
of virtue before me and aspired to unsurpassed and perfect awakening.
Nanda, this boy will gradually train in bodhisattva conduct, and then when
the thus-gone Suviśuddhaviṣaya attains awakening, the boy Moonlike
Splendor will become the universal monarch in that world. He will serve,
honor, respect, and venerate the thus-gone Suviśuddhaviṣaya and his
saṅgha of monks for as long as that thus-gone one lives. After the Thus-
Gone One passes into parinirvāṇa, he will venerate his relics. When the

Thus-Gone One has entered parinirvāṇa and his teachings have likewise ceased, [F.264.a] he will live out his lifespan in the Heaven of Joy. In that eon, he will awaken to unsurpassed and perfect buddhahood, becoming the thus-gone, worthy, perfect Buddha Moonlike Splendor. His buddha realm will be similar, his lifespan will be equal, his saṅgha of hearers will be equal, and his bodhisattva saṅgha will be equal to those of the thus-gone Suviśuddhaviṣaya.”

1.372 When those bodhisattvas who had accompanied Mañjuśrī Kumārabhūta, coming from another world to this one, heard this teaching, they said to the Blessed One, “Blessed One, wherever Mañjuśrī Kumārabhūta lives, that place is not devoid of a thus-gone one. However, there they will not seek the intent of the Blessed One.³⁶ Why is this? Blessed One, beings who are embraced by Mañjuśrī Kumārabhūta do not fear the lower realms, the unfree states, the activity of Māra, or the afflictions.

1.373 “Blessed One, any village, town, city, area, locale, temple, or forest wherein this Dharma teaching is practiced is not devoid of a thus-gone one. Why is this? Wherever this Dharma teaching is practiced, that place will be seen as having the presence of the thus-gone ones themselves. Wherever this Dharma teaching is practiced, that place will be seen as a place where the thus-gone ones are present.”

1.374 The Blessed One then said to these bodhisattvas, “Thus it is. Noble sons, it is as you have said. [F.264.b] Any place where this Dharma teaching is practiced, the thus-gone ones are present. Why is this? Noble sons, in the past, the thus-gone Dīpaṅkara gave me a prophesy. Following that, I scattered my hair on the ground and attained acceptance. Seeing that I had attained acceptance, the thus-gone, worthy, perfect Buddha Dīpaṅkara prophesied my unsurpassed and perfect awakening by saying, ‘In one countless eon, this boy will become a thus-gone, worthy, perfect buddha known as Śākyamuni.’

1.375 “The thus-gone Dīpaṅkara then said to the saṅgha of monks, ‘Monks, none of you should set foot on this spot. Why so? This place where this boy has scattered his locks and attained acceptance will become an object of veneration by the world of gods and humans. Moreover, would any one of you be delighted to build a stūpa here?’

1.376 “At that point, noble sons, eight hundred million gods said with one voice, ‘Blessed One, we are delighted to build a stūpa here.’ A householder present in the assembly named Bhadradeva said, ‘Blessed One, I am also delighted to build a stūpa here.’

1.377 “Noble sons, in that place the householder Bhadradeva then built a stūpa adorned with all manner of ornaments. Having built it, he went before the Blessed One and asked, ‘Blessed One, given that I have built a stūpa of the

seven precious materials in this place, how much merit have I made?’

1.378 “The thus-gone, worthy, perfect Buddha Dīpaṅkara responded to the householder Bhadradeva, [F.265.a] ‘The earth beneath the place where the bodhisattva attained acceptance—which is the size of a wagon wheel and extends down to meet the mass of water below—is a place of veneration for all beings. Householder, even if someone were to fill the space from the mass of water below up to the peak of saṃsāra with the seven precious materials and offer it to the thus-gone ones, your construction of this stūpa surely results in comparatively far more merit. Householder, because of this root of merit, once he attains awakening he will give a prophesy to you, just as I have now given a prophesy to this boy.

1.379 “Tell me, Noble sons, is the one who at that time was the householder Bhadradeva someone unknown to you? Do not think this way. Why is this? This son of the householder named Immersed in Joy was at that time the householder Bhadradeva. I now prophesy that he will awaken to unsurpassed and perfect buddhahood. In the future he will become the thus-gone, worthy, perfect Buddha Excellent Teaching.³⁷

1.380 “Therefore, noble sons, should any monk, nun, layman, or laywoman, whether seated or standing, inquire into, read, recite, request the reciting of, or explain this Dharma teaching, every particle in the earth below them down to the mass of water should be seen as a place of veneration for all beings. Why is this? Through such teachings bodhisattva great beings will gain acceptance. Noble sons, I instruct you: this is for you to understand. Imagine that a noble son or daughter were to fill the great trichilocosm with the seven precious materials [F.265.b] and offer them continuously to the thus-gone, worthy, perfect buddhas and their saṅghas of hearers, without engaging in any other action, for three days and three nights. Compared to that, if someone were to hold, receive, read, understand, explain, listen to, trust in, or even write down and carry this Dharma teaching in order to ensure the longevity of this Dharma teaching of King Ajātaśatru’s chapter—which cuts through all doubt, eliminates all remorse, purifies all karmic obscurations, and teaches the sameness of all phenomena—that person’s merit will be far greater.

1.381 “Noble sons, compared to maintaining discipline and delighting in the ascetic practices and contentment for an eon or even more than an eon, if one trusts this Dharma teaching immediately upon hearing it, one’s merit will be far greater.

