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The Array of Virtues of Mañjuśrī's Buddha Realm

Mañjuśrībuddhakṣetraguṇavyūha

འཕགས་པ་འཇམ་དཔལ་གྱི་སངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa 'jam dpal gyi sangs rgyas kyi zhing gi yon tan bkod pa zhes bya ba theg pa chen po'i
mdo*

The Noble Great Vehicle Sūtra “The Array of Virtues of Mañjuśrī’s Buddha Realm”

Āryamañjuśrībuddhakṣetraguṇavyūhanāmamahāyānasūtra

· Toh 59 ·

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SUMMARY

- s.1 In this sūtra, the Buddha Śākyamuni explains the connection between the bodhisattvas' aspirations and the virtues of their future buddha realms. He describes the various qualities that help bodhisattvas bring their aspirations to fulfillment. After bodhisattvas arrive from all directions to hear his teachings on the virtues of the buddha realms, the Buddha Śākyamuni recounts the story of how Mañjuśrī first engendered the mind set on awakening. Finally, the Buddha reveals the extraordinary nature of Mañjuśrī's bodhisattva aspirations, and how they will contribute to the exceptional qualities of his future buddha realm.

ac.

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ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Timothy Hinkle translated the text from Tibetan into English and wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text.

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i.

INTRODUCTION

i.1

The Array of Virtues of Mañjuśrī's Buddha Realm is a sūtra that belongs to the Heap of Jewels (Skt. *Ratnakūṭa*; Tib. *dkon brtsegs*) section of the Kangyur. The sūtra begins in the city of Rājagṛha. This city was formerly the capital city of the kingdom of Magadha, which was located in the present-day Indian state of Bihar. There, we are told, the Buddha Śākyamuni is residing, surrounded by an enormous assembly of monks, bodhisattvas, and various divine beings. During the course of the sūtra, the Buddha teaches in response to the queries of a variety of Dharma seekers, including King Ajātaśatru, the ruler of Magadha. Later in the sūtra, the Buddha returns to Vulture Peak Mountain and teaches based on questions posed by several of his senior disciples, such as Śāriputra and Maitreya. Before beginning, the Buddha also inspires bodhisattvas living in various other buddha realms to come to this world to hear his teachings. Once these bodhisattvas have gathered, the bodhisattva Maitreya poses a series of questions pertaining to bodhisattva practice, the development of buddha realms, and the attainment of awakening. In response, the Buddha Śākyamuni identifies many qualities that bodhisattvas must develop to ensure the successful manifestation of their future buddha realms, as well as the benefits of those qualities for the bodhisattvas themselves. In the process, the Buddha explains how the extent of the qualities in a buddha realm is determined by the scope of a bodhisattva's mind set on awakening and by aspirations. Many bodhisattvas are inspired by this and pledge to develop buddha realms abundant with such qualities.

i.2

The second half of the sūtra centers around Mañjuśrī's career as a bodhisattva and his future buddha realm. Here the Buddha describes Mañjuśrī's past lives and reveals details about his future attainment of awakening as the Buddha Samantadarśin and the features of his buddha realm. Throughout these teachings on Mañjuśrī's spiritual qualities and awakened activity, Mañjuśrī himself emphatically denies the existence of such achievements by reference to the nonexistence of all phenomena,

including his spiritual journey, and even his own nonexistence. The depictions of his bodhisattva career and the resulting buddha realm in a distant future are thus placed explicitly within the Great Vehicle teachings on emptiness, signlessness, and wishlessness. These teachings inspire the bodhisattva assembly to manifest similar buddha realms. The Buddha then reveals that there are four bodhisattvas, currently living in other realms, who can rival Mañjuśrī's bodhisattva conduct. These four bodhisattvas arrive at Vulture Peak Mountain, after which their visit evolves into a shared explication among many bodhisattvas on what is known as *the Dharma teaching on the single principle*. This is a theme that also appears in other Great Vehicle sūtras as a synonym for sameness or suchness. Finally, as is customary in sūtra literature, the events conclude with many beings achieving significant spiritual attainments.

i.3 The Sanskrit original of this text is unfortunately no longer extant;¹ however, the text was translated into Chinese no less than three times over a period of more than four centuries. The first of the Chinese translations was produced in 290 CE by the monk Dharmarakṣa (c. 233–310 CE).² One of the most prolific early translators of Buddhism in China, Dharmarakṣa completed more than 150 translations of canonical scriptures during his life. With this Chinese translation, we thus have a *terminus ante quem* for the composition of this sūtra, allowing it to be placed in the early period of the Great Vehicle literature in India. The second translation was produced by another well-known translator, the Khotanese monk Śikṣānanda (652–710 CE), around four centuries later, in approximately 700 CE.³ The third Chinese translation was produced by Amoghavajra (705–74 CE), the master of esoteric Buddhism whose origins are unknown and who spent the majority of his adult life in China.⁴ Śikṣānanda's translation became part of the Heap of Jewels collection, while the other two Chinese translations appear individually in the Chinese canon. Recently, long excerpts of the sūtra have also been translated into English from the Chinese and published under the title "The Prediction of Mañjuśrī's Attainment of Enlightenment."⁵

i.4 The Tibetan translation was produced along with the other texts in the Heap of Jewels collection. The translators are listed as the Indian scholars Śīlendrabodhi and Jinamitra along with the Tibetan translator Yeshé Dé, who all lived during the late eighth and early ninth centuries. Therefore, the Tibetan translation that we have rendered into English here would have been completed during the early translation period, which is also attested by the text's inclusion in the early ninth-century Denkarma (Tib. *ldan dkar ma*) inventory of translations into Tibetan.⁶ In Tibet, the sūtra also appears to have enjoyed a certain popularity among philosophical commentators, as its verses are often quoted in commentarial literature, mostly on the importance

of forming aspirations for spiritual accomplishment. This English translation from the Tibetan has been produced based on the Degé block print, with reference to the Comparative Edition (Tib. *dpe bsdur ma*).

The Noble Great Vehicle Sūtra
The Array of Virtues of Mañjuśrī's Buddha Realm

1.

The Translation

[B1] [F.248.b]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing on Vulture Peak Mountain by Rājagṛha with a great saṅgha of 1,250 monks, along with 84,000 bodhisattvas such as Maitreya, Mañjuśrī, Apāyajaha, Avalokiteśvara, and Mahāsthāmaprāpta, all of whom were progressing irreversibly toward unsurpassed and perfect awakening. Also present were 720 million gods, all of whom had entered the Bodhisattva Vehicle. These gods included Śakra, lord of the gods; Brahmā, lord of the world Enduring; and 42,000 Brahmā gods who had also entered the Bodhisattva Vehicle. The assembly also included the four lords of the asuras: Vemacitrin, Balin, Kharaskandha, and Prahlāda, each of whom was accompanied by hundreds of thousands of servants. They were joined by 62,000 nāga kings, including Nanda, Upananda, Varuṇa, Sāgara, Manasvin, Aparājita, Bhūbhṛt, Anavatapta, Giri, Mārtaṇḍa, and Candrottarya. [F.249.a] Also present were the Four Great Kings, Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa, each of whom was accompanied by hundreds of thousands of servants. The assembly also included the yakṣa kings Kumbhīra, Āṭavaka, Sūciroma, Sumana, Sumati, Surūpa, Colorful, Akṣobhya, and hundreds of thousands of other yakṣas.

1.3 At that time the Blessed One had been staying in the city of Rājagṛha, where he was venerated and attended to by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, nonhumans, and the fourfold assembly, who all served, honored, and worshiped him. He received a rich supply of food, drinks, savories, garments, delicacies, bedding, and medicines. One morning, the Blessed One donned his upper and lower robes and picked up his offering bowl. Together with his great saṅgha of monks, and surrounded and preceded by trillions of gods, he caused a shower of blue, red, and white lotuses to rain down. This occurred

due to the great strength, playful ability, magical capacity, and miraculous power of the Buddha. Then, accompanied by the music of hundreds of thousands of instruments, he went to the palace of King Ajātaśatru in the city of Rājagṛha to collect alms. As he set out, trillions of light rays shone forth. At that point, the Blessed One performed a miracle in that wherever he placed his feet, a lotus the size of a cart wheel sprang up, with golden petals, a silver stem, beryl anthers, and a central cluster of fine gems. [F.249.b] In the center of each lotus appeared the forms of bodhisattvas sitting in crossed-legged posture. Such was the miracle that he performed.

1.4 These bodhisattva manifestations and their lotuses then circled the city of Rājagṛha seven times and proclaimed the following verses:

1.5 “The captain who benefits beings,
The venerable one who acts virtuously,
The leader of the Śākyas, the gentle great personage,
The Protector of the World is coming to the city.

1.6 “Those who sport in the realms of the gods,
Who desire liberation from aging⁷ and death,
And who yearn to defeat the hordes of Māra
Should venerate the Lion of the Śākyas.

1.7 “Out of his compassion and intent to benefit others,
He has engaged in proper acts for millions of eons.
Though it is rare to be able to receive the sages’ teachings,
The Sage is coming to Rājagṛha today.

1.8 “Food, drink, clothing, and mounts,
As well as children and wives—
He who gave away countless charitable gifts,
The Omniscient One, is coming to Rājagṛha.

1.9 “He gave up his hands, his legs, his eyes and ears,
His nose, his fine limbs, and his head—
He gave up everything and thus obtained the quality of being able to give.
Thereby, he attained supreme omniscient wisdom.

1.10 “He has trained in generosity, gentleness, and discipline.
He is a sublime being whose discipline never declines.
He is the embodiment of patience and possesses the greatest of qualities.
The Peaceful-Minded One is coming to the city today.

1.11 “Seeing the world mired in suffering,
He has practiced diligently for millions of eons.

- His infinite concentration is unmatched.
He who has the voice of Brahmā is coming to the city today.
- 1.12 "This great sage's insight
Is unequaled and boundless, like the limits of space.
The Well-Gone One has perfected these and other qualities
Through right conduct and maturation.
- 1.13 "This wise being defeated the hordes of Māra
And attained the unmoving state of nirvāṇa.
He turns the wheel of Dharma properly. [F.250.a]
The Lord of Dharma is coming to the city today.
- 1.14 "His body is adorned with the thirty-two major marks.
He inspires the mind set on full awakening
In the hearts of those who aspire to become well-gone ones.
Therefore, let us approach and venerate him.
- 1.15 "Whoever seeks to discard attachment, aggression, and ignorance,
Or gain victory over the other afflictions,
Should swiftly go before this teacher
And offer him infinite varieties of veneration.
- 1.16 "Whoever desires to attain the levels
Of Brahmā, the lords of the gods, or Śakra,
And to forever delight in the enjoyment of divine happiness,
Should go before the Sage to venerate him.
- 1.17 "Whoever desires to be a king ruling over the four continents,
One possessing the seven precious substances
And having thousands of fine sons,
Should hasten to venerate the Supreme Being.
- 1.18 "Whoever desires the finest of things,
Such as being a householder, a merchant, or a lord of the realm,
With a beautiful body, a fine retinue, and growing wealth,
Should venerate the Sage today.
- 1.19 "It is through hearing the supreme Dharma of the sages
That one gains liberation and all forms of freedom.
The teachings of the guides are rare in these parts,
So hasten—go to hear the Dharma!"

- 1.20 The city of Rājagṛha's many billions of citizens were so inspired by these verses that all men, women, boys, and girls proffered flowers, incense, garlands, ointments, powders, and the scented powders of golden and silver flowers. They hoisted parasols, banners, and flags, and they took up large drums, conches, terracotta drums, gongs, one-stringed lutes, lutes, flutes, bells, cymbals, bamboo vīṇas, and tambouras. Bearing all this, they thought about the Thus-Gone One and held him in mind. With their minds dwelling on the Buddha, they were happy and joyful as they stood waiting.
- 1.21 Then the Blessed One arrived in the city of Rājagṛha. [F.250.b] The moment his right foot touched its threshold, the entire city shook six times. Hundreds of thousands of divine and human instruments played without being struck, and a rain of divine flowers fell. The blind could see, the deaf could hear, the insane regained their senses, the inattentive became concentrated, the naked received clothes, the hungry received food, and the poor obtained wealth. At that moment, no one was tormented by attachment, aggression, ignorance, jealousy, stinginess, rage, or pride. At that moment, everyone was filled with love and altruism, and they regarded one another as parents.
- 1.22 It was like this:
- When the Buddha, the great lion among humans,
Arrived in the city with his ten strengths,
All beings immediately
Attained pure and immense happiness.
- 1.23 The eyes of the blind were able to see,
The ability to hear arose in the deaf,
The insane regained their minds,
And the inattentive became concentrated.
- 1.24 The naked received clothes,
And the hungry received food.
Anyone who was poor
Received wealth, much to their delight.
- 1.25 Billions of gods hovered in the sky
And venerated his strength.
In order to venerate the Leonine Preacher,
They showered down a rain of flowers.
- 1.26 The sound of drums, terracotta drums, cymbals, and conches—
Unfathomable sources of joy—
Resounded in the city as the Buddha entered,
All due to his merit.

- 1.27 When the entire city shook,
Everyone was filled with joy.
When people beheld these amazing sights,
They achieved a vast state of joy.
- 1.28 They were untroubled by attachment
And devoid of anger, stupidity, and stinginess.
Pride, the other evils,
And all such troubles ceased at that moment. [F.251.a]
- 1.29 All the people were filled with joy and inspired
And regarded one another as parents.
When the Buddha with his ten strengths
Entered the city for the happiness of beings,
- 1.30 The instruments of nonhuman beings
Resounded though no one had struck them.
The world with its gods, humans, and asuras
Was bathed in the light of the Well-Gone One.
- 1.31 It was when the Buddha in this way
Entered the city to benefit beings
That such a great variety
Of wondrous miracles occurred.
- 1.32 When the Blessed One entered the city of Rājagṛha, an influential merchant
by the name Destroyer of Nonvirtue, who was a householder bodhisattva,
was present in the city. From afar he saw the Blessed One approaching. The
Blessed One was beautiful and joyful, with peaceful faculties and a peaceful
mind. He was thoroughly gentle and tranquil, and had reached the
perfection of gentleness and tranquility. He was restrained and collected,
like an elephant. Like a lake, he was clear, limpid, and lucid. His body was
adorned with the thirty-two marks of a great being and the eighty excellent
minor marks, and his whole appearance was exquisite, excellent, and perfect.
- 1.33 Seeing the Blessed One, the bodhisattva was overcome by faith. Moved by
faith, he went before the Blessed One, bowed his head at the feet of the
Blessed One, circumambulated him three times, and stood to one side. He
then joined his palms, bowed to the Blessed One, and asked, “Blessed One,
what qualities do bodhisattva great beings require to swiftly and fully
awaken to unsurpassed and perfect buddhahood, to purify their buddha
realms, and to acquire the arrays of virtues of the buddha realms, just as they
desire?”

1.34 Then, out of love for the bodhisattva Destroyer of Nonvirtue, [F.251.b] and in order to train this large assembly of beings, the Blessed One took a seat in one part of the city. Seeing the Blessed One there, hundreds of thousands of beings arrived. In the sky above, trillions of gods joined their palms in respect and honor, bowed toward the Blessed One, and arranged themselves there.

1.35 The Blessed One then responded to the bodhisattva Destroyer of Nonvirtue, “Noble son, if bodhisattva great beings have one quality, they will swiftly and fully awaken to unsurpassed and perfect buddhahood, purify their buddha realms, and acquire the arrays of virtues of their buddha realms, just as they desire. What is this one quality? Noble son, it is for bodhisattva great beings to develop the mind set on unsurpassed and perfect awakening, out of compassion and pure motivation toward all beings. In this context, what is the pure motivation that is to be mastered? Noble son, pure motivation is arousing the mind set on awakening and avoiding all nonvirtues. What is to be avoided? It is attachment, aggression, ignorance, and craving for the features of the household life. Renouncing these things, bodhisattvas have no desire for gain, honor, or praise, and they abide in the accomplishment of going forth. What is the accomplishment of going forth? It is realizing all phenomena just as they are. What is realizing all phenomena just as they are? Noble son, *all phenomena* refers to the aggregates, elements, and sense sources, as well as conditioned and unconditioned phenomena. How are the five aggregates understood? They are understood to be illusory, void, empty, unobservable, unborn, and unceasing. [F.252.a] They are understood in this way to the degree that one does not see them as being real. When there is no seeing, no knowing, no assuming, no thinking, and no conceptualizing them to be real, all concepts are pacified—and this is what is called *understanding the aggregates*. Understanding the aggregates is understanding all phenomena. Noble son, this is *the accomplishment of going forth*.

1.36 “Bodhisattva great beings who have entered this practice will not abandon beings. Why not? To the degree that one understands phenomena, one can teach all beings and yet not apprehend beings or phenomena. Noble son, if bodhisattva great beings possess this one quality, they will swiftly and fully awaken to unsurpassed and perfect buddhahood, purify their buddha realms, and acquire the arrays of virtues of their buddha realms, just as they desire.”

1.37 When the Blessed One taught this Dharma door of accomplishing the arrays of virtues of the buddha realms, the bodhisattva Destroyer of Nonvirtue gained the patient acceptance that phenomena are unborn. Filled with joy and happiness, he rose into the sky to the height of seven palm

trees. Moreover, two thousand beings in the assembly developed the mind set on unsurpassed and perfect awakening, and fourteen thousand gods and humans purified the Dharma eye, which sees phenomena free from dust and stains.

1.38 Then the Blessed One smiled. It is the nature of things that when a blessed buddha smiles, variegated light streams forth from his mouth in blue, yellow, red, white, violet, crystalline, and silver colors. It then pervades and illuminates countless, limitless worlds [F.252.b] before returning. The light then circles the Blessed One three times and disappears into the crown of his head.

1.39 At this point Venerable Ānanda arose, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the Blessed One and spoke the following verses:

1.40 “Mastering all phenomena, you have gone beyond.
O Guide, you who have the power of a king,
And who are renowned in the world as the Omniscient One,
Please explain to us why you are smiling.

1.41 “Great Sage, you understand the past without exception,
And likewise everything in the future.
Your knowledge of the present is also faultless.
Please explain why you are smiling.

1.42 “You know the deeds of all beings—
Whether their minds are of the highest, middling, or lowest order;
You have passed beyond notions of attachment, liberation, and existence.
O Captain who guides humans, please teach us.