1.382 “Noble sons, compared to practicing patience and forbearing the ill speech and physical abuse of all beings for an eon or even more than an eon, if one has acceptance of the Dharma in this Dharma teaching, one’s merit will be far greater through that acceptance.

- 1.383 “Noble sons, compared to not being upset with anyone but instead serving all beings without regard for one’s life and limb for an eon or even more than an eon, if one has confidence in this Dharma teaching and does not doubt it, such diligence will be more exalted.
- 1.384 “Noble sons, compared to remaining in concentration, absorption, or equilibrium for an eon or even more than an eon, if one contemplates this Dharma teaching without feeling discouraged, that will be more exalted. [F.266.a]
- 1.385 “Noble sons, compared to contemplating with insight and maintaining such a way of contemplation for an eon or even more than an eon, if one listens to this Dharma teaching—which is utterly disengaged and pure by nature—or if one trusts, receives, reads, understands, recites, or teaches it to others on a vast scale, one’s merit will be far greater. One will also swiftly reach omniscience.”
- 1.386 Then the bodhisattva great beings said to the Blessed One, “Blessed One, we have received this Dharma teaching. Blessed One, we will preach this Dharma teaching in any and all buddha realms in which it is found.”
- 1.387 The Blessed One responded, “Noble sons, that being so, wherever you explain this Dharma teaching, in all those buddha realms you will perform the deeds of buddhahood. Why is this? Noble sons, this Dharma teaching is firmly rooted in the deeds of buddhahood.”
- 1.388 Then the bodhisattva great beings filled the entire great trichiliocosm with flowers and uttered, “May this Dharma teaching remain in Jambudvīpa for a long time. May the blessed Śākyamuni’s Dharma lamp burn for a long time. May Mañjuśrī Kumārabhūta remain for a long time. As he remains in the world, may he teach this facet of the Dharma. Blessed One, if even our own flesh and blood are not suited to be offerings to Mañjuśrī Kumārabhūta, what need we say of other offerings? Those noble sons or daughters in whose hands this Dharma teaching exists should not receive offerings of flesh and blood. [F.266.b] Blessed One, noble sons and daughters who wish to behold the thus-gone ones should behold them. Those who wish to venerate the thus-gone ones should venerate them. Noble sons and daughters who have faith in the blessed ones should perceive them as teachers.”
- 1.389 The bodhisattva great beings then bowed their heads to the Blessed One’s feet, circumambulated the Blessed One three times, venerated Mañjuśrī Kumārabhūta, and then disappeared from this buddha realm. Once they had arrived back in their respective buddha realms, in the presence of their respective perfect buddhas, they proclaimed in great detail this Dharma teaching just as they had received it. Thus, countless beings developed certainty regarding unsurpassed and perfect awakening.

- 1.390 The Blessed One then said to the bodhisattva great being Maitreya, “Maitreya, to benefit many beings, to bring many beings happiness, out of compassion for the world, for the sake of gods and humans, in order to help others, and for the sake of their happiness you should adopt, retain, transmit, and explain this Dharma teaching.”
- 1.391 The bodhisattva great being Maitreya then responded to the Blessed One, “Blessed One, I have received this Dharma teaching from previous perfect buddhas, and now I have heard it directly from the Blessed One too. [F.267.a] Blessed One, I will propagate this Dharma teaching presently, while the Thus-Gone One still remains. After the Blessed One has passed into parinirvāṇa, while abiding in the Heaven of Joy I will offer it to those noble sons and daughters who have resplendent roots of virtue and who are steeped in the Great Vehicle. Blessed One, in a later age, at a future time, those who hear this Dharma teaching will definitely realize it to be a blessing of the bodhisattva Maitreya. Even if the evil māras put effort into preventing this Dharma teaching from existing, then, Blessed One, I will uphold this Dharma teaching through the power and blessings of the buddhas.”
- 1.392 The Blessed One then said to Śakra, king of the gods, “Kauśika, you must uphold this Dharma teaching, this section on King Ajātaśatru, which cuts through all doubt, eliminates all remorse, purifies all karmic obscurations, and teaches the sameness of all phenomena. Why is this? Kauśika, think of this Dharma teaching when you enter the battle of the gods and asuras. Kauśika, when you think of this Dharma teaching, you must hope that the gods will be victorious and the asuras will be defeated. Kauśika, I instruct you: this is for you to understand. In any village, town, city, area, locale, royal palace, or its environs where this Dharma teaching is practiced, no adversaries, no enemies who seek disputes, and none of those who seek an opportunity to harm will find an opportunity for it. Therefore, Kauśika, you should think of this Dharma teaching whether you are in a royal palace or among thieves, savages, enemies, adversaries, [F.267.b] fire, poison, weapons, or water. If you do this, no one who seeks dispute will be able to find an opportunity for it.”
- 1.393 Then the Blessed One said to venerable Nanda, “Nanda, you must retain, adopt, transmit, and explain this Dharma teaching. Why so? Nanda, any noble son or daughter who hears this Dharma teaching from you will cut through all doubt. They will cleanse all their uncertainty. They will eliminate all their remorse. Their karmic obscurations and their afflictive obscurations will be unable to cause any harm. Anyone who hears this Dharma teaching will not die without having studied this Dharma teaching. Why is this? Nanda, this is a unique Dharma teaching. As soon as one hears it, all doubt is destroyed. Nanda, I instruct you: this is for you to understand. Even if people

have committed one of the acts with immediate results, if they accept or trust this Dharma teaching, I would not say that they retain any karmic obscuration of that action.”