1.43 “Billions of gods have arrived,
Bowing with joined palms to the faultless one.
With all these beings who practice the Dharma sitting here,
Unparalleled Great Sage, please speak.

1.44 “Your wisdom has been perfected.
No confusion comes to you.
You know billions of forms of conduct.
So please tell us why you are smiling.

1.45 “Trillions of gods
Have come here seeking the Dharma.
There are also many monks in the assembly
Who are here, wishing to hear your sublime Dharma teachings.

- 1.46 “To venerate you,
Many fine instruments have been played.
O Sage, today, please swiftly eliminate all the uncertainty
Of all the many beings here who harbor doubt.”
- 1.47 The Blessed One then asked Venerable Ānanda, “Ānanda, do you see the
bodhisattva great being Destroyer of Nonvirtue seated in the sky above at a
height of seven palm trees?” [F.253.a]
 Ānanda answered, “Blessed One, I do. Well-Gone One, I do.”
- 1.48 The Blessed One said, “Ānanda, in six million two hundred thousand
countless eons, the bodhisattva great being Destroyer of Nonvirtue will fully
awaken to unsurpassed and perfect buddhahood. In the eon Free from
Plagues, he will appear in this great trichiliocosm as the thus-gone, worthy,
and perfect Buddha Lord of Peace and Gentleness. Ānanda, to draw an
analogy, the array of virtues and the abundance of hearers and bodhisattvas
in the buddha realm of the thus-gone, worthy, and perfect Buddha Lord of
Peace and Gentleness will be just like those of the Thus-Gone One
Akṣobhya’s realm, Abhirati—no more, no less.”
- 1.49 With these words, the Blessed One departed and eventually arrived at King
Ajātaśatru’s palace, where he took the seat that had been prepared for him as
the saṅgha of monks arranged themselves on their respective seats. When
King Ajātaśatru saw that the Blessed One and the saṅgha of monks were
seated, he personally provided them with many fine foods, drinks, and
savories until they were satisfied. Once he saw that the Thus-Gone One had
finished his meal, placed his alms bowl down, and cleaned his hands, he
offered the Blessed One a measure of priceless fabric, whereupon he
prostrated to the Blessed One and the saṅgha of monks. He then took an
appropriate seat, sitting to one side. [F.253.b] Seated there, King Ajātaśatru
asked the Blessed One, “Blessed One, from where do malice, anger,
aggression, and hypocrisy arise? From where is unknowing born? How does
unknowing cease?”
- 1.50 The Blessed One responded to King Ajātaśatru, “Your Majesty, malice,
anger, aggression, and hypocrisy arise with the presence of self-clinging
and possessiveness. When in a state of self-clinging and possessiveness,
one recognizes neither positive qualities nor flaws. This is termed *unknowing*.
However, with respect to a person who fully understands self-clinging and
possessiveness just as they are, one cannot speak of knowing or unknowing.
Your Majesty, you should therefore train to avoid labeling any formations as
either going or coming from anywhere. Your Majesty, for one who neither
goes anywhere nor comes from anywhere, all phenomena are devoid of
coming and going. For one in whom there is no coming or going, there is no

birth or cessation. For one in whom there is no birth or cessation, there is no knowing. Just as it is with knowing, so it is with unknowing. Why is this? Because there is no knowledge of any phenomenon that is either emancipated or not emancipated. When there is no knowledge of any phenomenon that is either emancipated or not emancipated, one is said to have wisdom.”

1.51 King Ajātaśatru then exclaimed to the Blessed One, “Blessed One, it is remarkable how well the thus-gone, worthy, and perfect Buddha teaches. Blessed One, even if I were to pass away right now, I would not have to take birth again.”

1.52 Because the Blessed One had taught King Ajātaśatru the Dharma and caused him to uphold it, [F.254.a] the king was uplifted and delighted. The Blessed One now arose and took his leave to attend the afternoon assembly for giving the gift of Dharma. As the Blessed One never ate after midday, he set down his alms bowl and Dharma robes. Then he washed his feet and retired to his dwelling to meditate.

1.53 Later in the afternoon, after the Blessed One had arisen from his meditation, he went to Vulture Peak, the king of mountains. There he sat upon the seat that had been prepared for him, in order to teach the Dharma. Venerable Śāriputra and the other great hearers likewise arose from their meditations and went to where the Blessed One was seated on Vulture Peak, the king of mountains. They bowed their heads at his feet, circumambulated him three times, and sat to one side. Mañjuśrīkumārabhūta also arose from his meditation and came before the Blessed One, surrounded and preceded by forty-two thousand gods, all of whom had entered the Great Vehicle. They bowed their heads at the feet of the Blessed One and sat to one side. The bodhisattva great being Maitreya also came before the Blessed One, surrounded and preceded by one thousand other bodhisattvas. They bowed their heads at the feet of the Blessed One and sat to one side. The bodhisattva great being Powerful Lion Roar also came before the Blessed One, surrounded and preceded by five hundred other bodhisattvas. They bowed their heads at the feet of the Blessed One and sat to one side. [F.254.b] King Ajātaśatru also went to the Blessed One’s location on Vulture Peak Mountain, surrounded and preceded by the four divisions of his army. They also bowed their heads at the feet of the Blessed One and sat to one side. Finally, billions of citizens of the city of Rājagṛha also arrived at the Blessed One’s location on Vulture Peak Mountain. They also bowed their heads at his feet and sat to one side.

1.54 Then, through the power of the Buddha, Venerable Śāriputra arose, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the Blessed One and requested, “Blessed

One, given that while in the middle of the city of Rājagṛha, the Blessed One taught a sūtra in response to a request by the bodhisattva great being Destroyer of Nonvirtue to teach on the arrays of virtues of the buddha realms of bodhisattva great beings, Blessed One, I too request you to teach the Dharma regarding the accomplishment of the arrays of virtues of the buddha realms of bodhisattva great beings. How do bodhisattva great beings practicing this no longer regress from the path to unsurpassed and perfect awakening? How do they master omniscience? How do they defeat the hordes of Māra? How do they defeat non-Buddhists? How do they avoid being overwhelmed by the afflictions? How do they refine the arrays of virtues of the buddha realms? How do they perfect their aspirations? How do they avoid the decline of insight? How do they arrive at the level of buddhahood? [F.255.a] How do they avoid the levels of hearers and solitary buddhas? How do they practice the six perfections? How do they turn the wheel of Dharma while they are still bodhisattvas who have not yet attained omniscience? How do they benefit countless, innumerable beings? Blessed One, all the noble sons and daughters gathered in this assembly are passionate about awakening and would be gladdened and overjoyed to hear such teachings directly from the Blessed One. Being so gladdened and overjoyed, they will earnestly accomplish what they have heard.”

1.55 The Blessed One then thought, “This setting is not beautiful enough for me to give such a Dharma teaching. Therefore, I shall perform a miracle whereby I emit trillions of light rays in each of the ten directions. Each light ray will then illuminate trillions of buddha realms. The sun and moon in those buddha realms will become invisible, eclipsed by that light, and they will no longer appear to the eye. Likewise, the gods’ lights will no longer be visible, nor will the lights of the nāgas, yakṣas, jewels, lightning, fire, stars, or other beings. In countless, limitless worlds throughout the ten directions, this light will instantly illuminate all the surrounding mountains, greater surrounding mountains, Mucilinda Mountains, Greater Mucilinda Mountains, Mount Merus, Black Mountain, and all the others in the Black Mountain range, as well as all buildings, forests, and jungles. I must perform such a miracle.”

1.56 Then, as the Blessed One emitted such lights, he spoke in a clear⁸ voice [F.255.b] that was heard in countless, limitless worlds throughout the ten directions.

1.57 At that time, in a world called Totally Illuminated, located to the east of this buddha realm, past buddha realms numbering eighty-four times the number of grains of sand in the Ganges, there was a thus-gone, worthy, and perfect buddha named King of Splendor, who is still present, alive, and teaching the Dharma. In that place, not even the categories of hearers or solitary buddhas

were known, for that buddha realm was populated exclusively with bodhisattva great beings. Each assembly of bodhisattvas in that buddha realm contained a billion nonregressing bodhisattva great beings.

1.58 There was a bodhisattva great being in that buddha realm named Elevated Dharma. This bodhisattva was called Elevated Dharma because he ascended into the sky to the height of seven palm trees as the blessed Thus-Gone One King of Splendor was teaching the Dharma, surrounded by his bodhisattva saṅgha. As his body disappeared, he gave a Dharma teaching on the vajra dhāraṇī words called *the bodhisattva basket*. The other bodhisattvas then thought, “All phenomena are mere sounds! Why is this? Even though this noble son’s body does not appear, his voice resounds; and he speaks, yet his physical body is invisible. So, form must be of the same nature as sound—and all phenomena must also be of the same nature as form.” Understanding this, countless bodhisattvas gained patient acceptance. This is how the bodhisattva Elevated Dharma received his name.

1.59 When the bodhisattva Elevated Dharma witnessed the great burst of illumination and heard the clear voice, [F.256.a] he went before the blessed Thus-Gone One King of Splendor. He bowed his head at the feet of that blessed one and sat to one side. The bodhisattva great being Elevated Dharma then asked that blessed one, “Blessed One, what are the causes and conditions of this great illumination that has manifested in the world, and this booming sound of a clear voice? Blessed One, I have never before seen such a light.”

1.60 The thus-gone, worthy, and perfect Buddha King of Splendor answered the bodhisattva great being Elevated Dharma, “Noble son, in a buddha realm called Enduring, located to the west, past buddha realms numbering eighty-four times the number of grains of sand in the Ganges, there is a thus-gone, worthy, and perfect buddha named Śākyamuni, who is still present and alive. That thus-gone one is gathering bodhisattvas from immeasurably many countless trillions of worlds throughout the ten directions. In order to proclaim the Dharma, all the pores of his body emit this light and the sound of his clear voice.”

1.61 The bodhisattva great being Elevated Dharma then announced to the blessed Thus-Gone One King of Splendor, “Blessed One, I am going to the Enduring world to behold, venerate, and honor [F.256.b] the thus-gone, worthy, and perfect Buddha Śākyamuni and to see his bodhisattva saṅgha and hear the Dharma.”

That blessed one responded, “Noble son, if you know that the moment is ripe, then go!”

- 1.62 As quickly as an athlete can extend and contract his arm, the bodhisattva great being Elevated Dharma, surrounded and preceded by sixty-three million bodhisattvas, disappeared from that buddha realm and arrived in the Enduring world.
- 1.63 The bodhisattva Elevated Dharma then entered into the bodhisattva absorption called *adorned with every ornament*. As soon as the bodhisattva Elevated Dharma entered into that absorption, the entire trichiliocosm was filled with a great mass of flowers deep enough to cover the knees. The sound of hundreds of thousands of instruments resounded, and the trichiliocosm was beautifully adorned by the raising of parasols, banners, and flags, and scented with the finest incense, such that it was no different from the Heaven of Making Use of Others' Emanations in terms of its divine enjoyments. Once the bodhisattva Elevated Dharma displayed these miracles, he and the other bodhisattvas approached and arrived before the Blessed One Śākyamuni. They bowed their heads at the feet of the Blessed One, circumambulated him three times, and sat to one side on the seats of lotus flowers that had appeared in accordance with their aspirations.
- 1.64 Also at that moment, in a buddha realm called Stainless, located to the south, past trillions of buddha realms numbering ninety-six times the number of grains of sand in the Ganges, there was a thus-gone, worthy, and perfect buddha named Displaying Leonine Power. [F.257.a] He is also presently there, where he is alive and well and teaches the Dharma, surrounded by a boundless saṅgha of bodhisattvas. There were no hearers or solitary buddhas in that buddha realm.
- 1.65 In that buddha realm lived a bodhisattva great being named Ratnapāṇi. Why was this bodhisattva called Ratnapāṇi? Whenever this noble son wanted to teach the Dharma to beings in other buddha realms, he would stretch out his right hand and sweep it over as many buddha realms as he wished, whereby from his hand, the precious sounds of "Buddha, Dharma, and Saṅgha" would resound; the precious sounds of "generosity, discipline, patience, diligence, concentration, and insight" would resound; the precious sounds of "love, compassion, joy, and equanimity" would resound. These and trillions of different precious sounds of other aspects of the Dharma would resound. That is why this noble son was called Ratnapāṇi.
- 1.66 The bodhisattva Ratnapāṇi had witnessed the great burst of illumination, and he had heard the clear voice, so he went before the blessed Thus-Gone One Displaying Leonine Power. He bowed his head at the feet of the Blessed One and sat to one side. Sitting there, the bodhisattva great being Ratnapāṇi then asked the blessed Thus-Gone One Displaying Leonine Power, "Blessed

One, what are the causes and conditions of this great illumination that has manifested in the world, as well as this booming sound of a clear voice?" [F.257.b]

1.67 That blessed one answered, "Noble son, in a buddha realm called Enduring, located to the north, past trillions of buddha realms numbering ninety-six times the number of grains of sand in the Ganges, there is a thus-gone, worthy, and perfect buddha named Śākyamuni, who is still present, alive and well and teaching the Dharma. That thus-gone one is gathering bodhisattvas from immeasurably many countless worlds throughout the ten directions. In order to proclaim the sacred Dharma, all the pores of his body emit this light and the sound of his clear voice. Also, noble son, the Thus-Gone One Śākyamuni intends to give the Dharma teaching called *the arrays of virtues of the buddha realms*. A limitless number of bodhisattvas there will acquire those arrays of virtues of the buddha realms."

1.68 The bodhisattva Ratnapāṇi proclaimed to the Blessed One Displaying Leonine Power, "Blessed One, I am going to the Enduring world to behold, venerate, and honor the thus-gone, worthy, and perfect Buddha Śākyamuni, and to see the gathering of bodhisattvas and hear his Dharma teachings."

1.69 That blessed one responded, "Noble son, it may not be suitable for you to go there. Why not? That world is filled with suffering, since one encounters beings who are immersed in attachment, aggression, and ignorance." [F.258.a]

1.70 The bodhisattva Ratnapāṇi replied to the blessed Thus-Gone One Displaying Leonine Power, "Blessed One, what greater purpose does the thus-gone, worthy, and perfect Buddha Śākyamuni see such that, Blessed One, he takes responsibility for a degenerate buddha realm although there are other pure buddha realms?"

1.71 That blessed one answered, "Noble son, long ago, that thus-gone, worthy, and perfect buddha aspired that no matter the cost, he would fully awaken to unsurpassed and perfect buddhahood and teach the Dharma among degenerate beings. Noble son, the Thus-Gone One Śākyamuni possesses great compassion to such a degree."

1.72 The bodhisattva great being Ratnapāṇi declared to the blessed Thus-Gone One Displaying Leonine Power, "Blessed One, I am going to the Enduring world to behold, venerate, and honor the blessed Thus-Gone One Śākyamuni. Why? By developing such great compassion, and by embracing such a degenerate buddha realm, the blessed Thus-Gone One Śākyamuni is engaged in hardship. Such a thus-gone, worthy, and perfect buddha does not easily appear. It is rare to be able to meet one."

- 1.73 That blessed one responded, “Noble son—well, if you know that the time is ripe, then go! Noble son, set out for that buddha realm. But be careful with whom you speak,⁹ [F.258.b] for the bodhisattvas born in that buddha realm are difficult to associate with, and the other beings are fierce and angry.”
- 1.74 The bodhisattva Ratnapāṇi replied to the blessed Thus-Gone One Displaying Leonine Power, “Blessed One, I could speak with those beings in that buddha realm who are attached or aggressive. However, Blessed One, given that I have neither attachment nor aggression, why would I speak with them? Blessed One, I am eager to be patient. Even if, in future eons, beings should scold or ridicule me and intimidate or beat me, flinging earth or weapons at me, I would not become malicious toward anyone.”
- 1.75 The blessed Thus-Gone One Displaying Leonine Power then addressed his retinue of bodhisattvas, “Noble children, if any of you are eager to master patience like the bodhisattva Ratnapāṇi, you should accompany this noble son to the Enduring world.”
- 1.76 The moment that blessed one said this, ninety-two thousand bodhisattvas in his assembly proclaimed with one voice, “Blessed One, we are eager to master patience like the bodhisattva Ratnapāṇi! We shall go to the Enduring world.” Then, with a single intention, the bodhisattva Ratnapāṇi, surrounded and preceded by those ninety-two thousand bodhisattvas, disappeared from that buddha realm and arrived here in this buddha realm.
- 1.77 The bodhisattva Ratnapāṇi then wondered, [F.259.a] “What kind of miracle shall I perform to go before the Blessed Śākyamuni and bring immeasurable beings happiness?” The bodhisattva great being Ratnapāṇi then held his right hand over this great trichiliocosm, and from it arose food for those who wanted food, drink for those who wanted drink, and likewise mounts, clothing, gold, silver, beryl, pearl, conch, crystal, and coral for all who wanted these things. Beings who desired and yearned for the Dharma heard the Dharma from his hand, whereby limitless beings understood the Dharma. Beings who were afflicted by or suffered from any number of diseases regained perfect health. Such were the miracles he performed. Once the bodhisattva great being Ratnapāṇi had displayed such miracles, he went before the blessed Thus-Gone One Śākyamuni together with the bodhisattvas. Arriving there, they bowed their heads at the feet of the Blessed One, circumambulated him three times, and sat to one side, on seats of lotus flowers that had appeared in accordance with their aspirations.
- 1.78 Also at that moment, in a buddha realm called Maṇigarbha, located to the west past trillions of buddha realms numbering ninety-two times the number of grains of sand in the Ganges, there was a thus-gone one named King Jewel Mound, who is still present, alive and well and teaching the Dharma. The buddha realm of that thus-gone one was composed solely of fine beryl.

[F.259.b] The classifications of the vehicles of the hearers and the solitary buddhas did not exist there, for that buddha realm was populated exclusively with bodhisattvas. Furthermore, whether these bodhisattvas came or went, stood or sat, stayed still or moved about, they beheld the blessed Thus-Gone One King Jewel Mound reflected in the ground of beryl. Like a face reflected on the surface of a highly polished mirror, the bodhisattvas saw this thus-gone one reflected in the ground of beryl. Not only did they see him, but they could also ask him about the Dharma, and that thus-gone one would teach them. Hearing the Dharma, they gained patient acceptance. Because of this blessed one's previous aspirations, a large precious gem was present in the middle of the hair coil between his eyebrows. The light of this gem illuminated the entire buddha realm such that except for the opening and closing of flowers there was no other way to distinguish between day and night, as the sun and moon were not evident, nor were there any other distinctions between day and night.