1.394 Then the elder Mahākāśyapa said to the Blessed One, “Blessed One, I was present at this Dharma teaching. When Mañjuśrī Kumārabhūta had his meal at King Ajātaśatru’s palace and gave the Dharma teaching that explains the sameness of the acts with immediate results, I was there when King Ajātaśatru gained the acceptance of phenomena in accord with reality and was cleansed of his remorse. Blessed One, at that time I thought, ‘The nature of all the acts with immediate results is as King Ajātaśatru realized it to be. However, Blessed One, ordinary childish beings will develop views as they conceptualize phenomena, which are peaceful by nature, in terms of self and possessions. [F.268.a] They will not understand the nature of the acts with immediate results as King Ajātaśatru realized it to be. Mistaken cognition will lead to mistaken cognition. Thus, those who conceptualize what is nonexistent end up suffering in the hell realms, in the animal abodes, and in the realm of the Lord of Death, while actually none of this exists. Blessed One, I believe that those who trust this Dharma teaching will not fall or have any attributes of falling.”

1.395 The Blessed One responded, “Excellent, excellent. Kāśyapa, thus it is. It is as you have said. The awakening of the blessed buddhas is free of affliction.”

1.396 Then venerable Nanda said to the Blessed One, “Blessed, thus-gone, worthy, perfect Buddha, please grant your blessings so that this Dharma teaching is sure to be practiced in the future.”

1.397 At that moment, the Blessed One sent light to the right and left that illuminated the entire world. From every buddha realm came the message, “This Dharma teaching has been blessed by the thus-gone, worthy, perfect Buddha. All who hear this Dharma teaching, whether they be among the vast depths of the ocean or in the eon of burning, will not reach their time of dying without having studied this Dharma teaching.”

1.398 The Blessed One said, “Nanda, thus it is. It is as the sound conveyed. Sublime beings will practice this Dharma teaching in future ages to develop their roots of virtue.” [F.268.b]

1.399 When this Dharma teaching was taught, nine million six hundred thousand gods and humans purified the Dharma eye so that it was immaculate and stainless. Seven million eight hundred thousand beings developed the mind directed toward unsurpassed and perfect awakening. Three million three hundred thousand bodhisattvas gained the acceptance that phenomena are nonarising. Eight thousand beings gained freedom from attachment. The entire great trichilocosm shook six times. The world and its gods exerted themselves in the veneration of this Dharma teaching. They

played hundreds of thousands of instruments and proclaimed, “This Dharma teaching taught here by the Thus-Gone One is the supreme turning of the wheel of Dharma. This Dharma teaching will defeat all non-Buddhists who engage in argumentation and all those who abide in the realms of the māras. The thus-gone, worthy, perfect Buddha has sealed it for the sake of noble sons and daughters who have trust in the genuine Dharma. Anyone who understands this seal is certain to attain perfect awakening.”

1.400 The Blessed One was pleased, while King Ajātaśatru, Mañjuśrī Kumārabhūta and the other bodhisattva great beings, as well as Mahākāśyapa, Nanda, Śāriputra, Maudgalyāyana and the other great hearers and the world with its gods, humans, asuras, and gandharvas, were truly delighted with the teaching of the Blessed One.

1.401 *This concludes the Great Vehicle sūtra “Eliminating King Ajātaśatru’s Remorse.”*

c.

Colophon

c.1 This was edited by Ācārya Mañjuśrīgarbha and Ratnarakṣita.

n.

NOTES

- n.1 Harrison and Hartmann (1998, p. 68) describe this text as “Perhaps the most sophisticated and evolved of the Mahāyāna sūtras translated into Chinese by the Indo-Scythian master [Lokakṣema].”
- n.2 Harrison and Hartmann (1998, 2000, and 2002) have published several brief articles on the Sanskrit fragments contained in the Schøyen collection. More recently, Miyazaki has published two brief articles in English on this sūtra (2008 and 2013). Most significantly, for those who read Japanese, Miyazaki has published his doctoral thesis on this sūtra (2012) as well as several Japanese translations of individual parts of this text.
- n.3 On these fragments, see Harrison and Hartmann 1998, 2000, and 2002.
- n.4 For an example of this, see Harrison and Hartmann 2000, p. 168, no. 4.
- n.5 For details, see Harrison and Hartmann 1998, pp. 67–68.
- n.6 Taishō 626 (https://cbetaonline.dila.edu.tw/en/T0626_001), *A she shi wang jing* 阿闍世王經.
- n.7 An English translation of Lokakṣema's Chinese translation has been self-published by Shaku Shingan (2022).
- n.8 Taishō 627 (https://cbetaonline.dila.edu.tw/en/T0627_001), *Wen shu zhi li pu chao san mei jing* 文殊支利普超三昧經.
- n.9 Taishō 628 (https://cbetaonline.dila.edu.tw/en/T0628_001), *Wei ceng you zheng fa jing* 未曾有正法經.
- n.10 According to Harrison and Hartmann (2000, p. 168) this translation “is best regarded as a free adaptation of the text, rather than a straight translation of an Indic original.”