1.79 In the Thus-Gone One King Jewel Mound's buddha realm, there was a bodhisattva great being named Intelligent Aspiration. The bodhisattva great being Intelligent Aspiration also witnessed the great burst of illumination and heard the clear voice, and so he went before the blessed Thus-Gone One King Jewel Mound. Arriving there, he bowed his head at the feet of that blessed one and sat to one side. The bodhisattva great being [F.260.a] Intelligent Aspiration then asked the blessed Thus-Gone One King Jewel Mound, "Blessed One, what are the causes and conditions of this great illumination that has manifested in the world and this booming sound of a clear voice?"

1.80 That blessed one answered, "Noble son, in a buddha realm called Enduring, located to the east, past trillions of buddha realms numbering ninety-two times the number of grains of sand in the Ganges, there is a thus-gone, worthy, and perfect buddha named Śākyamuni, who is still present, alive and well and teaching the Dharma. That thus-gone one is gathering bodhisattvas from immeasurable countless trillions of worlds throughout the ten directions. In order to proclaim the Dharma, all the pores of his body emit this light and the sound of his clear voice."

1.81 The bodhisattva Intelligent Aspiration then proclaimed to that blessed one, "Blessed One, I am going to the Enduring world to behold, venerate, and honor the thus-gone, worthy, and perfect Buddha Śākyamuni, as well as to see his gathering of bodhisattvas and hear his Dharma teachings."

That blessed one replied, "Noble son, if you know that the moment is ripe, then go!"

- 1.82 With a single thought, the bodhisattva Intelligent Aspiration, surrounded and preceded by forty-two trillion bodhisattvas, disappeared from that buddha realm and arrived in the Enduring world.
- 1.83 The bodhisattva Intelligent Aspiration then wondered, “What kind of miracle [F.260.b] shall I perform to go before the thus-gone, worthy, and perfect Buddha Śākyamuni?” So the bodhisattva Intelligent Aspiration then caused all hell beings and animals and all beings in the realm of the Lord of Death within this great trichiliocosm to experience the greatest happiness. For the hell beings, he extinguished the fires of the hells. He eliminated the hunger and thirst of all hungry ghosts, animals, and beings in the realm of the Lord of Death, who were tormented by hunger and thirst. He brought them the greatest happiness, analogous to the bliss experienced by a monk who is immersed in the attainment of the third concentration. At the very moment this happiness arose in these beings, all the torments caused by attachment, anger, ignorance, rage, pride, hypocrisy, spite, jealousy, stinginess, deceit, aggression, and malice ceased. At that moment, an attitude of love and altruism arose in all these beings, and they all perceived one another as parents. Such were the miracles that he performed, and such was the absorption in which he was immersed.
- 1.84 Once the bodhisattva Intelligent Aspiration had displayed such miracles, he accompanied the other bodhisattva great beings approaching the thus-gone, worthy, and perfect Buddha Śākyamuni. Arriving there, they bowed their heads at the feet of the Blessed One, circumambulated him three times, and sat to one side on seats of lotus flowers that had appeared in accordance with their aspirations. [F.261.a] [B2]
- 1.85 Also at that moment, in a buddha realm called Eternally Decorated, located to the north, past buddha realms numbering sixty-three times the number of grains of sand in the Ganges, there was a thus-gone one, worthy, and perfect buddha named King of All Śāla Trees, who is still present, alive and well and teaching the Dharma. There were no white-clad householders in that buddha realm, for it was populated exclusively with saffron-clad bodhisattvas. There, women were unheard of, and the womb was also unknown. The bodhisattvas there were born miraculously, clad in saffron robes and sitting in cross-legged posture. That blessed one was giving the Dharma teaching known as *the seal of the buddha family* to the bodhisattvas.
- 1.86 What is *the seal of the buddha family*? It refers to initially developing the mind set on awakening, and subsequently perfecting the bodhisattva trainings, engaging with the bodhisattva basket, studying the main subject of the dhāraṇīs, being undistracted, practicing giving, pursuing emptiness, accomplishing signlessness, seeking wishlessness, being naturally free from attachment, understanding the aggregates and the elements as well as the

sense bases, sustaining the continuity of one's intended actions, desiring the wisdom of the buddhas and trusting it, realizing all phenomena yet not having any concepts about phenomena, and severing the continuity of thoughts so that they disappear. These are called *the seal of the buddha family*.

1.87 In this buddha realm, there was also a bodhisattva great being named King of the Star Mound Adorned with Signs. [F.261.b] This noble son had formed the unique aspiration that any being who beheld this bodhisattva great being would become adorned with the thirty-two marks of a great being. The bodhisattva King of the Star Mound Adorned with Signs also witnessed the great burst of illumination and heard the clear voice, and so he went before the blessed Thus-Gone One King of All Śāla Trees. Arriving there, he bowed his head at the feet of the Blessed One, circumambulated him three times, and sat to one side. The bodhisattva great being King of the Star Mound Adorned with Signs then asked the blessed Thus-Gone One King of All Śāla Trees, "Blessed One, what are the causes and conditions of this great illumination and this booming sound of a clear voice that have manifested in the world?"

1.88 The blessed Thus-Gone One King of All Śāla Trees answered the noble son, "Noble son, in a buddha realm called Enduring, located to the south, past buddha realms numbering sixty-three thousand times the number of grains of sand in the Ganges, there is a thus-gone, worthy, and perfect buddha named Śākyamuni, who is still present, alive and well and teaching the Dharma. Noble son, the thus-gone, worthy, and perfect Buddha Śākyamuni is gathering bodhisattvas from immeasurably many countless trillions of worlds throughout the ten directions. In order to proclaim the Dharma, all of the pores of his body emit this light and the sound of his clear voice."

1.89 "Blessed One, why is that world called Enduring?" [F.262.a]

The Blessed One answered, "Noble son, the beings in that world endure in their attachment, endure in their aggression, endure in their ignorance, and endure in their suffering. Therefore, that world is called Enduring."

1.90 "Blessed One, is there anyone there who is not engaged in ridicule, abuse, intimidation, and violence? Are there any who have dispelled the attitudes of attachment, aggression, and ignorance?"

1.91 "Noble son, the beings in that world who have such qualities are few. Noble son, most beings there are malicious, hostile, and aggressive. They are all caught up in attachment, aggression, and ignorance."

1.92 "Blessed One, this name Enduring does not seem appropriate. As long as it is possible for these beings to become patient, then Blessed One, just because they are so impatient at present, it is not appropriate to call it Enduring."

- 1.93 “Noble son, in that buddha realm, there are noble sons and daughters who follow the vehicle of the bodhisattvas, who attended to the victors of the past, developed roots of virtue, served many hundreds of thousands of buddhas, and are patient, disciplined, and gentle. Even if they were ridiculed, intimidated, or attacked with weapons by all beings, they would endure it and not be overcome by attachment, aggression, or ignorance. Noble son, that world is named Enduring after these sublime beings.
- 1.94 “Even when evil people lie about the blessed Thus-Gone One Śākyamuni, that blessed one remains compassionately patient and accepting. The same applies to those who are filled with hate and rage, who are sinking into the hells or the animal realm, [F.262.b] who make the lower realms their domain, and who fail to respect the Buddha, Dharma, and Saṅgha, as well as all degenerate beings who delight in jealousy and who ridicule and slander that blessed one, doing him harm and insulting him. With a mind that is broad like the earth, he is without attachment or anger. Thus, even when people honor him, he does not become self-important. And if they fail to honor him, it does not bother him. Even if people ridicule and scold him, he does not think about it or conceptualize it, and he remains unfazed. He does not become disturbed, agitated, or saddened by it. Therefore, that world is called Enduring.”
- 1.95 The bodhisattva great being King of the Star Mound Adorned with Signs remarked to the blessed Thus-Gone One King of All Śāla Trees, “Blessed One, I am very fortunate that I was not born among such degenerate beings in that world!”
- 1.96 That blessed one responded, “Noble son, you must not say that. Why not? Noble son, in the northeastern direction there is a world called Thousandfold Adornment. In that buddha realm, the thus-gone, worthy, and perfect Buddha King Maheśvara is still present, alive and well. Noble son, the beings in that buddha realm are extremely happy. The happiness of those beings is analogous to the bliss experienced by a monk absorbed in cessation. Noble son, compared to spending billions of years practicing pure conduct in Thousandfold Adornment, you would generate far greater merit by arousing, for just an instant, a loving attitude for all beings in the Enduring world. That being so, what need we say of living purely day and night?” [F.263.a]
- 1.97 The bodhisattva great being King of the Star Mound Adorned with Signs then declared to the blessed Thus-Gone One King of All Śāla Trees, “Blessed One, I am going to the Enduring world to behold, venerate, and honor the blessed, thus-gone, worthy, and perfect Buddha Śākyamuni, and to see the gathering of bodhisattvas and hear his Dharma.”

- That blessed one then said, “Noble son, if you know that the moment is ripe, then go!”
- 1.98 With a single thought, the bodhisattva King of the Star Mound Adorned with Signs, surrounded by one hundred million bodhisattvas, disappeared from that buddha realm and arrived in the Enduring world.
- 1.99 The bodhisattva King of the Star Mound Adorned with Signs then wondered, “What kind of miracle shall I perform to go before the blessed Thus-Gone One Śākyamuni?” He then performed a miracle such that the great trichiliocosm was covered by a single jeweled parasol, from which a rain of various flowers fell and hundreds of thousands of instruments resounded. From the parasol dangled hundreds of thousands of pearl garlands, and hundreds of thousands of parasols, banners, and standards were raised. Moreover, all the monks, nuns, laymen, laywomen, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans gathered in the Blessed One Śākyamuni’s assembly now perceived their own bodies as adorned with the thirty-two marks of a great being. [F.263.b] Such was the miracle he performed.
- 1.100 Once the bodhisattva great being King of the Star Mound Adorned with Signs displayed this miracle, he and the bodhisattvas went before the blessed, thus-gone, worthy, and perfect Buddha Śākyamuni. Arriving there, they bowed their heads at the feet of the Blessed One, circumambulated him three times, and sat to one side on seats of lotus flowers that had appeared in accordance with their aspirations.
- 1.101 In the same way, immeasurably many, countless bodhisattva great beings in immeasurably many countless trillions of worlds throughout the ten directions also witnessed the great burst of illumination and heard the clear voice, whereupon they also inquired to their thus-gone ones about it. Arriving in the Enduring world, they all bowed their heads at the feet of the blessed, thus-gone, worthy, and perfect Buddha Śākyamuni, circumambulated him three times, and sat to one side.
- 1.102 All the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in this great trichiliocosm, as well as Śakra, Brahmā, the Great Kings who protect the world, and all other splendorous gods likewise witnessed the great burst of illumination and heard the clear voice. They also went before the blessed Thus-Gone One Śākyamuni. Arriving there, they all bowed their heads at the feet of the Blessed One, circumambulated him three times, and sat to one side. [F.264.a]
- 1.103 At this point, the Blessed One performed a miracle such that all the immeasurably many, countless bodhisattvas gathered from immeasurably many countless trillions of worlds throughout the ten directions all perceived the arrays of virtues of their own buddha realms identically

present in this Enduring world, with nothing missing whatsoever. Then, in the perception of all the bodhisattvas, the body of the Blessed One Śākyamuni became the exact shape and size as the body of the blessed buddha in their own respective buddha realm. Each bodhisattva also perceived the abundance of bodhisattvas, the abundance of great hearers, and all the riches and enjoyments of their respective buddha realm to be present, so that they each had the sense that they were actually in their own buddha realm. Such was the miracle he performed.

- 1.104 When the bodhisattva great being Maitreya saw this vast bodhisattva assembly, he rose, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the Blessed One and spoke the following verses:
- 1.105 “Renowned in all ten directions, your mind is boundless,
And the world and its gods appear vividly to you.
All beings together could not fathom your mind, O Sage.
Thus, you are inconceivable.
- 1.106 “A limitless number of bodhisattvas has arrived here today
From throughout the ten directions, seeking the Dharma.
They are all seated here in reverence for the Blessed One.
Supreme Speaker, teach them the Dharma!
- 1.107 “Your speech resounds in all directions without exception.
With a mind of discipline, diligence, and absorption,
You are fearless like a lion.
You are as beautiful as the sun shining in the sky.
- 1.108 “Gods, nāgas, asuras, guhyakas,
Male and female lay practitioners, monks, and nuns [F.264.b]
Are all seated here with palms joined respectfully.
O Blessed One, who desires their benefit, please teach the Dharma.
- 1.109 “You know the past and the future,
And you also know the present with total certainty.
You see the inclinations of embodied beings,
So please teach the Dharma that dispels all doubts.
- 1.110 “O Sage, how must bodhisattvas practice
To obtain pure and immaculate buddha realms?
How do they achieve the fulfillment of their aspirations?
O Guide, please teach us these things immediately!

- 1.111 “How can we be unstained by stinginess?
How can our discipline not degenerate?
How can we tolerate intimidation, slander,
And disparagement, O Sage?
- 1.112 “How should the heirs of the victors practice diligence,
Throughout many millions of eons,
In order to relieve the suffering of the world,
Afflicted as it is with myriad ills?
- 1.113 “How can we remain unstained by desires—
Always one-pointed, composed, and
Concentrated, our domain pure—
Like the lotus unstained by muddy water?
- 1.114 “O Sage, how can we preach the profound Dharma,
And become so learned that we transcend the world?
Stable One, how can we defeat Māra and his hordes,
And reach stainless and unsurpassed awakening?”
- 1.115 The Blessed One then answered the bodhisattva great being Maitreya,
“Maitreya, prepare a seat for the Thus-Gone One. Seated upon this seat, the
Thus-Gone One will give the Dharma teaching on how to skillfully engage
in the practice of displaying the virtues of the buddha realms called *initial
contemplations and the practice of diligence*.”
- 1.116 The bodhisattva great being Maitreya then wondered, “What purpose
does the Thus-Gone One see, such that he is asking *me* to prepare his seat?
He did not ask this of the elders Ānanda or Mahāmaudgalyāyana. If the
Thus-Gone One is asking a bodhisattva to prepare his seat, then this
discourse must be aimed only at the bodhisattvas. [F.265.a] A discourse on
abandoning the vehicles of the hearers and solitary buddhas must be
forthcoming, so the hearers and solitary buddhas must not be vessels for this
Dharma teaching.”
- 1.117 Then the bodhisattva great being Maitreya performed the following
miracle: he prepared a lion throne for the Thus-Gone One that was four
hundred thousand leagues in height, inlaid with myriad precious materials,
covered with hundreds of thousands of divine fabrics, and topped with a
cushion that was as soft and pleasing to the touch as cotton. The light that
shone from this throne then illuminated the entire great trichiliocosm. The
Blessed One then arose from his previous seat and sat upon the lion throne.
The moment the Blessed One was seated on the lion throne, the entirety of
this great trichiliocosm shook six times.

- 1.118 The Blessed One then addressed Śāriputra, “Śāriputra, if bodhisattva great beings have four qualities, they will fulfill their aspirations. What are these four? They genuinely cultivate the mind set on awakening, are compassionate toward beings, exert themselves diligently, and attend to a spiritual teacher. Śāriputra, if bodhisattva great beings have these four qualities, they will fulfill their aspirations.
- 1.119 “Śāriputra, additionally, if bodhisattva great beings have one quality, their aspirations will not degenerate, and they will purify an abundance of buddha realms. What is this one quality? Śāriputra, it is when a bodhisattva trains in, desires, and aspires for the conduct practiced by the Thus-Gone One Akṣobhya when he was a bodhisattva. Previously, when Thus-Gone One Akṣobhya was a bodhisattva, he made the following declaration: ‘If I do not go forth in all my lifetimes, then I will have deceived all the buddhas.’ [F.265.b] Śāriputra, in the same way, bodhisattvas should emulate the example of Thus-Gone One Akṣobhya’s bodhisattva conduct. Śāriputra, bodhisattvas training in this manner will go forth in every lifetime. Whether a thus-gone one appears or not, they will certainly leave the household life. Why is this? Śāriputra, it is because renouncing the household life is the greatest boon to bodhisattvas.
- 1.120 “Śāriputra, bodhisattvas who delight in going forth will possess ten qualities. What are these ten? They are not attached to pleasures, find joy in the wilderness, attain the domain of a buddha, do not crave a wife or children, abandon the qualities that lead to the lower realms, attend to the qualities that lead to the higher realms, never let their previous roots of virtue degenerate, attain an abundance of roots of virtue, delight the gods, and enjoy the protection of nonhuman beings. Śāriputra, bodhisattvas who delight in going forth will possess these ten qualities. Therefore, Śāriputra, due to their wish to fully awaken and their wish to liberate all beings, bodhisattvas should always go forth and delight in going forth. Śāriputra, if bodhisattvas have this one quality, their aspirations will not degenerate, and they will purify an abundance of buddha realms.
- 1.121 “Śāriputra, additionally, if bodhisattva great beings have two qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms, just as they wish. What are these two? Śāriputra, the first is that bodhisattvas should not yearn for the hearers’ vehicle, should not enjoy teachings on the hearers’ vehicle, [F.266.a] should not consort with practitioners of the hearers’ vehicle, should not train in the hearers’ trainings, should not teach the Dharma that is associated with the hearers’ vehicle, and should not encourage anyone to take up the hearers’ vehicle. The second is that they should avoid all these regarding the solitary

buddhas' vehicle, too. Instead, they should encourage others to uphold unsurpassed and perfect awakening in order to perfect the qualities of buddhahood.

1.122 “Śāriputra, bodhisattvas who encourage others to take up the buddhas' vehicle will master ten subjects. What are these ten? They will uphold a buddha realm devoid of hearers and solitary buddhas. They will obtain a saṅgha composed exclusively of bodhisattvas. They will be considered by the blessed buddhas. They will proclaim the way of the blessed buddhas and teach their Dharma. They will engender a vast mind and vast mental states for the sake of Śakra or Brahmā. Even if they are reborn as a human, they will be a universal monarch. They will never lose the chance to see the buddhas. They will please gods and humans. They will have an inseparable retinue of followers. They will acquire an immeasurable and uncountable mass of merit.

1.123 “Śāriputra, why is this? Compared to establishing all beings of the great trichiliocosm in the fruition of a worthy one, or establishing them in the fruition of a solitary buddha, the merit of causing a single noble son or daughter to arouse the mind set on complete awakening is far greater. Śāriputra, why is this? When a hearer or solitary buddha arises, that does not prevent the lineage of the buddhas from being broken. Without the appearance of a buddha, there are no hearers or solitary buddhas. However, Śāriputra, when a buddha appears, the lineage of the buddhas remains unbroken, and one can also find hearers and solitary buddhas. [F.266.b] Śāriputra, bodhisattvas who establish others in the mind set on awakening will master these ten subjects. Śāriputra, if bodhisattva great beings have those two qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms just as they wish.

1.124 “Śāriputra, if bodhisattva great beings have three qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms just as they wish. What are these three? Śāriputra, they are that bodhisattvas are eager to live in solitude, give the gift of Dharma without expectation of material reward, and abide by their vows of discipline.

1.125 “Śāriputra, bodhisattvas who abide by their vows of discipline attain ten types of fearlessness. What are these ten? They are fearlessly entering a city; fearlessly teaching an assembly the Dharma; fearlessly eating food; fearlessly entering a monastery; fearlessly entering the saṅgha; fearlessly imparting instruction; fearlessly going before their teacher or preceptor; fearlessly instructing the assembly with a loving attitude; and fearlessly utilizing clothing, food, bedding, medicine, and supplies; and what they have said will be remembered. Śāriputra, bodhisattvas who abide by their vows of discipline attain these ten types of fearlessness.

- 1.126 “Śāriputra, bodhisattvas who give the gift of Dharma without expectation of material reward take hold of ten positive qualities. What are these ten? They do not desire negative deeds. They do not desire worldly abundance. They do not desire fame. They do not possess households. They are not stingy toward households. They are content with the bare necessities of clothing, food, bedding, medicine, and supplies. What they have said is worthy of being remembered. Gods approach them. They do not engage in inappropriate thinking. [F.267.a] They direct their minds toward the mind of the Buddha. Śāriputra, bodhisattvas who give the gift of Dharma without expectation of material reward take hold of these ten positive qualities.
- 1.127 “Śāriputra, bodhisattvas who are eager to live in solitude take hold of ten beneficial qualities. What are these ten? They discard busyness, they rely on disengagement, they focus their minds in concentration, they do not engage in many activities, they desire the buddhas, their bodies are never uncomfortable, no obstacles challenge their pure conduct, they attain absorption with little difficulty, they do not forget the words and syllables of the teachings, and they understand the meaning of the teachings that they hear. Śāriputra, bodhisattvas who are eager to live in solitude take hold of these ten beneficial qualities.
- 1.128 Śāriputra, if bodhisattvas have those three qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms just as they wish.
- 1.129 “Śāriputra, additionally, if bodhisattvas have four qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms just as they wish. What are these four? Śāriputra, they are that bodhisattvas speak truthfully and practice what they preach; defeat pride and endeavor to destroy pride; discard jealousy and stinginess; and are pleased about the advantages enjoyed by others.
- 1.130 “Śāriputra, there are four benefits for bodhisattvas who speak truthfully. What are these four? The scent of blue lotuses comes forth from their mouths; their physical, verbal, and mental actions become pure; they are taken as genuine by the world and its gods, and their words are free from confusion; and they master perfect buddha speech. Śāriputra, these are the four benefits for bodhisattvas who speak truthfully. [F.267.b]
- 1.131 “Śāriputra, there are four benefits for bodhisattvas who defeat pride. What are these four? They discard births in the lower realms, such that they avoid taking births as camels, cattle, donkeys, horses, and other lowly life forms. They become irreproachable. They cannot be harmed by any opponents or antagonists. They become objects of veneration for the world and its gods. Śāriputra, these are the four benefits for bodhisattvas who defeat pride.

- 1.132 “Śāriputra, there are four benefits for bodhisattvas who discard jealousy and stinginess. What are these four? Their attitude will be unfailingly generous, they will become patrons in times of famine, they will not close the doors to their houses when a renunciant arrives, and no one will be jealous of their giving and receiving. Śāriputra, these are the four benefits for bodhisattvas who discard jealousy and stinginess.
- 1.133 “Śāriputra, there are four benefits for bodhisattvas who are pleased about the advantages enjoyed by others. What are these four? They will find joy in thinking, ‘I must care for other beings, don the armor for their sake, and make them happy. Then they can live happily from the resources attained through my efforts.’ Their resources will not be stolen by the king, thieves, fire, flooding, retribution, or adversaries. If they have an abundance of children, servants, or resources, the ruler, not to mention other people, will be pleased. They will find great pleasure and enjoyment. Śāriputra, these are the four benefits for bodhisattvas who are pleased about the advantages enjoyed by others. Śāriputra, if bodhisattvas have these four qualities, their aspirations will not degenerate, and they will acquire the arrays of virtues of the buddha realms just as they wish. [F.268a]
- 1.134 “Śāriputra, additionally, if bodhisattvas have five qualities, their aspirations will not degenerate, and they will acquire and refine the arrays of virtues of the buddha realms just as they wish. What are these five? (1) Śāriputra, in order to utterly perfect the arrays of virtues of their buddha realms, bodhisattvas will seek the Dharma. Wherever there are opportunities to listen to the Dharma, they will ask how to attain these virtues. Once they have heard these teachings, they will then practice them earnestly. (2) Śāriputra, additionally, bodhisattvas will aspire to be born in pure buddha realms and will observe pure discipline. Through such pure discipline, they will be born wherever they aspire. Once born there, they will care about and reflect on those pure buddha realms. Thus, they will apprehend the characteristics of the hearers’ perfection, the bodhisattvas’ perfection, and the perfection of wealth and resources. Apprehending these characteristics, they will go before a thus-gone one with palms joined respectfully and considerately¹⁰ and ask him, ‘Blessed One, how should a bodhisattva practice in order to acquire a vast array of the virtues of a buddha realm?’ That blessed one will understand their pure motivation and will teach and instruct them about the subject of accomplishing vast arrays of virtues in their buddha realms. Hearing this, they will practice it earnestly. (3) Śāriputra, additionally, bodhisattvas must possess wisdom and engage in proper deeds. They will purify ignorance and discard improper deeds. What are wisdom and proper deeds in this context? *Wisdom* is apprehending what should be apprehended. Such wisdom is free from the wisdom of the hearers

and solitary buddhas. *Proper deeds* are earnestly practicing the teachings one has heard. [F.268.b] (4) Additionally, Śāriputra, bodhisattvas must be skilled in cause and origination. What are cause and origination in this context? *Cause* refers to incorrect mental engagement; this is what causes beings to observe the four errors. Rather than that, bodhisattvas should put effort into what is correct. What is meant by correct engagement? It is to avoid mentally engaging in any phenomenon. This also applies to origination. (5) Śāriputra, additionally, bodhisattvas must know the essential nature of the Buddha and the essential nature of the realm. What is the essential nature of the Buddha, and what is the essential nature of the realm? The *essential nature of the Buddha* is merely a label, as is the *essential nature of the realm*. What is merely a label is known via disengagement, so the less one observes phenomena, the more knowledge there is. Śāriputra, if bodhisattvas have these five qualities, their aspirations will not degenerate, and they will acquire and refine the arrays of virtues of the buddha realms just as they wish.

1.135 “Śāriputra, additionally, if bodhisattvas have six qualities, they will fully awaken to unsurpassed and perfect buddhahood and acquire buddha realms that exceed the entire universe. What are these six?

1.136 “Śāriputra, (1) bodhisattvas are benefactors, patrons. They will give away their cherished possessions that are pleasing and desirable, without becoming disheartened. Being glad, pleased, happy, and joyful, they will think to themselves, ‘Since I am aspiring to unsurpassed and perfect awakening, I must work to perfect great giving, the Great Vehicle, and great deeds. A mind mired in grasping cannot accomplish unsurpassed and perfect awakening.’ Considering this, they will give away all their possessions. If they are not saddened even by giving up their own bodies and lives, [F.269.a] then what need is there to mention giving up other forms of wealth, wives, or children? Śāriputra, what do you think? What is indicated by the word *omniscience*? Śāriputra, bodhisattva great beings engage in bodhisattva conduct and give away all possessions. Therefore, as they attain awakening thereby, they are called *omniscient*.

1.137 “Additionally, Śāriputra, (2) whether bodhisattvas are householders or have gone forth, they will uphold their vows of discipline. They will not transgress their commitments, even at the cost of their lives. They will share their correctly upheld vows of discipline with all beings, dedicating them to unsurpassed and perfect awakening. They will be pleased, extremely pleased, by the thought, ‘I have discipline.’ With such joy, they will engage in pure conduct, which brings them happiness both day and night. They will actualize the Dharma happily. Endowed with proper Dharma conduct, their thoughts will also be proper. With proper thoughts, they will develop patient acceptance of the profound. Having developed patient acceptance of the

profound, their views will be straight. With straight views, they will act assiduously in a proper manner. Engaging in correct assiduousness, they will not find joy in the three realms of existence. Not finding joy in the three realms, they will be afraid. Being afraid, they will look for the source of this fear. Seeing the source, they will think, 'All beings suffer just as I do. Therefore, I will bear these beings' burdens, for there is no other cause of their well-being other than pacification.' Contemplating this, bodhisattvas will gain great compassion. With this great compassion, they will never give up their diligence until attaining omniscience, acting as if their head or clothes were aflame

1.138 "Additionally, Śāriputra, (3) bodhisattvas don the armor of patience and possess the strength of patience— [F.269.b] not the strength of pride. They will practice patience in the face of slander, ridicule, and violence, without becoming disturbed or malicious toward the offender. They will arouse this thought: 'Even if they beat me continuously with hammers the size of Mount Meru, or slander me for millions of eons, I will not give rise to malice, hostility, or aggression. Why not? Because these beings are untrained, whereas I want to train with the blessed buddhas. So, the more beings slander, revile, or beat me, the more compassionate I will become. I will protect these beings. I will don the armor for their sake. I will care for them. I will free them from cyclic existence. I will not develop malice, hostility, or aggression toward anyone.' Donning the armor of patience in this fashion, bodhisattvas will gain ten excellences. What are these ten? They will gain excellent caste, excellent wealth, excellent bodies, excellent servants, excellent giving, excellent spiritual teachers, excellent opportunities to listen to the Dharma, excellent applications of the Dharma, and excellent opportunities to behold the buddhas, even after they die and transmigrate. Lastly, seeing the buddhas, they will gain faith. Śāriputra, bodhisattvas who don the armor of patience will gain these ten excellences.

1.139 "Additionally, Śāriputra, (4) bodhisattvas practice diligently and maintain their commitments for the purpose of accomplishing the virtuous bodhisattva qualities. They give rise to diligence with the thought, 'I am willing to remain in cyclic existence for millions of eons into the future, in order to secure the welfare of each and every being.' [F.270.a] With such a method, diligence, conduct, tranquility, commitment, righteousness, and compassion, they will remain in cyclic existence for eons, for the sake of all beings. They will do so diligently, thinking, 'I will never abandon these beings.' Śāriputra, consider those bodhisattvas who fill buddha realms as numerous as the grains of sand in the Ganges throughout the ten directions with the seven precious substances. Arousing an attitude of generosity, and based on that outlook, they then engage in giving all this wealth to the thus-

gone, worthy, and perfect buddhas, for millions of eons into the future, in such a powerful manner. Compared with such bodhisattvas, bodhisattvas who arouse this armor of diligence because they have perfectly pure motivation and great compassion will generate far greater merit. Śāriputra, bodhisattvas who engage in diligence will attain ten positive qualities. What are these ten? They will discard the conduct of childish beings; assume the conduct of the buddhas; develop the perception that cyclic existence is flawed; take hold of great compassion; not go back on their promises; have few sicknesses; act in accordance with the instructions of the blessed buddhas of the past, present, and future; have little attachment, aggression, and ignorance; understand the meaning of the words and letters taught to them; and practice earnestly. Śāriputra, bodhisattvas who engage in diligence will attain these ten positive qualities.

1.140 “Additionally, Śāriputra, (5) bodhisattvas recall the blessed buddhas, thinking, ‘The thus-gone ones are concentrated, always in equipoise, and never forget. So, if I am to follow in the footsteps of the thus-gone ones, [F.270.b] I will be unable to attain the level of buddhahood if I am distracted and forgetful. I will therefore give up all attachments, clinging, attainments, and honors, and all attachments to villages, towns, and cities, as well as all craving for friends, servants, and family. For the sake of all beings, I will never abandon them.’ Thinking in this way, bodhisattvas delight in solitude and seclusion, living alone like the rhinoceros. Living in solitude and seclusion, they will suffuse all beings in unison with love. In that way, they suffuse all beings throughout the ten directions with an immeasurable attitude of love. Abiding in love, they develop concentration. Śāriputra, moreover, compared with a householder bodhisattva serving a thus-gone one and the saṅgha of monks with everything pleasurable for as many eons as there are grains of sand in the Ganges, bodhisattvas who go forth and, desiring seclusion, take seven steps in the direction of the wilderness will generate far greater merit. Such bodhisattvas will attain awakening far more swiftly. Śāriputra, there are ten benefits enjoyed by bodhisattvas who live in solitude and develop concentration. What are these ten? Such bodhisattvas are mindful, intelligent, wise, inspired, and quick to attain eloquence and to accomplish dhāraṇī. Moreover, they become learned in birth and destruction, never lose their collections of discipline, are honored by the gods, and have no desire for others’ wealth. Śāriputra, these are the ten benefits enjoyed by bodhisattvas who live in solitude and develop concentration. [F.271.a]

1.141 “Additionally, Śāriputra, (6) bodhisattvas must be skilled in the cause that accords with insight. Wondering where insight comes from, they think, ‘Insight arises from the basis of the vows of discipline. All virtuous phenomena increase in the presence of insight.’ Considering this, they train

in insight, meaning they train in the subjects of worldly crafts, arts, incantations, medicine, and all the other subjects that are laborious and difficult to master. However, as they train in these topics of learning, they develop the following understanding: ‘Worldly insight does not lead to renunciation, detachment, cessation, peace, superknowledge, complete awakening, mendicancy, or passing beyond sorrow. So what type of insight might bring me peace? Whatever it may be, I must search for that type of craft, incantation, medicine, or insight.’ In this way, they search for the origin of things. However, when one is searching for the origin of things, one will fail to find any phenomenon on which other phenomena rest. This failure to find anything will lead one to rest in complete peace. By experiencing complete peace, one will not be discouraged. By not being discouraged, one will consider the welfare of beings, due to acknowledging that, in order to pacify the suffering of all beings, one must intentionally embrace existence. Śāriputra, bodhisattvas who have these six qualities will swiftly and fully awaken to unsurpassed and perfect buddhahood. Their aspirations will not degenerate, and they will perfect abundant arrays of virtues of the buddha realms, which exceed the entire universe.

1.142 “Additionally, Śāriputra, if bodhisattvas have seven qualities their aspirations will not degenerate [F.271.b] and they will purify buddha realms that are adorned with all ornaments. What are these seven? They are giving away all one’s possessions without apprehending such generosity; having flawless discipline without conceptualizing it; being patient and gentle without observing that state of mind; engaging in diligence without observing the body, speech, or mind; accomplishing concentration in undirected concentration; perfecting insight without any concepts; and recollecting the Buddha while dispelling all characteristics. Śāriputra, if bodhisattvas have seven qualities their aspirations will not degenerate and they will uphold buddha realms that are adorned with all ornaments.

1.143 “Śāriputra, if bodhisattvas have eight qualities their aspirations will not degenerate and they will purify buddha realms. What are these eight? They are absence of jealousy, giving ornaments, a vast mind, respectfully serving Dharma preachers, maintaining a pure livelihood, being humble,¹¹ not praising themselves, and not belittling others. Śāriputra, if bodhisattvas have eight qualities their aspirations will not degenerate and they will purify buddha realms. [B3]

1.144 “Śāriputra, if bodhisattvas have nine qualities their aspirations will not degenerate and they will purify buddha realms. What are these nine? They are having a restrained body, restrained speech, and a restrained mind, dispelling attachment, dispelling aggression, dispelling ignorance, being

nondeceptive, being a true friend, and not being disrespectful of spiritual teachers. Śāriputra, if bodhisattvas have nine qualities their aspirations will not degenerate and they will purify buddha realms.

1.145 “Śāriputra, if bodhisattvas have ten qualities their aspirations will not degenerate [F.272.a] and they will purify buddha realms. What are these ten? They are being compassionate and unafraid when hearing about the suffering endured by beings in hell, being compassionate and unafraid when hearing about the suffering endured by animals, being compassionate and unafraid when hearing about the suffering endured by hungry ghosts, being compassionate and unafraid when hearing about the decline of the gods, being compassionate and unafraid when hearing about the decline of humans, and being compassionate and unafraid when hearing about the harms of poverty, famine, thievery, carelessness,¹² and warfare. They will think, ‘In my buddha realm, there will be no hell beings, animals, or hungry ghosts. Upon the mere thought, there will be an abundance of food, drink, and clothing. Beings’ lifespans will be limitless. There will be no sense of personal possession or clinging. Beings will be certain to attain unsurpassed and perfect awakening. Until I purify my buddha realm to that degree, I will not relax my diligence.’ Śāriputra, if bodhisattvas have ten qualities their aspirations will not degenerate and they will purify buddha realms.

1.146 “Additionally, Śāriputra, such bodhisattvas will approach a thus-gone one or their stūpa carrying flowers and with the wish, ‘May the buddha realm I obtain upon awakening be filled with myriad flowers as sweet-smelling, colorful, beautiful, pleasing, and gorgeous as these. May it be adorned with trees of myriad precious substances.’ The same would apply whether they were to offer powders, incense, garlands, ointments, mounts, clothing, food, drink, parasols, banners, flags, gold, silver, beryl, pearl, conch, crystal, or coral. [F.272.b] By dedicating all this to the purpose of manifesting the arrays of virtues of the buddha realms and by abiding by the vows of discipline, such disciplined bodhisattvas will accomplish their aspirations.