- n.11 Taishō 629 (https://cbetaonline.dila.edu.tw/en/T0629_001), *Fang bo jing* 放鉢經.
- n.12 Harrison and Hartmann 2000, p. 168.
- n.13 Herrmann-Pfandt 2008, p. 140, no. 257. The Denkarma catalog is dated to c. 812 CE.
- n.14 Herrmann-Pfandt 2008, p. 140, n. 232.
- n.15 The Tabo Kangyur lists Śākyaprabha and Ratnarakṣita as the editors.
- n.16 For more on the possibility that the Tibetan was translated from a Chinese source, see Silk 2020, p. 240.
- n.17 Stok: “they are worthy ones.”
- n.18 Translation tentative. Tibetan: *bstan na mthun len pa*.
- n.19 Stok: “they behold certainty.”
- n.20 Stok: “Sublime beings are protectors for worldly beings.”
- n.21 *kyi* read as *kyis* according to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa.
- n.22 *pa’i* read as *pa* according to Yongle, Kangxi, Narthang, and Lhasa.
- n.23 Translated based on Stok: *mo da ka*. Degé: *mod ka*.
- n.24 Translated based on Stok: *’bras chan*. Degé: *’bras can*.
- n.25 Translated based on Stok: *’chad pa*. Degé: *’tshal ba*.
- n.26 Stok: *mos par gyur pa*. Degé: *mos par ’gyur pa*.
- n.27 Translation tentative. Degé: *bgyis shing mchod par ’tshal te*. Stok: *bgyis shing mchod pas ’tshal te*.
- n.28 The bodhisattvas and hearers were served in order of seniority, with the young ones being served last.
- n.29 *ni* read as *kyi* according to Yongle, Lithang, Kangxi, Narthang, and Choné.
- n.30 *sems* read as *sems can* according to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa.
- n.31 Translated based on Stok: *las*. Degé: *la*.

- n.32 Stok: *dang*. Degé: *dad*.
- n.33 Here and below “immediacy” translates the same term as “immediate results” (*mtshams med pa*). The same term with these two meanings is used in a play on words.
- n.34 *ja gong* read as *ja hong* according to Kangxi and Lhasa.
- n.35 Tib. *mi g.yo ba*. The attested Sanskrit reads *ākhyātāvī*, which is an odd and otherwise unattested Sanskrit term that does not align with the Tibetan translation. As noted by Harrison and Hartmann (2000, p. 209 note 113), the Chinese terms used in Taishō 626 and 627 are also not equivalent to *ākhyātāvī*. The Chinese of Taishō 627 agrees with the Tibetan *mi g.yo ba*.
- n.36 Translation tentative. Tibetan: *der ni bcom ldan 'das kyis dgongs par bgyi mi 'tshal lo*.
- n.37 This name is translated based on Stok: *bstan bzang ba*. Degé: *bltan bzang*.

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 Abiding in Limitless Observations

mtha' yas dmigs par gnas pa

མཐའ་ཡས་དམིགས་པར་གནས་པ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.2 absence of marks

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gateways of liberation, along with emptiness and absence of wishes.

g.3 absence of wishes

smon pa med pa

སྟོན་པ་མེད་པ།

apraṇihita^{AD}

One of the three gateways of liberation, along with emptiness and absence of marks.

g.4 absorption

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

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

g.5 acts with immediate results

mtshams ma mchis pa · mtshams med pa

མཚམས་མ་མཆིས་པ། · མཚམས་མེད་པ།

ānantarya

See “five acts with immediate results.”

g.6 affliction

kun nas nyon mongs pa · nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ། · ཉོན་མོངས་པ།

saṃkleśa · kleśa

The process of karma, afflictions of the mind, and suffering.

g.7 aggregate

phung po

ཕུང་པོ།

skandha

g.8 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དག།

ajātaśatru

King of Magadha and son of king Bimbisāra. He reigned during the last ten years of the Buddha’s life and about twenty years after. He overthrew his father and through invasion expanded the kingdom of Magadha. After his father’s death, he became tormented with guilt and regret, converted to Buddhism, and supported the Buddha and his community.

g.9 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

A nāga king; a member of the Buddha’s retinue.

g.10 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha

Definition from the 84000 Glossary of Terms:

Lit. “Unobstructed.” One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha’s cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often

mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.11 ascetic practices

sbyangs pa'i yon tan

སྤྱངས་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 thirteen practices are listed, they consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople, (2) wearing only three robes, (3) going for alms, (4) not omitting any house while on the alms round rather than begging only at those houses known to provide good food, (5) eating only what can be eaten in one sitting, (6) eating only food received in the alms bowl rather than more elaborate meals presented to the Saṅgha, (7) refusing more food after indicating one has eaten enough, (8) dwelling in the forest, (9) dwelling at the root of a tree, (10) dwelling in the open air using only a tent made from one's robes as shelter, (11) dwelling in a charnel ground, (12) being satisfied with whatever dwelling one has, and (13) sleeping in a sitting position without ever lying down.

g.12 Aśokadatta

mya ngan med sbyin

མྱ་ངན་མེད་སྤྱིན།

aśokadatta

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.13 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.14 Bearer of the Jewel

lag na rin chen

ལག་ན་རིན་ཆེན།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.15 Bearer of the Jeweled Seal

lag na rin chen phyag rgya

ལག་ན་རིན་ཆེན་ཕྱག་རྒྱ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.16 Beings' Supporter

skye bo 'dzin

སྐྱེ་བོ་འཛིན།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.17 Bhadradeva

lha bzang

ལྷ་བབས།

bhadradeva

A householder in the Buddha Dīpaṅkara's time.

g.18 Blameless

mi smod pa dang ldan pa

མི་སྦྱོར་པ་དང་ལྷན་པ།

—

The world in the distant past inhabited by the Buddha Invincible Banner of Victory.

g.19 bodhisattva collection

byang chub sems dpa'i sde snod

བྱང་ཆུབ་སེམས་དཔའི་སྡེ་སྣོད།

bodhisattvapitaka

In this text, the bodhisattva collection refers to the realization of all phenomena as well as the qualities of ordinary beings, learning, that which is beyond learning, hearers, solitary buddhas, bodhisattvas, and buddhas.

g.20 Brahmā

tshangs pa

ཆངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.21 Brahmā world

tshangs pa'i 'jig rten

ཆངས་པའི་འཇིག་རྟེན།

brahmaloka

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmapurohita, and Mahābrahmā (also called Brahmapārśadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.22 circle of hair between the eyebrows

mdzod spu

མཛོད་སྒྱ།

ūrṇā · ūrṇākośa

One of the physical marks of a buddha, a hair that is coiled up between the eyebrows.

g.23 Constantly Striving to Abide by the Dharma

chos la gnas par rtag tu brtson pa

ཆོས་ལ་གནས་པར་རྟག་ཏུ་བརྩོན་པ།

—

A god from the Heaven of Joy.

g.24 Cracked Open Like a White Lotus

me tog pun da rI ka ltar gas pa

མེ་ཏོག་སྤུན་དེ་རྩི་ཀྱ་ལྷ་ར་གས་པ།

—

The hell into which King Ajātaśatru will be briefly reborn. Also called White Lotus.

g.25 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The arising of beings explained as a chain of causation involving twelve interdependent links or stages.

g.26 Destroyer of the Views of Māra

bdud kyi lta ba yang dag par 'joms pa

བདུད་ཀྱི་ལྷ་བ་ཡང་དག་པར་འཛོམས་པ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.27 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

The term *dhāraṇī* is in some sūtras both a mnemonic formula and the ability of realized beings to retain ($\sqrt{dhr}$) any teachings in their transmundane memory. In its most general use it is as understood in the context of the Dhāraṇī genre and Mahāyāna Buddhism, where it refers to divinely revealed prayer formulas dedicated to a particular deity and typically including homage, praise, supplication, exhortation to act, and, most importantly, mantras of the deity. There is also the specific sense of “retention” inasmuch as dhāraṇīs, once obtained, are never lost but stay with the person who obtained them. They function as doors (*dhāraṇīdvāra*) or access points (*dhāraṇīmukha*) to infinite qualities of buddhahood. When they are regarded to function in this way, even shorter mantras can be designated as *dhāraṇī*.

g.28 Dharmavikurvaṇarāja

chos rnam par 'phrul pa'i rgyal po

ཆོས་རྣམ་པར་འཕྲུལ་པའི་རྒྱལ་པོ།

dharmavikurvaṇarāja

A bodhisattva in Mañjuśrī's retinue.

g.29 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara

The buddha who preceded Śākyamuni and gave him the prophecy of his buddhahood.

g.30 Earth Supporter

sa 'dzin

ས་འཛིན།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.31 eight emancipations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

The emancipation of form observing form, the emancipation of the formless observing form, the emancipation of observing beauty, the emancipation of infinite space, the emancipation of infinite consciousness, the emancipation of nothing whatsoever, the emancipation of neither the presence nor the absence of perception, and the emancipation of cessation.

g.32 eight worldly concerns

'jig rten gyi chos brgyad

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

aṣṭalokadharmā

Hoping for happiness, fame, praise, and gain and fearing suffering, insignificance, blame, and loss.

g.33 element

khamṣ

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

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

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

g.34 Elevated by the Dharma

chos las mngon par 'phags pa

ཚོས་ལས་མངོན་པར་འཕགས་པ།

—

A bodhisattva in Mañjuśrī's retinue.

g.35 Eloquence Regarding All Distinct Terminology

tshig gi rab tu tha dad pa thams cad la spobs pa

ཚིག་གི་རབ་དུ་ཐ་དད་པ་ཐམས་ཅད་ལ་སྟོབས་པ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.36 Emerging Lotus Glory

pad ma dpal 'byung

པདམ་དཔལ་འབྱུང་།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.37 Eternally Resounding Sound

rtag tu sgra sgrogs

རྟག་ཏུ་སྒྲ་སྒྲོགས།

—

A buddha realm to the east, of the Buddha Resounding Glory.

g.38 Exalted

mngon par 'phags pa

མངོན་པར་འཕགས་པ།

—

The monk in the distant past who was the greatest in terms of insight under the Buddha called He Who Outshines All.

g.39 Excellent Hand

phyag bzangs

ཕྱག་བཟངས།

—

A buddha in a past eon.

g.40 Excellent Teaching

bstan bzang ba

བསྟན་བཟང་བ།

—

The name of the householder Immersed in Joy when he becomes a buddha in the future.

g.41 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཚེས།

bodhipakṣadharmā

The set of practices that lead to awakening, traditionally listed as thirty-seven.

g.42 Famous

grags ldan

གྲགས་ལྡན།

—

A royal palace in the distant past.