1.147 “Additionally, Śāriputra, bodhisattvas who never utter displeasing words to anyone but only utter pleasing words will not hear displeasing words spoken by any being in the buddha realms they obtain upon awakening—they will hear only pleasing words. Śāriputra, additionally, when awakening is attained by bodhisattvas who do not seek their own happiness and instead delight in others’ joys, all the beings in their buddha realms will be satisfied by sublime happiness. Śāriputra, additionally, when awakening is attained by bodhisattvas who have unceasingly practiced and accomplished the path of the ten virtues, and have dedicated these roots of virtue to

omniscience for the sake of perfecting the arrays of virtues of their buddha realms, all the beings in their buddha realms will follow the path of the ten virtues and become endowed with insight into origination.

- 1.148 “Additionally, Śāriputra, in whatever lands bodhisattvas are found, they will encourage every being—every man, woman, boy, and girl they see—to embrace awakening. They will not preach to anyone the messages of the vehicles of the hearers or solitary buddhas—only the message of the Buddha Vehicle. When they attain awakening, every being in their buddha realms will also be certain to attain unsurpassed and perfect awakening. There will be no hearers or solitary buddhas. They will achieve buddha realms filled with bodhisattva assemblies.
- 1.149 “Additionally, Śāriputra, when awakening is attained by bodhisattvas who have never taken others’ things and who have rejoiced in the success of others, [F.273.a] all beings in their buddha realms will have an abundance of resources that cannot be plundered, and they will have great attainments of the Dharma. Śāriputra, additionally, when awakening is attained by bodhisattvas who have never opposed others when they were at fault—be they monks, nuns, or anyone at all—but instead have applied themselves to the Dharma, even the word *fault* will never exist in their buddha realms. Why is this? Because those beings will be pure and have the quality of being free of faults.
- 1.150 “Additionally, Śāriputra, when awakening is attained by bodhisattvas who have desired the Dharma, have applied themselves to the Dharma, possess determination, and have earnestly practiced the teachings they received, all beings in their buddha realms will also desire the Dharma, apply themselves to the Dharma, possess determination, and earnestly practice the teachings they receive.
- 1.151 “Additionally, Śāriputra, when awakening is attained by bodhisattvas who have venerated the stūpa of a thus-gone one with various pleasing instruments, such as drums, conches, terracotta drums, gongs, single-stringed lutes, lutes, bronze bells, flutes, vīṇās, *vallakīs*, and cymbals, and have dedicated these roots of virtue to the manifestation of the arrays of virtues of the buddha realms, hundreds of thousands of instruments will resound without being played.
- 1.152 “Additionally, Śāriputra, when awakening is attained by bodhisattvas who have taught forgetful beings the instructions that engender mindfulness, the beings in their buddha realms will subsist on the food of concentration.
- 1.153 “Śāriputra, even if I were to teach about the abundant arrays of virtues of buddha realms for an eon or more, [F.273.b] I would not reach the limit of the Thus-Gone One’s eloquence on this topic. Nevertheless, this is just a brief

presentation to help those noble sons and daughters who follow the Bodhisattva Vehicle, with an abundance of interest and pure motivation, to perfect its message.

1.154 “Śāriputra, if bodhisattvas have three qualities they will swiftly and fully awaken to unsurpassed and perfect buddhahood and manifest buddha realms according to their wishes. What are these three? They are living conscientiously, earnestly practicing the teachings they receive, and having special aspirations. Śāriputra, if bodhisattvas have three qualities they will swiftly and fully awaken to unsurpassed and perfect buddhahood and manifest buddha realms according to their wishes.”

1.155 Venerable Śāriputra commented to the Blessed One, “Blessed One, the Thus-Gone One is remarkably well-spoken. Blessed One, the factors of awakening are all rooted in conscientiousness. Awakening rests on earnestness. The abundant arrays of virtues of the buddha realms are manifested by unique aspirations.”

1.156 The Blessed One responded, “Śāriputra, thus it is. The factors of awakening are all rooted in conscientiousness. Awakening rests on earnestness. The abundant arrays of virtues of the buddha realms are manifested by unique aspirations. Śāriputra, I manifested a buddha realm that accords with my previous aspirations. Śāriputra, I fulfilled my aspirations by maintaining conscientiousness. Śāriputra, I attained awakening by being earnest. Śāriputra, those who are not conscientious, who obsess about language, or who are not earnest are unable to attain even the level of the hearers, not to mention unsurpassed and perfect awakening. Therefore, Śāriputra, bodhisattvas who pledge to honor [F.274.a] the title of a true bodhisattva must train in these bodhisattva trainings.”

1.157 Eighty-four thousand bodhisattvas in the assembly then arose from their seats. Joining their palms together, they pledged to the Blessed One with one voice, “Blessed One, we will train in these bodhisattva trainings. We will practice earnestly. We will live conscientiously. We will fulfill our aspirations. We will perfect the abundance of the buddha realms. Until we have fulfilled our aspirations as we formed them, we will engage in bodhisattva conduct.”

1.158 The Blessed One smiled—whereupon Venerable Śāriputra asked him, “Blessed One, what are the cause and condition of your smile?”

The Blessed One asked, “Śāriputra, did you see these noble children roaring the lion’s roar?”

“Blessed One, I did.”

1.159 The Blessed One said, “Śāriputra, after one hundred thousand eons, these noble children will fully awaken to unsurpassed and perfect buddhahood. Śāriputra, for instance I can see that in some buddha realms only a thus-gone one named Siṃha can appear. Likewise, in their specific buddha realms,

those thus-gone ones will only appear by the name Array of Aspirations. Moreover, Śāriputra, the buddha realms of these thus-gone ones will be no different in their arrays of virtues from those of the thus-gone, worthy, and perfect Buddha Amitābha in all respects, except for the lifespan.” [F.274.b]

1.160 “Blessed One, what will their lifespan be?”

The Blessed One answered, “Śāriputra, the lifespan of each of these thus-gone ones will be ten eons.”

1.161 Then the bodhisattva Powerful Lion Roar, who was present in the assembly at that time, arose, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the Blessed One and said, “Blessed One, Mañjuśrīkumārabhūta has been praised and commended by the blessed buddhas. So, Blessed One, how long will it take for Mañjuśrīkumārabhūta to fully awaken to unsurpassed and perfect buddhahood? What will his buddha realm be like?”

1.162 The Blessed One replied to the bodhisattva Powerful Lion Roar, “Noble son, you should ask Mañjuśrīkumārabhūta himself.”

So the bodhisattva Powerful Lion Roar asked Mañjuśrīkumārabhūta, “Mañjuśrī, how long will it take for you to fully awaken to unsurpassed and perfect buddhahood?”

1.163 Mañjuśrī responded, “Noble son, you should instead be asking me whether I will truly obtain unsurpassed and perfect buddhahood or not. Why is this? Noble son, if I were to truly obtain buddhahood, I would also have to fully awaken. [F.275.a] However, since I do not truly obtain anything, how could I fully awaken?”

1.164 “But Mañjuśrī, haven’t you already fully obtained unsurpassed and perfect buddhahood for the sake of beings?”

1.165 “No, noble son, I have not. Why not? Because beings are unobservable. Noble son, if I observed a being, I might consequently obtain awakening for their sake. However, noble son, because there are no beings, no life forces, and no persons, I do not obtain awakening. Nor do I turn away from it.”

1.166 “Mañjuśrī, haven’t you obtained the qualities of buddhahood?”

“Noble son, that is not the case. Why not? Noble son, all phenomena are subsumed in the qualities of buddhahood, so any phenomenon that is devoid of a person, categorization, marks, or characteristics is subsumed in buddhahood. In this way, all phenomena are similar in being subsumed in buddhahood. There is no dissimilarity in that they are subsumed in buddhahood. Noble son, let me ask you the same question: Haven’t you obtained the qualities of buddhahood? Please reply as best you can. Noble son, tell me, does form aspire to awakening? Or does the nature of form, the suchness of form, the essence of form, the emptiness of form, the voidness of

form, or the reality of form aspire to awakening? Noble son, tell me, does form fully awaken to buddhahood? Does its nature, suchness, essence, emptiness, voidness, or reality fully awaken to buddhahood?" [F.275.b]

1.167 "No, Mañjuśrī, form does not aspire to awakening. Neither does the nature of form, the suchness of form, the essence of form, the emptiness of form, the voidness of form, or the reality of form aspire to awakening. Form does not fully awaken to buddhahood, and so forth,¹³ up to the reality of form does not fully awaken to buddhahood."

1.168 "Noble son, tell me, do feelings, perceptions, formations, or consciousness aspire to awakening? And similarly, up to the reality of consciousness, do any of these aspire to awakening? Noble son, tell me, does consciousness fully awaken to buddhahood, and do the rest, up to the reality of consciousness, fully awaken to buddhahood?"

1.169 "No, Mañjuśrī, feelings, perceptions, formations, and consciousness do not aspire to awakening, and the rest, up to the reality of consciousness, do not aspire to awakening. Consciousness does not fully awaken to buddhahood, and the rest, up to the reality of consciousness, do not fully awaken to buddhahood."

1.170 "Noble son, then tell me, can we speak of a *self* or *something possessed by the self* without reference to the five aggregates?"

"No, Mañjuśrī, we cannot."

1.171 "Noble son, in that case, what is it that aspires to awakening? What is it that fully awakens to buddhahood?"

1.172 "Mañjuśrī, someone like you has influence with other bodhisattva great beings. If you say, 'I do not aspire to awakening, nor will I fully awaken to buddhahood,' beginner bodhisattvas will become afraid when they hear this." [F.276.a]

1.173 Mañjuśrī continued, "Noble son, all phenomena are beyond fear, for the limit of reality is beyond fear. The Thus-Gone One teaches the Dharma so that there will be no fear. Someone who is frightened will grow disenchanted. Those who are disenchanted will be freed from attachment. Those who are free from attachment will be liberated. Those who are liberated will eliminate fetters. Those who have eliminated fetters will be freed from passion. Those who are free from passion do not go. Those who do not go do not come. Those who do not come do not aspire. Those who do not aspire do not form aspirations. Those who do not form aspirations do not regress. Those who do not regress turn away. What do they turn away from? They turn away from clinging to self. They turn away from clinging to beings, from clinging to life force, from clinging to personhood, from clinging to nihilism, from clinging to eternalism, and from clinging to marks. They turn away from concepts. As they turn away, they become

unchangeably nonregressing. Nonregressing from what? Nonregressing from emptiness. Nonregressing from signlessness, wishlessness, the limit of reality, and the qualities of buddhahood. What are the qualities of buddhahood that they become nonregressing from? The qualities of buddhahood are indivisible. The qualities of buddhahood are beyond categorization. The qualities of buddhahood are unobservable. The qualities of buddhahood are unadoptable. The qualities of buddhahood are unrejectable. The qualities of buddhahood are unmoving, unknowable, mere names, empty, unborn, unceasing, beyond coming, beyond going, unpurified, unafflicted, [F.276.b] immaculate, unstained, not possessive, beyond mental engagement, nondefiling, ungraspable, and beyond being equaled or unequaled.

1.174 “Noble son, the qualities of buddhahood are neither phenomena nor nonphenomena. Why is this? In them, there is no observable locus of something that can be called *the qualities of buddhahood*. Noble son, those beginner bodhisattvas who become afraid as they hear this teaching will swiftly and fully awaken to unsurpassed and perfect buddhahood. Those who do not become afraid will in no way fully awaken to buddhahood.”

“Mañjuśrī, what do you mean by that?”

1.175 “Noble son, those who become afraid will worry and generate the thought, ‘We must fully awaken to buddhahood!’ They will fully awaken to buddhahood to the degree that they arouse the mind set on fully awakening to buddhahood. Those who do not arouse this intention do not aim at awakening, but become unconcerned and not focused on the mind set on awakening. Thus, they do not think further. When there is no further reflection, there will also be no full awakening to buddhahood. Why is there no full awakening to buddhahood? Because they do not aim at awakening: that is why there is no full awakening to buddhahood. Noble son, tell me, can the element of space fully awaken to buddhahood?”

“No, Mañjuśrī, it cannot.”

1.176 Mañjuśrī continued, “Noble son, nevertheless, doesn’t the Blessed One teach that all phenomena are equal to space?” [F.277.a]

“Mañjuśrī, that is true.”

1.177 Mañjuśrī continued, “Noble son, in that case awakening is just like space, and space is just like awakening; space and awakening are not two—they cannot be differentiated. Whoever understands this sameness knows no small thing—there is nothing such a person does not know.”

1.178 When this teaching was given, twelve thousand monks liberated their minds from defilements without further grasping. Fourteen thousand gods and humans purified the Dharma eye, which sees phenomena free from dust

- and stains. Ninety-six thousand beings aroused the mind set on unsurpassed and perfect awakening for the first time. Fifty-two thousand bodhisattvas gained the patient acceptance that phenomena are unborn.
- 1.179 The bodhisattva great being Powerful Lion Roar then asked Mañjuśrī-kumārabhūta, “Mañjuśrī, how long ago did you develop the mind set on unsurpassed and perfect awakening?”
- 1.180 Mañjuśrī replied, “Noble son, hush. I do not conceptually entertain unborn phenomena. Noble son, whosoever claims, ‘I develop the mind set on awakening,’ or ‘I will practice for the sake of awakening,’ develops grave wrong views with these statements. Noble son, I do not see any mind set on awakening. Consequently, as I do not see such a mind, I have not directed it toward awakening.”
- “Mañjuśrī, what do you mean when you say, ‘I do not see’?”
- 1.181 Mañjuśrī answered, “Noble son, *not seeing* is indicative of sameness.”
- “Mañjuśrī, why do you refer to sameness?” [F.277.b]
- 1.182 Mañjuśrī answered, “Noble son, sameness means no difference anywhere. Such sameness is taught to apply to all phenomena, as the single principle of disengagement. Thus, they are described as being of one taste. They are beyond affliction, beyond purification, beyond nihilism, beyond eternalism, unborn, unceasing, not possessive, beyond grasping, and beyond abandoning. This is why, as I teach the Dharma, I am free from thoughts and concepts. Thus, noble son, the wisdom that realizes phenomena to be sameness in this way is called *sameness*. Noble son, moreover, bodhisattvas who understand reality will not consider it to be different from the elements, nor will they consider it to be the same as them. This is sameness. Sameness is the absence of difference. The absence of difference is primordially pure.”
- 1.183 The bodhisattva great being Powerful Lion Roar then said to the Blessed One, “Blessed One, Mañjuśrīkumārabhūta has not declared how long ago he developed the mind set on unsurpassed and perfect awakening. Nevertheless, this assembly wishes to hear it.”
- 1.184 The Blessed One replied, “Noble son, Mañjuśrīkumārabhūta has patient acceptance of the profound. He has patient acceptance of the profound to the degree that he does not apprehend awakening or the mind. If he does not apprehend the mind set on awakening and therefore will not declare how long ago he aroused the mind set on awakening, then, noble son, I will explain how long ago it was that Mañjuśrīkumārabhūta developed the mind set on unsurpassed and perfect awakening.
- 1.185 “Noble son, even longer ago than eons as limitless as seven hundred thousand times the number of grains of sand in the Ganges, [F.278.a] a thus-gone, worthy, and perfect buddha named King of Thunderous Voice appeared in the world. He was learned and virtuous, a well-gone one, a

knower of the world, an unsurpassed charioteer who guides beings, an unsurpassed being, and a teacher of gods and humans. His buddha realm, which was called Excellent Elements, was located to the east of this buddha realm, past as many buddha realms as ninety-two times the number of grains of sand in the Ganges. There the blessed Thus-Gone One King of Thunderous Voice was teaching the Dharma. At that time, there were eighty-four trillion hearers in that blessed one's assembly, and twice as many in the assembly of bodhisattvas. At that time, there was a king named Ākāśa, who was righteous and in possession of the seven precious objects of a universal Dharma king.

1.186 “Noble son, King Ākāśa, his children, wives, relatives, and retinue served that thus-gone one and his saṅghas of hearers and bodhisattvas without thinking about other activities or becoming disenchanted for eighty-four thousand years, supplying them with faultless foods, fresh clothing, new mansions, proper service, and everything else that brings pleasure. One day, after those eighty-four thousand years had passed, he was sitting alone in a quiet place when he thought, ‘I have gathered many roots of virtue. Yet, given that I gathered them with an unclear intent, I need to dedicate these roots of virtue. [F.278.b] To what shall I dedicate these roots of virtue? Toward becoming Śakra, Brahmā, a universal monarch, a hearer, or a solitary buddha?’

1.187 “Noble son, as soon as the king had those thoughts, many gods appeared in the sky above and declared, ‘Your Majesty, do not entertain such base thoughts! Why not? You have created a great mass of merit. Your Majesty, direct your mind toward unsurpassed and perfect awakening!’

1.188 “Noble son, King Ākāśa became pleased and overjoyed. He thought, ‘I will not regress from progress toward awakening. Why not? These gods know my mind, and they have made a declaration.’ Noble son, King Ākāśa then went before the blessed Thus-Gone One King of Thunderous Voice surrounded by eighty trillion beings. Arriving there, they bowed their heads at the feet of that blessed one, circumambulated him seven times, and sat to one side. Noble son, King Ākāśa then joined his palms, bowed to the blessed Thus-Gone One King of Thunderous Voice, and spoke the following verses:

1.189 “ ‘I come before you to request the sublime Dharma.
O sublime and supreme being,
What kind of rebirth will I take?
O Guide, please explain this to me.

1.190 “ ‘O Guide, I performed extensive worship
Before you, again and again.
Yet I did so with an unclear intent,

And failed to dedicate it to any purpose.

- 1.191 “ ‘Then, when I was alone in a quiet place,
The following thought occurred to me: [F.279.a]
If I have accumulated great merit,
How should I dedicate it?
- 1.192 “ ‘Should I dedicate it to becoming Brahmā or Śakra?
Toward gaining dominion over the four continents?
Toward becoming a hearer?
Or a solitary buddha?
- 1.193 “ ‘As soon as I had this thought,
The gods spoke to me, imploring me
Not to waste this merit
With such base thoughts.
- 1.194 “ ‘They said that I should form a powerful aspiration
In order to benefit all beings;
That I should arouse the mind set on awakening
And act for the sake of the world.
- 1.195 “ ‘Thus, I am inquiring of the perfect Buddha,
The only Lord of Dharma:
O Sage, how should I direct my mind,
Such that I become perfectly awakened?
- 1.196 “ ‘Through what shall I attain such wisdom?
Please teach this subject to me.
Developing the mind set on awakening,
I aspire to become like you, O Sage.’
- 1.197 “Hearing these verses,
That thus-gone one replied,
‘Your Majesty, pay heed,
And I will teach you step by step.
- 1.198 “ ‘All phenomena are conditional
And depend on the quality of one’s intention.
Whosoever makes an aspiration
Will achieve the corresponding result.
- 1.199 “ ‘King, I myself in the past
Directed my mind toward perfect awakening.
I formed sublime aspirations

For the sake of all beings.

- 1.200 “ ‘I have now attained results
According to the aspirations I formed.
By attaining sublime awakening,
My wishes were fulfilled.
- 1.201 “ ‘Your Majesty, be steadfast
And arouse an unchanging attitude.
If you engage in such practices,
You too will become a true buddha.’
- 1.202 “The king was pleased
When he heard the sage’s teachings.
Before the entire world,
He spoke the following words in a lion’s roar:
- 1.203 “ ‘For as long as beginningless cyclic existence
Has occurred in the past,
I shall now engage in limitless deeds
For the sake of beings.
- 1.204 “ ‘In the presence of the World’s Protector, [F.279.b]
I direct my mind toward supreme awakening.
I will serve all beings,
And free them from poverty and misery.
- 1.205 “ ‘Henceforth, from today on,
If I allow the mind of attachment to arise,
Then I have deceived all the buddhas
Abiding in the ten directions.
- 1.206 “ ‘Henceforth,
Until I attain awakening,
I will not give rise to any aggression,
Malice, jealousy, or stinginess.
- 1.207 “ ‘I shall engage in pure conduct
And give up evil deeds and desires.
I shall train, following the example of the buddhas,
With their vows of discipline and certainty.
- 1.208 “ ‘I shall not aspire or be eager
To quickly awaken to buddhahood.
Rather, throughout the reaches of the future,

I shall act for the benefit of every single being.

- 1.209 “ ‘I shall purify immeasurable
And unfathomable buddha realms.
My name shall be heard
Throughout all the ten directions.
- 1.210 “ ‘I make my own prophecy,
As there is no doubt of my buddhahood.
My intention is pure,
And through this quality,
- 1.211 “ ‘I shall purify, in all respects,
Physical and verbal actions before the guides.
I shall also purify mental actions
And avoid all nonvirtuous deeds.
- 1.212 “ ‘In the future, I shall become a buddha—
A world protector.
By this truth, may the earth
Shake in six ways.
- 1.213 “ ‘If my words of truth
Are understood to be unerring and genuine,
By this truth, may the sound of music
Ring forth from instruments in the sky.
- 1.214 “ ‘If I have been undeceiving,
And, likewise, without any aggression,
May the truth of this bring down a rain
Of excellent mādārava flowers.’
- 1.215 “By uttering these words of truth
With such genuine and definitive meaning,
Infinite millions of worlds
In the ten directions shook.
- 1.216 “Immediately, the music of millions of cymbals
Rang from the sky,
And mādārava flowers rained down,
Piling up to the height of seven men.
- 1.217 “Following the example of the king,
Two hundred million beings [F.280.a]
Aspired to become guides themselves,

And pleasing music resounded.

- 1.218 “All of these
Two hundred million beings
Followed the supreme king
And set out for supreme awakening.
- 1.219 “Noble son, if you think that the universal monarch Ākāśa is someone unknown to you, do not think that way. Why not? It was Mañjuśrī-kumārabhūta who at that time was the universal monarch Ākāśa. Since Mañjuśrīkumārabhūta developed the mind set on awakening in this way, eons as limitless as seven hundred thousand times the number of grains of sand in the Ganges have passed. Eons as numerous as sixty-four times the number of grains of sand in the Ganges have passed since he gained the patient acceptance that phenomena are unborn. Since gaining that, he has perfected the ten strengths of the thus-gone ones, he has perfected all ten bodhisattva levels, he has perfected the level of buddhahood, and he has perfected all the qualities of buddhahood. During that period, he never once wondered whether he would fully awaken to buddhahood or not.
- 1.220 “Noble son, the two hundred million beings with the king who developed the mind set on awakening in the presence of the blessed Thus-Gone One King of Thunderous Voice will all fully awaken to unsurpassed and perfect buddhahood, turn the wheel of Dharma, perform the deeds of a buddha for the sake of immeasurably many, countless beings, and pass into the parinirvāṇa of a buddha. Mañjuśrīkumārabhūta included all of them in his practice of generosity. Similarly, he included them in his practice of discipline, patience, diligence, concentration, and insight. [F.280.b] He served and delighted them all, and they all embraced the sublime Dharma. They are now together with a single thus-gone one¹⁴ in the direction below this buddha realm, past buddha realms as numerous as forty-four thousand times the number of grains of sand in the Ganges. There is a world called Earth Melody, where there is a thus-gone one called Earth Deity. He has an immeasurable bodhisattva saṅgha and an unfathomable lifespan. He is still present, alive and well.”
- 1.221 When this account of past events was taught, seven hundred thousand beings developed the mind set on unsurpassed and perfect awakening.
- 1.222 Then bodhisattva Powerful Lion Roar asked Mañjuśrīkumārabhūta, “Mañjuśrī, if you have perfected the ten strengths of a thus-gone one, perfected all ten bodhisattva levels, perfected the level of buddhahood, and perfected all the qualities of buddhahood, why have you not fully awakened to unsurpassed and perfect buddhahood?”

- 1.223 Mañjuśrīkumārabhūta replied to the bodhisattva Powerful Lion Roar, “Noble son, once you have perfected the qualities of buddhahood, you do not fully awaken to buddhahood again and again. Why is this? If you have attained awakening, it is already attained, so it cannot be attained anew.”
- 1.224 “Mañjuśrī, what does it mean to perfect the qualities of buddhahood?”
“Noble son, the perfection of suchness is perfecting the qualities of buddhahood. The perfection of space is perfecting the qualities of buddhahood. [F.281.a] Given this, space, the qualities of buddhahood, and suchness are nondual and cannot be differentiated. Noble son, what does it mean to perfect the qualities of buddhahood, you ask? Perfecting form, feeling, perception, formations, and consciousness is perfecting the qualities of buddhahood.”
- 1.225 “Mañjuśrī, how does one perfect form? How does one perfect feeling, perception, formations, and consciousness?”
- 1.226 “Noble son, do you truly see the permanence or impermanence of form?”
“No, Mañjuśrī, I do not see them.”
- 1.227 Mañjuśrī continued, “Noble son, can there be any perfection or diminishment of a phenomenon that is neither permanent nor impermanent?”
“No, Mañjuśrī, there cannot.”
- 1.228 Mañjuśrī continued, “Noble son, in the same way, *perfection* refers to the fact that no phenomenon can be perfected or diminished.”
- 1.229 “How does one perfect phenomena?”
“To the degree that one understands phenomena, one obtains wisdom. When one obtains wisdom, one is without thought or concept. When one is without thought or concept, one does not perfect or diminish anything. What is beyond perfection or diminishment is sameness. Noble son, therefore, to see the sameness of form is to perfect form. To see the sameness of feeling, perception, formations and consciousness is to perfect them.”
- 1.230 Then the bodhisattva great being Powerful Lion Roar addressed Mañjuśrī-kumārabhūta, [F.281.b] “Mañjuśrī, if the thought ‘I must attain awakening’ has not occurred to you even once, despite having long attained patient acceptance in this manner, how will you, Mañjuśrī, introduce others to awakening?”
- 1.231 “Noble son, I do not introduce any being at all to awakening. Why is this? Because beings are nonexistent and void. Noble son, whoever apprehends beings also apprehends awakening. Whoever apprehends awakening will introduce beings to awakening. Noble son, I do not apprehend awakening, nor do I apprehend beings. Therefore, I do not introduce beings to awakening. In sameness, one does not aspire to awakening, nor does one turn away from it. Why is this? Just as sameness is nonconceptual, so it is

beyond aspirations and regressions. For this reason, formations are beyond coming from anywhere and going anywhere. This is sameness. Noble son, sameness is a synonym for emptiness, since emptiness is also beyond aspirations. Noble son, you mention that I have not aroused the mind set on fully awakening to buddhahood, despite having long ago attained patient acceptance. Well, noble son, do you truly see any mind anywhere that will attain awakening?"

1.232 "No, Mañjuśrī, I do not. Why not? Because the mind is formless and indemonstrable, *awakening* is just a word. Because they do not arise from mind, *awakening* and *mind* are just words. Anything that is just a word is void and functionless."

1.233 "Noble son, considering this, there can be no occurrence of the thought, 'How will I attain awakening?' [F.282.a] Why not? That thought is unborn. What is unborn does not arise. Where nothing arises, can something be attained or realized?"

1.234 "Mañjuśrī, what do you mean by *realize*?"

"Noble son, *realization* refers to not conceptualizing phenomena, and understanding them to be sameness. Realization of the fact that perceptions do not arise or cease, even slightly, is *realization*. Being unmistaken about suchness and not conceptualizing suchness is *realization*. Having assumed the correct view, one does not apprehend or observe any phenomenon within sameness. Thereby, one does not conceive phenomena to be the same or different, and one does not presume anything about them. This is *realization*. All phenomena share the single characteristic of having no characteristics. When this is actualized and experienced directly so that there is no clinging to body or mind, this is the attainment of *realization*."

1.235 "Mañjuśrī, what do you mean by *attainment*?"

"Noble son, this word describes absence of movement, therefore, it is called *attainment*. In the three realms, such movement cannot be identified or demonstrated. The attainment of noble beings is indescribable. Why is this? That phenomenon is not fixed, nor does it move, and so it is indescribable. Noble son, moreover, the term *attainment* is used in opposition to *nonattainment*; but in this regard, there is no phenomenon that is attained or not attained. It is from this perspective that one speaks of *attainment*." [B4]

1.236 The bodhisattva great being Powerful Lion Roar then requested of the Blessed One, "Blessed One, please describe, O Thus-Gone One, what the array of virtues of Mañjuśrīkumārabhūta's buddha realm will be like." [F.282.b]

The Blessed One responded, "Noble son, you should pose this question to Mañjuśrīkumārabhūta."

- 1.237 So the bodhisattva great being Powerful Lion Roar asked Mañjuśrī-kumārabhūta, “Mañjuśrī, what will the array of virtues of your buddha realm be like?”
- “Noble son, please ask someone who is enthusiastic about awakening.”
- 1.238 “Mañjuśrī, are you not enthusiastic about awakening?”
- “No, noble son, I am not. Why not? One who is enthusiastic is not free from attachment. One who is not free from attachment craves. Where there is craving, there will be birth. Where there is birth, there is feeling. Where there is feeling, there is no progress. Therefore, noble son, I am not enthusiastic about awakening. Because I do not apprehend awakening, I am not enthusiastic about it. Noble son, that being the case, I am of course also unable to praise myself by responding to your question about the array of virtues of my buddha realm. Why is this? If I were to describe the array of virtues of my buddha realm while the Thus-Gone One directly knows all phenomena, I would be a bodhisattva great being aggrandizing himself.”
- 1.239 The Blessed One commented, “Mañjuśrī, please reveal your aspirations for the array of virtues of your buddha realm. The Thus-Gone One commands it. Why? If other bodhisattva great beings hear these aspirations from you, they will also perfect that kind of practice.”
- 1.240 Mañjuśrī responded, “Blessed One, I shall not oppose the Thus-Gone One’s command. I shall describe this through the power of the Buddha.” [F.283.a]
- 1.241 Then Mañjuśrīkumārabhūta arose, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the blessed Thus-Gone One Śākyamuni and said, “Blessed One, consequently, noble sons and daughters who aspire to awakening should listen to me. Upon hearing about my aspirations, they will also go on to perfect them. If they show dedication to suchness, I will teach them.”
- 1.242 The moment that Mañjuśrīkumārabhūta planted his right knee on the ground and spoke these words, worlds throughout the ten directions, as numerous as the grains of sand in the Ganges, shook six times. Then Mañjuśrīkumārabhūta said to the Blessed One, “Blessed One, the aspirations that I formed countless trillions of eons ago were as follows: ‘Until I have surveyed all the infinite and limitless worlds throughout the ten directions with unobscured buddha eyes and have seen nothing but blessed buddhas—so that there is no longer anyone for me to introduce to awakening; or to establish in the mind set on awakening; or to establish in generosity; or to establish in discipline, patience, diligence, concentration, or insight; or to encourage; or to teach—for that long, may I not fully awaken to unsurpassed and perfect buddhahood. In this way, only when I have surveyed all the ten directions with unobscured buddha eyes and have

failed to see anyone but thus-gone ones whom I have established in buddhahood [F.283.b] will I fully awaken to unsurpassed and perfect buddhahood.’ ”

1.243 Some bodhisattvas in the assembly then wondered, “How many blessed buddhas does Mañjuśrīkumārabhūta see?”

1.244 The Blessed One knew what they were thinking, and so he said to the bodhisattva great being Powerful Lion Roar, “Noble son, imagine that a person was born who could crush, destroy, and grind the great trichiliocosm into the smallest particles. Noble son, tell me, could all those small particles be counted? Would someone very skilled in mathematics be able to know, count, assess, or measure how many sets of hundreds, thousands, hundred thousands, ten millions, billions, ten billions, or trillions of particles there were?”

1.245 “No, Blessed One, they would not. Well-Gone One, they would not.”

1.246 The Blessed One said, “When Mañjuśrīkumārabhūta looks with his unobscured buddha eyes, he sees that many blessed buddhas in each of the ten directions.”

1.247 Mañjuśrīkumārabhūta then said to the Blessed One, “Blessed One, I have aspired that ‘Until my own buddha realm is as wide as the extent of buddha realms as numerous as the grains of sand in many Ganges rivers, and until the height of my buddha realm—which is fashioned of and adorned with myriad precious substances—reaches the peak of existence, [F.284.a] I will not fully awaken to unsurpassed and perfect buddhahood.’

1.248 “Blessed One, I have also aspired that ‘In my buddha realm, may a tree of awakening grow as tall as all the worlds in ten great trichiliocosms. May its light spread to pervade the entirety of my buddha realm.’

1.249 “Blessed One, I have also aspired that ‘From the time I fully awaken to unsurpassed and perfect buddhahood until I finally pass beyond suffering, may I remain seated under that tree of awakening, without leaving it. However, may my emanations pervade countless trillions of buddha realms in each of the ten directions to teach the Dharma to others.’

1.250 “Blessed One, I have also aspired that ‘In my buddha realm, may the names of hearers and solitary buddhas be completely absent. May my buddha realm be populated exclusively with bodhisattvas who are devoid of anger, aggression, and hypocrisy and who practice pure conduct. May the very word *woman* be unheard of. May there be no womb birth, and may all the bodhisattvas appear miraculously, dressed in saffron-colored robes and seated in cross-legged posture. May my buddha realm be utterly pure. May emanations of the thus-gone ones proceed to countless trillions of worlds throughout the ten directions to teach beings the Dharma, starting with the

three vehicles, and may they only give Dharma teachings that accord with the inclinations of beings. May there be no hearers or solitary buddhas, and may my buddha realm be filled with bodhisattvas.’ ” [F.284.b]

1.251 The bodhisattva great being Powerful Lion Roar then asked the Blessed One, “Blessed One, when Mañjuśrīkumārabhūta fully awakens to buddhahood, by what name will he be known?”

1.252 The Blessed One answered, “Noble son, he will be called the Thus-Gone One Samantadarśin.¹⁵ Noble son, what do you think about this? Why will this thus-gone one be called Samantadarśin? Noble son, the Thus-Gone One Samantadarśin will behold the blessed buddhas of all the immeasurably many countless trillions of worlds throughout the ten directions. Any being who beholds this thus-gone one will be certain to attain unsurpassed and perfect awakening. Noble son, whether at present or when I have passed beyond suffering, anyone who hears the name of the thus-gone, worthy, and perfect Buddha Samantadarśin will enter the unchanging state. Except for those whose interests are limited in scope, they will all fully awaken to unsurpassed and perfect buddhahood. That is why this thus-gone one will be called Samantadarśin.”

1.253 Then Mañjuśrīkumārabhūta addressed the Blessed One, “Blessed One, my aspirations were not like those of the Thus-Gone One Amitābha’s aspirations to be endowed with delightful food. Rather, Blessed One, I have made aspirations that, for any of the bodhisattvas born into my buddha realm, a vessel filled with food of a hundred tastes [F.285.a] will appear in their right hands as soon as they even think of food. Then, immediately following this, they will gain awareness of the fact that it is inappropriate for them to eat this food without first offering it to the blessed buddhas of the ten directions, or using it to satisfy protectorless beings suffering from poverty and destitution, as well as those who are born in the hungry ghost realms, where they go thousands of years without finding so much as a drop of spittle. Immediately, they will actualize the five superknowledges, gain miraculous powers, fly through the air, and, with unimpeded power like the wind, travel to countless, immeasurably many worlds throughout the ten directions. Then they will offer the food to the thus-gone ones and their saṅghas of hearers. They will also satisfy beings who are destitute and hungry, without protectors, or born into the hungry ghost realms, and teach them the Dharma. Then, in a single instant, they will be able to return to my buddha realm.

1.254 “Blessed One, additionally I aspired that, once I have attained awakening, all the bodhisattvas born into my buddha realm will have the pleasure of receiving clothing made of various precious materials. Then, merely through their wishes, the delightful fabrics made of precious materials will transform

into clothing appropriate for mendicants. Immediately following this, they will gain awareness of the fact that it is inappropriate for them to use this clothing without first offering it to the blessed buddhas of the ten directions. As soon as they have this thought, they will travel to immeasurably many and countless worlds to drape the blessed buddhas there with that clothing. [F.285.b] Following this, they will return to my buddha realm and use whatever precious clothing they like.

1.255 “Blessed One, additionally I aspired that the bodhisattva great beings in my buddha realm will only use their enjoyments and possessions after offering them all to the blessed buddhas and their saṅghas of hearers, and that my buddha realm will be free of the eight unfree states and free of nonvirtuous sounds, anguished sounds, and troubling sounds, as well as unpleasant forms, sounds, smells, tastes, and tactile objects.”

1.256 Then the bodhisattva great being Powerful Lion Roar asked the Blessed One, “Blessed One, by what name will the buddha realm in which the blessed Thus-Gone One Samantadarśin appears be known?”

The Blessed One answered, “That world will be called Immaculate Accumulation of Perfection and Purity in Accordance with Aspiration.”