g.43 five acts with immediate results

mtshams ma mchis pa lnga

མཚམས་མ་མཆིས་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; the five are murdering one's father, murdering one's mother, killing a worthy one, shedding the blood of a buddha, and creating a schism in the saṅgha.

g.44 five extraordinary abilities

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

Divine sight, divine hearing, the ability to know past and future lives, the ability to know the minds of others, and the ability to produce miracles.

g.45 Flawless Shoulders

dri ma med pa'i dpung pa

དྲི་མ་མེད་པའི་དཔུང་པ།

—

A merchant during the time of the Buddha Invincible Banner of Victory.

g.46 four abodes of Brahmā

tshangs pa'i gnas bzhi

ཚངས་པའི་གནས་བཞི།

caturbrahmavihāra

Love, compassion, joy, and equanimity.

g.47 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.48 four means of attracting disciples

bsdu ba'i dngos po bzhi

བསྐྱ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahaḥastu

Generosity, kind talk, meaningful actions, and practicing what one preaches.

g.49 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

Definition from the 84000 Glossary of Terms:

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

g.50 Fragrant Flower of Absorption

ting nge 'dzin gyi dri me tog

ཏིང་ངེ་འཛིན་གྱི་དྲི་མེ་ཏོག

—

A bodhisattva in Mañjuśrī's retinue.

g.51 Free of Sullyng Mud

'dam gyi rnyog pa med pa

འདམ་གྱི་རྩོག་པ་མེད་པ།

—

King Ajātaśatru’s future buddha realm.

g.52 Gaganagañja

nam mkha’ mdzod

ནམ་མཁའ་མཛོད།

gaganagañja

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta’s retinue at the outset of this sūtra.

g.53 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.54 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.55 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.56 He Who Outshines All
zil gyis gnon pa

ཟེལ་གྱིས་གཞོན་པ།

—

A buddha in the distant past.

g.57 He Who Turned the Wheel of Dharma Immediately upon
Developing the Mind of Awakening

sems bskyed ma thag tu chos kyi 'khor los sgyur ba

སེམས་བསྐྱེད་མ་ཐག་དུ་ཆོས་ཀྱི་འཁོར་ལོས་སྐྱུར་བ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.58 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.59 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.60 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རྩ་གསུམ།

trāyastriṃśa

The second heaven of the desire realm, it is located above Mount Meru and reigned over by Indra and thirty-two other gods.

g.61 Immersed in Joy

dga' ba spyod pa

དགའ་བ་སྟོད་པ།

—

A householder who was the householder called Bhadradeva in the past, under the Buddha Dīpaṅkara.

g.62 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.63 Inexpressible

brjod du med pa

བརྟེན་དུ་མེད་པ།

—

A bodhisattva in Mañjuśrī's retinue.

g.64 Infinite Vision

mtsha' yas mthong ba

མཐའ་ཡས་མཐོང་བ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.65 Inspired by Peace

rab tu zhi ba la mos pa

རབ་དུ་ཞི་བ་ལ་མོས་པ།

—

A bodhisattva in Mañjuśrī's retinue.

g.66 Invincible Banner of Victory

mi thub pa'i rgyal mtshan

མི་ཐུབ་པའི་རྒྱལ་མཚན།

—

A buddha from the past.

g.67 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

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

g.68 Jina

rgyal ba

རྒྱལ་བ།

jina

A previous buddha.

g.69 Joyful King

rab tu dga' ba'i rgyal po

རབ་ཏུ་དགའ་བའི་རྒྱལ་པོ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta’s retinue at the outset of this sūtra.

g.70 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

One of the Buddha's closest śrāvaka disciples. Also called Mahākāśyapa.

g.71 Kauśika

kau shi ka

ཀུ་ཤི་ཀ་

kauśika

Definition from the 84000 Glossary of Terms:

“One who belongs to the Kuśika lineage.” An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.72 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

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

g.73 knowledge

shes rab

ཤེས་རབ།

prajñā

The mental factor responsible for ascertaining specific qualities of a given object or whether it should be taken up or rejected.

g.74 Kubera

ku be ra

ཀུ་བེ་ར།

kubera

The king of yakṣas and an important wealth deity, he is also one of the four great kings in Buddhist cosmology. In this capacity he is commonly known as Vaiśravaṇa.

g.75 Lake Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

Definition from the 84000 Glossary of Terms:

A vast legendary lake on the other side of the Himalayas. Only those with miraculous powers can go there. It is said to be the source of the world's four great rivers. (*Provisional 84000 definition. New definition forthcoming.*)

g.76 Leonine Proclaimer

seng ge'i 'gros bsgrags dbyangs

སེང་གེ་འི་ཀྲོས་བསྐྱུགས་དབྱངས།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.77 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

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

g.78 Luminous

snang ba dang ldan pa

སྒྲུབ་བ་དང་ལྷན་པ།

—

The realm of the Buddha Raśmirāja, situated in the downward direction.

g.79 Luminous Flower

me tog 'od zer can

མེ་ཏོག་འོད་ཟེར་ཅན།

—

A god from the Heaven of Joy.

g.80 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the principal students of the Buddha.

g.81 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

See “ Maudgalyāyana.”

g.82 Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

mahāmeru

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.83 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they

make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.84 Maitreya

byams pa

བཏུན་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.85 Māndārava Scent

me tog man dA ra ba'i dri

མེ་ཏོག་མན་རྒྱ་རབ་འི་དྲི།

—

A god from the Heaven of Joy.

g.86 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the "eight close sons of the Buddha" and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name,

Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

In this text:

He is also known here as Mañjuśrī Kumārabhūta.

g.87 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

See “Mañjuśrī.”

g.88 māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

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

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

g.89 Mass of Eloquence

spobs pa'i phung po

སྟོབས་པའི་ཕུང་པོ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.90 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

One of the main disciples of the Buddha. Also known as Mahāmaudgalyāyana.

g.91 Moonlike Splendor

zla ba'i dpal

ཟླ་བའི་དཔལ།

—

One of King Ajātaśatru's sons. He is prophesied to have the same name on attaining buddhahood in the distant future.

g.92 Most Glorious Lotus

pad ma bla ma'i dpal

པད་མ་བླ་མའི་དཔལ།

—

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.93 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.94 Nāgadatta

klus byin

ལུས་བྱིན།

nāgadatta

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.95 Nāgaśrī

klu dpal

ལུ་དཔལ།

nāgaśrī

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.96 Nanda

dga' bo

དགའ་བོ།

nanda

The Buddha's half brother and one of his students.

g.97 non-Buddhist

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

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

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

g.98 nonregressing wheel

phyir mi ldog pa'i 'khor lo

ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ།

—

The realm of phenomena just as it is. Having the characteristic of space because it accompanies everything, the nonregressing wheel denotes ultimate reality and the irreversible awakening that results from realizing it.

g.99 pāriyātrakakovidāra tree

shing pa ri ya tra ka ko ba di ra

ཤིང་པ་རི་ཡ་ཏ་ཀ་ཀོ་བ་དི་ར།

**pāriyātrakakovidāra* ^{RP}

A flowering tree that grows in the Heaven of the Thirty-Three, with flowers that can be seen from fifty leagues away and a fragrance that can be smelled from one hundred leagues away. The blossoms of this tree delight the gods of the Heaven of the Thirty-Three, who eagerly watch and rejoice in each stage of their development. The kovidāra tree is glossed as *Bauhinia variegata*, which also bears the common names “orchid tree” or “purple orchid tree.” The name of this tree is misspelled in the attested Tibetan transliteration.

g.100 perfections

pha rol tu phyin pa · pha rol phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ། · ཕ་རོལ་ཕྱིན་པ།

pāramitā

See “six perfections.”

g.101 Pile of Jewels

rin po che'i phung po

རིན་པོ་ཆའི་ཕུང་པོ།

—

A buddha from a buddha realm in the upward direction.

g.102 Powerful

shugs chen po

ལྷགས་ཆེན་པོ།

—

The monk in the distant past who was the greatest in terms of miraculous abilities under the Buddha called He Who Outshines All.

g.103 Prabhāśrī

'od kyi dpal

འོད་ཀྱི་དཔལ།

prabhāśrī

A bodhisattva in the retinue of Raśmirāja.

g.104 Prabhāvyūha

'od bkod pa

འོད་བཀོད་པ།

prabhāvyūha

A bodhisattva in the Buddha's retinue.

g.105 Priyadarśa

mthong na dga' ba

མཐོང་ན་དགའ་བ།

priyadarśa

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.106 purification

rnam par byang ba

རྣམ་པར་བྱང་བ།

vyavadāna

The purification of affliction.

g.107 Purification of the Three Spheres

'khor gsum yongs su sbyang ba

འཁོར་གསུམ་ཡོངས་སུ་སྤྱང་བ།

—

A bodhisattva in Mañjuśrī's retinue.

g.108 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇamaitrāyaṇīputra

One of the main disciples of the Buddha.

g.109 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.110 Raśmirāja

'od zer gyi rgyal po

འོད་ཟེར་གྱི་རྒྱལ་པོ།

raśmirāja

A buddha in a realm below Jambudvīpa.

g.111 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

The “sphere of dharmas,” a synonym for the nature of things.

g.112 realms of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

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

g.113 Resounding Glory

bsgrags pa'i dpal

བསྒྲགས་པའི་དཔལ།

—

A buddha in a realm to the east.

g.114 Revata

re ba ti

རེ་བ་ནི།

revata

One of the main disciples of the Buddha.

g.115 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.116 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A servant of a past buddha in the distant past called He Who Outshines All.

g.117 Sahā

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

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

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

g.118 Śakra

brgya byin

བརྒྱུ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

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

g.119 Śākyamuni

shAkya thub pa

ཤཱཀ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.120 Samantadarśin

kun tu gzigs pa

ཀུན་ཏུ་གཟིགས་པ།

samantadarśin

A bodhisattva in Mañjuśrī's retinue.

g.121 Samantakusuma

kun nas me tog

ཀུན་ནས་མེ་ཏོག་

samantakusuma

A god from the Heaven of Joy.

g.122 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

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

g.123 Sarvārthasiddha

don thams cad grub pa

དོན་ཐམས་ཅད་གྲུབ་པ།

sarvārthasiddha

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.124 Seat of Awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་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.125 sense source

skye mched

སྒྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

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

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

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

g.126 seven precious materials

rin po che sna bdun · rin po che bdun

རིན་པོ་ཆེ་སྣ་བདུན། · རིན་པོ་ཆེ་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.127 Śikhin

gtsug ldan

གཙུག་ལྷན།

śikhin

A previous buddha.