1.257 “Blessed One, in which direction will it appear?”

The Blessed One answered, “Noble son, it will appear in the south. This Enduring world will be included and contained within it.”

1.258 Then Mañjuśrīkumārabhūta continued speaking to the Blessed One, “Blessed One, I also aspired that my buddha realm will be filled with myriad trillions of precious jewels and adorned with myriad precious gems. [F.286.a] All the precious gems will be on display, and each of them will be rare, previously unknown, and unheard of in all the worlds of the ten directions. It would take billions of eons just to list their names. It is with such precious gems that my buddha realm will be filled. In my buddha realm, should the bodhisattvas come to think that they would like the buddha realm to be made of gold, they will perceive it as if made of gold. If others would like it to be made of silver, they will perceive it as if made of silver; and yet the former will still perceive it as if it is made of gold. Likewise, it can also become composed of beryl, crystal, red pearl, emerald, white coral, and various precious substances, as well as sandalwood, agaru, *takara*, mangosteen foliage, *uruga* sandalwood, or red sandalwood—whatever one wishes, it will be perceived in that way. Yet they will not perceive any of this as distinct buddha realms. In my buddha realm, the tree of awakening will emit light, and light will shine from each bodhisattva, such that all other sources of light and radiance will be eclipsed, including the light of the sun and moon, as well as the light of the stars, jewels, fire, lightning, and other beings. The extent to which this light pervades will be such that it will illuminate trillions

of buddha realms. In my buddha realm, it will exclusively be the bodhisattvas' wishes to enjoy things that determine whether the flowers there shall open or close, as well as what time or period of day it is. [F.286.b] Apart from that, not even the words *day* or *night* will exist. My buddha realm will have no hot or cold. There will be no aging, sickness, or death. All bodhisattvas in other worlds who desire to fully awaken to buddhahood, and those living in Tuṣita, will fully awaken to buddhahood once their lives are over. From the sky above my buddha realm, trillions of invisible instruments will unceasingly resound. Passionate music will not resound from these instruments. Rather, the instruments will resound with the sounds of the perfections, the sound of the Buddha, the sound of the Dharma, the sound of the Saṅgha, and the sound of the Dharma teachings of the bodhisattva basket. These bodhisattvas will hear whatever sounds they wish to hear. As soon as the wish to behold the buddha occurs to any bodhisattvas who wish to see the thus-gone one—whether they are walking, going, coming, sitting, or standing—they will see the thus-gone, worthy, and perfect Buddha Samantadarśin seated by the tree of awakening. As soon as they behold that blessed one, their doubt, uncertainty, indecision, and skepticism will be decimated. Without seeking teachings, they will seek the meaning of the words of the Dharma.”

1.259 Myriad trillions of bodhisattvas in the assembly then remarked with one voice, “The name Samantadarśin is highly fitting, for if any being who simply hears mention of the name of the blessed Thus-Gone One Samantadarśin obtains a great boon, then what need we say of one who is actually born in his buddha realm? [F.287.a] Whoever hears this Dharma teaching as it is taught, or hears the name Mañjuśrīkumārabhūta, will directly perceive the buddha.”

1.260 The Blessed One responded to these bodhisattvas by saying, “Noble children, thus it is. It is as you have described it. If speaking the name of Mañjuśrīkumārabhūta generates even greater merit than speaking the names of trillions of buddhas, what need we say of speaking the name of the blessed Thus-Gone One Samantadarśin? Why is this? The benefit accomplished for beings by Mañjuśrīkumārabhūta in each eon is not performed even by trillions of buddhas.”

1.261 Trillions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans gathered in the assembly then announced with one voice, “We bow to Mañjuśrīkumārabhūta. We bow to the Thus-Gone One Samantadarśin.” At that very moment, eighty-four trillion beings developed the mind set on unsurpassed and perfect

awakening. An immeasurable number of beings ripened their roots of virtue and became irreversible from the path to unsurpassed and perfect awakening.

1.262 Mañjuśrīkumārabhūta continued addressing the Blessed One, “Blessed One, I aspired that within my own buddha realm I will gather and master all the ornaments of the arrays of virtues of all the blessed buddhas abiding in immeasurably many countless trillions of worlds throughout the ten directions—with the exception of the arrays of the hearers and the buddhas who live during the five types of degeneration. This also applies to the ornaments of their aspirations, [F.287.b] characteristics, marks, activities, and places, just as they appear. Blessed One, if I wished, I could discuss my buddha realm’s array of virtues for as many eons as there are grains of sand in the Ganges. If I were to describe all its different elements uninterruptedly without engaging in other activities for that length of time, or even longer, I would still not complete the description of my buddha realm’s array of virtues. Blessed One, apart from the blessed, thus-gone, worthy, and perfect Buddha, no one else can attest to the scope of my aspirations.”

1.263 The Blessed One said, “Mañjuśrī, that is correct, for the Thus-Gone One knows your aspirations. The wisdom of a thus-gone, worthy, and perfect buddha knows the three times without hindrance.”

1.264 At this point some bodhisattvas in the assembly wondered, “Is the array of virtues of the buddha realm described by Mañjuśrī similar or dissimilar to the array of virtues of the buddha realm in the blessed Thus-Gone One Amitābha’s buddha realm, Sukhāvatī?”

1.265 The Blessed One knew the thoughts of these bodhisattvas, and so he said to the bodhisattva Powerful Lion Roar, “Noble son, as an analogy, imagine that a person took a single droplet of water from the ocean with a hundredth part of a hair. [F.288.a] What do you think, noble son, which would be greater: the water taken or the water that remains?”¹⁶

1.266 “Blessed One, as what was taken is little, what remains is comparatively limitless.”

“Noble son, think of the array of virtues in Sukhāvatī, the buddha realm of the Thus-Gone One Amitābha, as the single droplet of water taken from the ocean with a hundredth part of a hair. Think of the array of virtues in the blessed, thus-gone, worthy, and perfect Buddha Samantadarśin’s buddha realm as the water that remains in the ocean.”

1.267 The bodhisattva great being Powerful Lion Roar then asked the Blessed One, “Blessed One, were there any other thus-gone ones who previously mastered the array of virtues of the Thus-Gone One Samantadarśin’s buddha

realm? Will anyone master them in the future? Are there those who master them right now?"

1.268 The Blessed One answered, "Noble son, there are. There is a buddha realm called Elevated by Abiding in Aspiration, located to the east of here past buddha realms numbering a hundred times the grains of sand in the Ganges, where lives the thus-gone, worthy, and perfect Buddha Fully Illuminated Oceanic King of Many Hundreds of Virtues. His lifespan is limitless. He is still alive and well and teaches the Dharma to an immeasurable assembly of bodhisattvas, who surround him and revere him. Noble son, the array of virtues that will emerge in the blessed Thus-Gone One Samantadarśin's buddha realm [F.288.b] and the array of virtues that is present now in the buddha realm of the blessed, thus-gone, worthy, and perfect Buddha Fully Illuminated Oceanic King of Many Hundreds of Virtues are the same, with nothing extra or left out.

1.269 "Noble son, there are four bodhisattvas who practice the same conduct as Mañjuśrīkumārabhūta, as they have donned the same unfathomable armor and are engaged in similar great activities. The arrays of virtues of the buddha realms of these bodhisattvas will be similar to his."

1.270 "Blessed One, please reveal the names of these bodhisattvas. Please describe the locations of these bodhisattvas. Please describe the buddha realm of the blessed Thus-Gone One Fully Illuminated Oceanic King of Many Hundreds of Virtues. Please describe that thus-gone one and those bodhisattvas. I ask this so that other bodhisattvas may also acquire such arrays of virtues in their buddha realms."

1.271 The Blessed One responded, "Noble son, since you ask, listen and I will teach. Noble son, the first bodhisattva is named Crest of Light, and he lives in the east, in the buddha realm of the blessed Thus-Gone One Splendor Without Anguish. The second is named Superior Wisdom, and he lives in the south, in the buddha realm of the blessed Thus-Gone One Victorious Wisdom. The third is named Peaceful Faculties, and he lives in the west, in the buddha realm of the blessed Thus-Gone One Massive Insight. The fourth is named Intelligent Aspiration, and he lives in the north, in the buddha realm of the blessed Thus-Gone One Power."

1.272 The Blessed One then displayed a miracle. [F.289.a] This miracle was such that the buddha realm of the blessed Thus-Gone One Fully Illuminated Oceanic King of Many Hundreds of Virtues appeared. That blessed one was surrounded and revered¹⁷ by an assembly of bodhisattvas. The array of virtues of his buddha realm was such that it had never been seen or heard of before; it was unfathomable and had all the finest features. All the features of that buddha realm were as visible from this buddha realm as a myrobalan berry would be in the palm of a person with normal vision. The blessed

Thus-Gone One Fully Illuminated Oceanic King of Many Hundreds of Virtues was sitting there in his usual appearance. He was eighty-four thousand leagues tall, and like a mountain of gold from the Jambū River, he was dazzling, radiant, and brilliantly beautiful. He was surrounded and revered exclusively by bodhisattvas who were all forty-two thousand leagues tall. He was seated on a lion throne under a tree of awakening, which was adorned with myriad arrays of excellence, manifesting trillions of emanations. All these emanations spread out into trillions of worlds throughout the ten directions to preach the Dharma to beings.

1.273 The Blessed One then addressed the bodhisattva assembly, asking, “Noble children, do you see the array of virtues and the abundant bodhisattva assembly in this buddha realm?”

1.274 Eighty-four thousand bodhisattvas of the assembly then stood up and draped their shawls over one shoulder. With palms together, they said with one voice, “Blessed One, we will also train in the type of conduct engaged in by Mañjuśrīkumārabhūta. We will also manifest such arrays of virtues in our buddha realms.”

1.275 The Blessed One smiled. [F.289.b] From his mouth streamed light in a variety of colors, such as blue, yellow, red, white, violet, crystalline, and silver. The light rays illuminated infinite worlds and then returned, circled the Blessed One three times, and disappeared into the crown of his head. The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, what are the cause and condition of your smile?”

1.276 The Blessed One answered, “Maitreya, when the array of virtues of this buddha realm was revealed, eighty-four thousand bodhisattvas developed the intention to manifest arrays of virtues in their buddha realms that match the array of virtues in Mañjuśrīkumārabhūta’s buddha realm. Maitreya, out of the eighty-four thousand bodhisattvas, there were sixteen sublime beings who spoke motivated by pure intention. The arrays of virtues in their buddha realms will match the array of virtues in Mañjuśrīkumārabhūta’s buddha realm. Though the arrays of virtues in the buddha realms of the other bodhisattvas will not manifest in the same way, they will also fully awaken to unsurpassed and perfect buddhahood. The arrays of virtues in their buddha realms will be such that they match the array of virtues in Sukhāvatī, the buddha realm of the Thus-Gone One Amitābha, with nothing left out. Maitreya, consider the preciousness of the pure motivation of bodhisattva great beings. Though the words they spoke were the same, the arrays of virtues in the buddha realms of those who spoke motivated by pure intention [F.290.a] will come to match the array of virtues in Mañjuśrī-

kumārabhūta's buddha realm. Those with a lesser intention, and those who spoke merely out of faith, formed lesser actions, so only after sixty trillion eons will they escape cyclic existence and perfect the five perfections."

1.277 At this point, the four bodhisattvas Crest of Light, Superior Wisdom, Victorious Wisdom, and Peaceful Faculties arrived from the four directions. They arrived in beryl-colored palaces of unmatched quality, surrounded and preceded by trillions of gods. As they arrived, the buddha realm shook six times, a rain of flowers fell, trillions of instruments resounded, and myriad miracles occurred. Witnessing this, the bodhisattva great being Maitreya asked the Blessed One, "Blessed One, why does the world shake in such a terrifying manner, and why do these four palaces arrive from the four directions?"

1.278 The Blessed One answered, "Maitreya, these four bodhisattvas have come here to see the Thus-Gone One, having been inspired by the Thus-Gone One." Shortly after he gave this answer, the four bodhisattvas arrived and descended from their palaces. They went before the blessed Thus-Gone One Śākyamuni and bowed their heads at his feet, circumambulated him seven times, and sat to one side. As soon as they did so, the entire assembly was illuminated with a great flash of light from the four directions. [F.290.b]

1.279 The Blessed One then addressed the bodhisattva assembly, "Noble children, the four sublime beings who have just arrived have donned the unfathomable armor and engaged in great activities. Noble children, please serve these sublime beings and ask them questions about the Dharma. Noble children, listen to these sublime beings' aspirations. Noble children, the form their aspirations took is as follows: 'May all noble sons or daughters of the Great Vehicle who see us become irreversible from the path to unsurpassed and perfect awakening; may they escape cyclic existence within two hundred million eons; may they perfect the five perfections; may any woman who hears our names swiftly transition out of a female body.' Such were their aspirations."

1.280 After the Blessed One had revealed that buddha realm, he withdrew the miracle, and the buddha realm disappeared. Mañjuśrīkumārabhūta addressed the Blessed One, "Blessed One, all phenomena are illusory. Blessed One, to draw an analogy, a magician will conjure up illusions, but he also makes them disappear. Blessed One, in the same way, all phenomena are born and cease. However, that which is beyond both birth and cessation is sameness. Blessed One, bodhisattva great beings who train in sameness will swiftly and fully awaken to unsurpassed and perfect buddhahood."

1.281 The bodhisattva Superior Wisdom then asked Mañjuśrīkumārabhūta, "Mañjuśrī, to what type of buddhahood should one fully awaken?" [F.291.a]

- Mañjuśrī responded, “An awakening that no one can attain or destroy, and that cannot be observed to exist or not exist anywhere.”
- 1.282 The bodhisattva Superior Wisdom replied, “Mañjuśrī, in that case, awakening cannot be attained as something existent, nor can it be attained as something nonexistent.”
- “Noble son, thus it is. Why is this? All phenomena are primordially unborn, but they are also not nonexistent. Therefore, they cannot be attained.”
- 1.283 “Mañjuśrī, is this what is called *the Dharma teaching on the single principle*?”
- “Noble son, what is *the Dharma teaching on the single principle*?”
- 1.284 “Mañjuśrī, the Dharma teaching on the single principle does not see the aggregates, nor does it see the elements or sense sources. It is neither blind nor sighted. It is without thoughts or concepts and sees no increase or decrease in any phenomenon.”
- 1.285 The bodhisattva Powerful Lion Roar added, “The Dharma teaching on the single principle does not contradict suchness or contravene reality. It makes no divisions in terms of the Dharma of ordinary beings, the Dharma of the hearers, the Dharma of the solitary buddhas, or the Dharma of the buddhas. In the manner of disengagement, it engages with the single principle.”
- 1.286 The bodhisattva Priyadarśana added, “The Dharma teaching on the single principle is immersed in suchness. However, it is free from conceptualizations of suchness and does not conceptualize that it is profound. In that way it teaches the absence of concepts.”
- 1.287 The bodhisattva Akṣayapratibhāna added, “The Dharma teaching on the single principle teaches that the inexhaustibility of any phenomenon itself is complete exhaustion. This Dharma teaching on the inexhaustible nature of all phenomena does not contravene reality.” [F.291.b]
- 1.288 The bodhisattva Excellent Contemplation added, “The Dharma teaching on the single principle teaches how to understand that which is beyond thought, without conceptualizing or apprehending it.”
- 1.289 The bodhisattva Viraja added, “The Dharma teaching on the single principle expresses that which is totally free from attachment. In it there is neither attachment to marks nor absence of attachment; there is no attachment, anger, or delusion; there is no oneness or duality, no doing or not doing; no accepting or rejecting.”
- 1.290 The bodhisattva Sāgara added, “The Dharma teaching on the single principle teaches how to become immersed in the Dharma that, like the ocean, is deep and difficult to fathom. It reveals the Dharma of how to abide without thoughts or concepts concerning phenomena, and it shows how to be free from conceptualizing in terms of self and other.”

- 1.291 The youthful Superior Moon added, “The Dharma teaching on the single principle expresses the moon-like quality of having an equanimous attitude toward all beings, without conceptualizing those beings.”
- 1.292 The bodhisattva Dispeller of All the Darkness of Anguish added, “The Dharma teaching on the single principle severs the continuity of all anguish. It is without anguish and timidity. It teaches the Dharma that all beings feel the pain of anguish, and that the root of anguish is self-clinging and possessiveness. Even so, it is grounded in the sameness of self-clinging and possessiveness.”
- 1.293 The bodhisattva Nonapprehension added, “The Dharma teaching on the single principle expresses the nonapprehension of the desire realm, the form realm, the formless realm, the Dharma of the hearers, and the Dharma of the solitary buddhas.” [F.292.a]
- 1.294 The bodhisattva Avalokanam added, “The Dharma teaching on the single principle teaches the Dharma that expresses sameness through the sameness of¹⁸ emptiness, without conceptualizing emptiness or apprehending sameness.”
- 1.295 The bodhisattva Trimaṇḍalaviśuddhi added, “The Dharma teaching on the single principle reveals how to avoid contradicting the three spheres when one is teaching the Dharma. What are the three spheres? Not apprehending oneself, not apprehending the Dharma listener, and not fixating on the Dharma. This is called *a Dharma teaching in which the three spheres are pure*.”
- 1.296 The bodhisattva Progression added, “The Dharma teaching on the single principle correctly expresses the understanding that all phenomena are uncompounded. However, to express this means not uttering even a single word, since all phenomena are indescribable.”
- 1.297 The bodhisattva Engaged in the Profound added, “The Dharma teaching on the single principle teaches how to understand the profundity of all phenomena while not seeing any phenomenon. It teaches us how no teacher, student, or teaching can be seen.”
- 1.298 This continued until all the splendorous bodhisattva great beings had demonstrated their eloquence. When this Dharma door of the teaching on the single principle was presented, seven hundred million bodhisattvas gained patient acceptance that phenomena are unborn. Eighty-four trillion beings developed the mind set on unsurpassed and perfect awakening. The minds of seven thousand monks were liberated from defilements beyond further grasping. [F.292.b] Nine billion six hundred million gods and humans purified the Dharma eye, which sees phenomena free from dust and stains.
- 1.299 Then the bodhisattva great being Powerful Lion Roar asked the Blessed One, “Blessed One, how large will the Thus-Gone One Samantadarśin’s bodhisattva saṅgha be? What will his lifespan be like? How long will it take

for Mañjuśrīkumārabhūta to fully awaken to unsurpassed and perfect buddhahood?”