g.128 Siṃhamati

seng ge'i blo gros

སང་གེ་འི་བློ་གྲོས།

siṃhamati

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.129 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 wisdom.

g.130 six types of existence

'gro ba drug

འགྲོ་བ་དུག

ṣaḍgati

Gods, asuras, humans, animals, hungry ghosts, and hell beings.

g.131 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” (*khadgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.132 spiritual friend

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A personal tutor on spiritual matters; a spiritual guide.

g.133 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.134 Śrīsambhava

dpal 'byung

དཔལ་འབྱུང་།

śrīsambhava

One of twenty-five bodhisattvas in Mañjuśrī Kumārabhūta's retinue at the outset of this sūtra.

g.135 stūpa

mchod rten

མཆོད་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

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

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

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

g.136 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the closest disciples of the Buddha.

g.137 subsidiary affliction

nye ba'i nyon mongs pa

ཉེབའི་ཉོན་མོངས་པ།

upakleśa

The afflictive emotions derivative of or related to the primary afflictions.

g.138 suchness

de bzhin nyid

དེབཞིན་ཉིད།

tathatā

The nature of phenomena, how things are in and of themselves.

g.139 Supreme Intelligence

blo gros mchog

བློ་གྲོས་མཆོག

—

A bodhisattva in Mañjuśrī's retinue.

g.140 Suviśuddhaviṣaya

yul shin tu rnam par dag pa

ཡུལ་ཤིན་ཏུ་ནུམ་པར་དག་པ།

suviśuddhaviṣaya

The name of King Ajātaśatru when he becomes a buddha in the future.

g.141 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

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.142 thirty-two major marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཆེན་པོའི་མཆོན་སུམ་རུ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

The thirty-two marks manifested by a “great being” (*mahāpuruṣa*), these are the main identifying physical characteristics of both buddhas and universal monarchs, to which are added the eighty sublime characteristics.

g.143 three gateways of liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སློ་གསུམ།

trivimokṣamukha

Absence of marks, absence of wishes, and emptiness.

g.144 three realms

kham s gsum

ཁམས་གསུམ།

tridhātu

Definition from the 84000 Glossary of Terms:

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

g.145 three vehicles

theg pa gsum · theg pa gsum po

ཐེག་པ་གསུམ། · ཐེག་པ་གསུམ་པོ།

triyāna

In the context of the sūtras, it refers to the Hearer Vehicle, the Solitary Buddha Vehicle, and the Great Vehicle.

g.146 Tīṣya

ti sha

ཏི་ཤ།

tīṣya

A previous buddha.

g.147 tranquility

zhi gnas

ཞི་གནས།

śamatha

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

g.148 transitory collection

'jig tshogs

འཇིག་ཚོགས།

satkāya

The transitory collection of the five aggregates, the basis for the view of a self or that which belongs to a self.

g.149 undefiled

zag pa med pa · zag med

ཟག་པ་མེད་པ། · ཟག་མེད།

anāsrava

Having an association with a state of purity (particularly mental purity) and therefore not leading to further negativity and/or pain.

g.150 unique qualities of buddhahood

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ།

āveṇikabuddhadharma

Eighteen special features of a buddha's physical state, realization, activity, and wisdom that are not shared by ordinary beings.

g.151 universal monarch

'khor los sgyur ba · 'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བ། · འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that

rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

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

g.152 Unwavering

mi g.yo ba

མི་གཡོ་བ།

—

King Ajātaśatru when he becomes a bodhisattva in the future.

g.153 Unwavering Attention

mi g.yo ba yid la byed

མི་གཡོ་བ་ཡིད་ལ་བྱེད།

—

A bodhisattva in Mañjuśrī's retinue.

g.154 Upāli

u pa li

ལུ་པ་ལི།

upāli

One of the main disciples of the Buddha.

g.155 Vaiśravaṇa

ngal bso po

ངལ་བལོ་པོ།

vaiśravaṇa

One of the Four Great Kings, he presides over the northern quarter and rules over the yakṣas. He is also known as Kubera.

g.156 Vastness

rgya chen po dang ldan pa

རྒྱ་ཆེན་པོ་དང་ལྷན་པ།

—

A royal palace in the distant past, in the world called Blameless.

g.157 vinaya

'dul ba

འདུལ་བ།

vinaya

The Buddha's teachings that lay out the rules and disciplines for his followers.

g.158 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྒོད་ཕུང་པོའི་རི།

gr̥dhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

The Ḡrdhrakūṭa, 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.159 water of eight qualities

chu yan lag brgyad dang ldan pa

ཆུ་ཡན་ལག་བརྒྱད་དང་ལྷན་པ།

—

g.160 well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

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

g.161 White Lotus

me tog pun da ri ka

མེ་ཏོག་ཕུན་དརྩི་ཀ།

—

The hell into which King Ajātaśatru will be briefly reborn. Also called Cracked Open Like a White Lotus.

g.162 Wisdom Banner of Glory

ye shes dpal gyi rgyal mtshan

ཡེ་ཤེས་དཔལ་གྱི་རྒྱལ་མཚན།

—

A bodhisattva in Mañjuśrī’s retinue.

g.163 Wisdom King

ye shes rgyal po

ཡེ་ཤེས་རྒྱལ་པོ།

—

A monk during the time of the Buddha Invincible Banner of Victory time.

g.164 worthy one

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.165 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.