1.300 The Blessed One responded, “Noble son, you should pose these questions to Mañjuśrīkumārabhūta.”

1.301 The bodhisattva great being Powerful Lion Roar asked Mañjuśrīkumārabhūta, “Mañjuśrī, how long will it take you to fully awaken to unsurpassed and perfect buddhahood?”

1.302 Mañjuśrī answered, “Noble son, when the element of space takes on form, I will fully awaken to buddhahood. When illusory beings fully awaken to buddhahood, at that time I too will fully awaken to buddhahood. When the worthy ones who have exhausted the defilements fully awaken to buddhahood, at that time I too will fully awaken to buddhahood. When beings in dreams, as well as echoes, visual distortions, reflections of the moon in water, and emanations of the thus-gone ones fully awaken to buddhahood, at that time I too will fully awaken to buddhahood. When the sun shines at night and the moon shines during the day, at that time I too shall fully awaken to buddhahood. Noble son, this being so, why don’t you ask *who* aspires to awakening?”

1.303 “Mañjuśrī, don’t *you* aspire to awakening?”

“No, noble son, I do not. [F.293.a] Why not? Because Mañjuśrī himself is awakening, and awakening itself is Mañjuśrī. Why is this? Noble son, when we say *awakening* and *Mañjuśrī*, these are just words. Such labels are void, functionless, and empty—and emptiness is awakening.”

1.304 Then the Blessed One asked the bodhisattva great being Powerful Lion Roar, “Noble son, have you seen or heard the gatherings of the Thus-Gone One Amitābha’s bodhisattvas and hearers?”

“Blessed One, I have seen them; I have heard them.”

1.305 “Noble son, what do you think about them?”

“Blessed One, they were unfathomable. Well-Gone One, they were uncountable.”

1.306 “Noble son, to draw an analogy, if you were to take a single sesame seed from the sesame depots here in Magadha, that seed would represent the Thus-Gone One Amitābha’s gathering of bodhisattvas and hearers. The remaining sesame seeds would represent Mañjuśrīkumārabhūta’s assembly of bodhisattvas when he fully awakens to buddhahood.

1.307 “Noble son, to draw another analogy, imagine that the great trichiliocosm were reduced to dust, down to the smallest particles. Noble son, the number of such particles would not even be one hundredth of the number of eons that the Thus-Gone One Samantadarśin will live. It would not even be a thousandth, a billionth, or a trillionth of that. No number, enumeration, or

example could illustrate this. Noble son, from this analogy you should understand that the lifespan of that blessed, thus-gone, worthy, and perfect [F.293.b] buddha will be that immeasurable and limitless.

1.308 “Noble son, to draw another analogy, imagine that someone were to crush this great trichiliocosm down to its smallest particles. Then, imagine that some people were to remove the individual particles from that heap of dust and place every one of them, each of them separated by a distance of as many great trichiliocosms as the total number of all the particles. First, one person would do so in the eastern direction, placing the particles in this manner until they were used up. Next, a second person would then place that many particles in the southern direction, all in the same manner. Likewise, in each of the ten directions other people would remove the particles individually and place them until they were used up. Noble son, tell me, would it be possible to count the number of worlds in all those great trichiliocosms in units of hundreds? Or could it perhaps be done in units of thousands, hundreds of thousands, millions, billions, tens of billions, trillions, quadrillions, hundreds of quadrillions, quintillions, or even sextillions?”

“No, Blessed One, it could not. Well-Gone One, it could not.”

1.309 The Blessed One continued, “Noble son, now think of all the great trichiliocosms that these ten people would pass by as they were placing the particles. Imagine that all those worlds, which they passed by without placing a particle, were crushed and ground into the smallest particles. [F.294.a] Noble son, tell me, could these particles be counted? Could a skilled mathematician know, count, assess, or measure them in units of hundreds, thousands, hundreds of thousands, tens of millions, billions, tens of billions, trillions, quadrillions, hundreds of quadrillions, quintillions, or sextillions?”

1.310 “Blessed One, this analogy would drive beings crazy! They would be unable to understand, assess, count, or measure.”

1.311 The Blessed One continued, “Noble son, the Thus-Gone One completely understands the enumeration of these particles in terms of units of hundreds, thousands, hundreds of thousands, tens of millions, billions, tens of billions, trillions, quadrillions, hundreds of quadrillions, quintillions, sextillions, and even more than that.”

1.312 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, even if bodhisattva great beings would have to burn in the hell realms [F.294.b] until the end of time for the sake of such great wisdom, they would accept this. We shall not forgo such great wisdom.”

1.313 The Blessed One replied, “Maitreya, thus it is. What you have said is true. Except for those who are disinterested, lazy, and indolent, who would not long for such great wisdom? Whenever this wisdom of the buddhas is

- taught, ten thousand beings will develop the mind set on awakening.”
- 1.314 Then the Blessed One said to the bodhisattva great being Powerful Lion Roar, “Noble son, in this way, compared not only to the number of the particles found in the worlds where those ten beings placed a particle as they were passing over so many great trichiliocosms in the ten directions, but also compared to the number of the particles found in all the worlds that they were passing over without placing a particle— for eons exceeding even that, Mañjuśrīkumārabhūta will still be engaged in the conduct of awakening. Why is this? Noble son, it is because Mañjuśrīkumārabhūta’s aspirations are inconceivable, and his undertakings are inconceivable. Thus, his lifespan upon attaining buddhahood and his bodhisattva saṅgha will also be inconceivable.”
- 1.315 The bodhisattva Powerful Lion Roar then remarked to the Blessed One, “Blessed One, it is amazing that Mañjuśrīkumārabhūta can be engaged in such great undertakings for so many eons, without ever becoming discouraged. Blessed One, such great conduct is amazing!”
- 1.316 Mañjuśrī asked, “Noble son, tell me, considering the element of space, does it continue for days, fortnights, seasons, years, [F.295.a] eons, hundreds of eons, thousands of eons, millions of eons, billions of eons, tens of billions of eons, trillions of eons, quadrillions of eons, quintillions of eons, or even sextillions of eons?”
- 1.317 “No, Mañjuśrī, it does not. Why not? Because the element of space is devoid of concepts.”
- 1.318 “Noble son, thus it is. Bodhisattvas understand all phenomena to be like space, without thinking about or conceptualizing them in any way. In this mode of understanding, there are no concepts regarding the passing of days, years, and so forth. Why not? Because one does not apply such notions to any phenomenon whatsoever. Noble son, to draw an analogy, even though more eons pass by than there are grains of sand in the Ganges, the element of space never becomes discouraged or despairing. For the element of space, there is no birth, destruction, burning, or separation. Why not? Because the element of space is devoid of an entity. Noble son, likewise, a bodhisattva who knows all phenomena to be nonentities will not become discouraged or despairing. Noble son, the so-called *element of space* does not burn, become discouraged, despair, move, take birth, age, die, transfer, appear, come, or go. Noble son, in the same way, the name *Mañjuśrī* does not burn, become discouraged, despair, move, take birth, age, die, transfer, appear, come, or go. Why not? [F.295.b] Because this name is totally void.”
- 1.319 When this Dharma teaching was given, the Four Great Kings, Śakra the lord of the gods, Brahmā the lord of the Enduring world, and other powerful gods, who all are renowned for their great might, proclaimed with one voice,

“Blessed One, if anyone who merely hears this Dharma teaching receives an excellent boon, what need we say of those who hear, retain, keep, recite, master, or teach it widely to others? Blessed One, the roots of virtue are not trifling in those who proclaim, ‘We will retain, keep, recite, and master this Dharma teaching in order to uphold the qualities of buddhahood! We will teach it widely to others!’ ”

1.320 The bodhisattva great being Powerful Lion Roar then asked the Blessed One, “Blessed One, how much merit will a noble son or daughter generate by hearing this Dharma teaching and then retaining, keeping, reciting, mastering, knowing, or teaching it widely to others, while having the intention to emulate Mañjuśrīkumārabhūta?”

1.321 The Blessed One answered, “Noble son, imagine that a bodhisattva were to fill with jewels all the buddha realms that can be seen in the ten directions by a thus-gone one with unobscured buddha eyes, and then offered this to each thus-gone one. At the same time, based on an attitude of impartiality toward all beings, that bodhisattva would also abide by all the vows of discipline that he had taken [F.296.a] and, moreover, would practice generosity until the end of time. Compared to that, if another bodhisattva were to hear this Dharma teaching and then retain, keep, recite, master, know, or teach it widely to others, or if he were to arouse the intention to emulate Mañjuśrīkumārabhūta and take seven steps toward that purpose, the amount of merit of the former bodhisattva would not even be close to one hundredth of that. It would not even be close to a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or a quadrillionth of that. In fact, no number, fraction, enumeration, analogy, or example would suffice in this regard.”

1.322 At that moment, Mañjuśrīkumārabhūta entered the bodhisattva absorption called *manifestation of the illusory illumination*. As soon as he entered this absorption, all the bodhisattvas gathered in the assembly beheld all the blessed buddhas of the infinite worlds of the ten directions. They saw Mañjuśrīkumārabhūta seated in the presence of all these thus-gone ones, displaying the array of virtues of his buddha realm. The bodhisattvas marveled and thought, “That Mañjuśrīkumārabhūta is able to display all these many quadrillion worlds simultaneously shows how amazing are his unique aspirations, absorption, and wisdom.”

1.323 Then the bodhisattva great being Maitreya asked the Blessed One, [F.296.b] “Blessed One, what is this Dharma teaching’s name? How should we remember it?”

The Blessed One answered, “Maitreya, since you ask, you should remember the name of this Dharma teaching as *The Play of the Buddhas*. You should also remember it as *The Inconceivable Aspirations*. You should also remember it as *Teaching the Array of Virtues of Mañjuśrī’s Buddha Realm*. You should also remember it as *Causing Delight in the Mind Set on Awakening*.”

1.324 Then, in order to venerate the Thus-Gone One and this Dharma teaching, those immeasurably many and countless bodhisattvas in the assembly who had gathered from the ten directions cast down a rain of flowers and prostrated at the feet of the Blessed One. Then they returned to their buddha realms uttering “O Buddha! O Buddha! Today we heard Mañjuśrī-kumārabhūta’s lion roar and we heard of his unfathomable array.”

1.325 When this Dharma teaching was taught, bodhisattvas as numerous as the grains of sand in the Ganges became irreversible from the path to unsurpassed and perfect awakening. Immeasurably beings accomplished roots of virtue.

1.326 When the Blessed One had spoken, Mañjuśrī-kumārabhūta, the bodhisattva Maitreya, the bodhisattva Powerful Lion Roar, the bodhisattva great beings who had gathered from the ten directions, the assembly of monks, and the world of gods, humans, [F.297.a] asuras, and gandharvas all rejoiced and praised the speech of the Blessed One.

1.327 *This concludes The Array of Virtues of Mañjuśrī’s Buddha Realm, the fifteenth of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*

c.

Colophon

- c.1 Translated, proofed, and finalized after being revised according to the new terminological register by the Indian preceptors Śīlendrabodhi and Jinamitra, as well as the editor-translator Bandé Yeshé Dé.

n.

NOTES

- n.1 Three brief passages from this text are, however, cited in Śāntideva's *Śikṣāsamuccaya* (Toh 3940), which survives in Sanskrit.
- n.2 *Wen shu shi li fo tu yan jing jing* 文殊師利佛土嚴淨經 (Taishō 318).
- n.3 *Wen shu shi li shou ji hui* 文殊師利授記會 (Taishō 310–15).
- n.4 *Da sheng wen shu shi li pusa zan fo fa shen li* 大聖文殊師利菩薩讚佛法身禮 (Taishō 1195).
- n.5 Chang 1983.
- n.6 The Denkarma catalog is dated to c. 812 CE. In it, *The Array of Virtues of Mañjuśrī's Buddha Realm* is included in the Heap of Jewels section. Denkarma, 296.a.1. See also Herrmann-Pfandt 2008, 24–25, no. 39.
- n.7 Translated according to Peking Yongle, Peking Kangxi, Narthang, and Lhasa (Zhol): *rga*. Degé: *dga'*.
- n.8 Translated according to Narthang: *gsal ba*. Degé: *bsal ba*.
- n.9 Translated according to Peking Yongle, Lithang, and Choné: *smras pa*. Degé: *smas pa*.
- n.10 Translated according to Peking Yongle, Peking Kangxi, Narthang, and Lhasa (Zhol): *zhe sa*. Degé: *rje sa*.
- n.11 Translation tentative. Translation according to Narthang and Lhasa (Zhol): *kun 'ged*. Degé: *kun dged*.
- n.12 Translation tentative. Tibetan: *rang rta*.

- n.13 This refers to the preceding list comprising nature, suchness, essence, emptiness, voidness of form, and reality.
- n.14 We have translated this part of the sentence rather loosely in order for this paragraph to make sense. The Tibetan only says, “With the exception of a single thus-gone one” (*de bzhin shegs pa gcig ma gtogs pa ni*).
- n.15 Samantadarśin means “all seeing.”
- n.16 Translated according to Lhasa (Zhol): *lus*. Degé: *las*.
- n.17 Translated according to Narthang and Lhasa (Zhol): *bltas*. Degé: *byas*.
- n.18 Translated according to Peking Yongle, Narthang, and Lhasa (Zhol): *kyi*. Degé: *kyis*.

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.

Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

The buddha realm of the Buddha Akṣobhya.

g.2 aggregate

phung po

ཕུང་པོ།

skandha

The fivefold basic grouping of the components out of which the world and the personal self are formed: form, feeling, perception, formations, and consciousness.

g.3 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

The king in Rājagṛha during the Buddha's era.

g.4 Ākāśa

nam mkha'

ནམ་མཁའ།

ākāśa

A king in King of Thunderous Voice's buddha realm.

g.5 Akṣayapratibhāna

spobs pa mi zad pa

སྤྱོད་སེམས་པ་མི་བཟད་པ།

akṣayapratibhāna

A bodhisattva.

g.6 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

A yakṣa king; also a buddha.

g.7 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.8 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

The buddha associated with longevity.

g.9 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The

phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.10 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

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

g.11 Aparājita

gzhan gyis mi thub pa

གཙན་གྱིས་མི་ཐུབ་པ།

aparājita

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

g.12 Apāyajaha

ngan song sel

ངན་སྒོང་སེལ།

apāyajaha

A bodhisattva in the retinue of the Buddha.

g.13 Array of Aspirations

smon lam bkod pa

སློན་ལམ་བཀོད་པ།

—

A hypothetical buddha.

g.14 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.15 **Āṭavaka**

'brog gnas

འཛོག་གནས།

āṭavaka

A yakṣa king.

g.16 **Avalokanam**

kun tu lta ba

ཀུན་ཏུ་ལྟ་བ།

avalokanam

A bodhisattva.

g.17 **Avalokiteśvara**

spyen ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

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

In this text:

One of the bodhisattvas in the retinue of the Buddha.

g.18 **Balin**

stobs can

སྟོབས་ཅན།

balin

A lord of the asuras; a member of the Buddha’s retinue.

g.19 **Bhūbhṛt**

sa 'dzin

ས་འཛོན།

bhūbhṛt

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

g.20 Black Mountain

ri'i rgyal po nag po · ri nag po

རི་རྒྱལ་པོ་ནག་པོ། · རི་ནག་པོ།

kālaparvata

g.21 blessed one

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

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

g.22 bodhisattva basket

byang chub sems pa'i sde snod

བྱང་ཆུབ་སེམས་པའི་སྡེ་སྟོན།

bodhisattvapiṭaka

A collection of the Great Vehicle teachings.

g.23 Brahmā

tshangs pa

ཆོངས་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.24 Candrottarya

zla ba'i bla ma

ལྷ་བའི་བླ་མ།

candrottarya

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

g.25 Colorful

kun nas kha dog

ཀུན་ནས་ཁ་དོག

—

A yakṣa king.

g.26 Crest of Light

'od kyi tog

འོད་གྱི་རྩོག

—

A bodhisattva.

g.27 Destroyer of Nonvirtue

sdig bcom

སྡིག་བཅོམ།

—

A householder bodhisattva.

g.28 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

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

g.29 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱང་།

dhṛtarāṣṭra

One of the Four Great Kings, he presides over the eastern quarter and rules over the gandharvas.

g.30 Dispeller of All the Darkness of Anguish

mya ngan gyi mun pa thams cad rnam par sel ba

མྱ་ངན་གྱི་སྤྱན་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

—

A bodhisattva.

g.31 Displaying Leonine Power

seng ge'i rtsal gyis bsgyings pa

སེང་གེ་འི་རྩལ་གྱིས་བསྐྱེད་ས་པ།

—

A buddha from the south.

g.32 Earth Deity

sa'i lha

སའི་ལྷ།

—

A buddha who lives in the direction below in a buddha realm called Earth Melody.

g.33 Earth Melody

sa'i dbyangs

སའི་དབྱངས།

—

The buddha realm of Earth Deity.

g.34 eight unfree states

mi khom pa brgyad

མི་ཁོམ་པ་བརྟུན།

aṣṭākṣaṇa

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) pretas, (3) animals, and (4) long-lived gods; in the human realm among (5) barbarians or (6) people with wrong views and (7) in places where the Buddhist teachings do not exist; and (8) without adequate faculties to understand the teachings where they do exist.

g.35 element

kham

ཁམས།

dhātu

One way of describing experience and the world in terms of eighteen elements (eye and form, ear and sound, nose and odor, tongue and taste, body and physical objects, and mind and mental objects, to which the six consciousnesses are added). It can also refer to the four elements of earth, water, fire, and wind, or the six elements when space and consciousness are included with those four.

g.36 Elevated by Abiding in Aspiration

smon lam la rab tu gnas pas mngon par 'phags pa

སློན་ལམ་ལ་རབ་ཏུ་གནས་པས་མངོན་པར་འཕགས་པ།

—

The buddha realm of Fully Illuminated Oceanic King of Many Hundreds of Virtues.

g.37 Elevated Dharma

chos 'phags

ཆོས་འཕགས།

—

A bodhisattva from King of Splendor's buddha realm.

g.38 Enduring

mi mjed

མི་མངའ།

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 *Sahāloka*dhātu, 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.39 Engaged in the Profound

zab mor spyod pa

ཟབ་མོར་སྟོན་པ།

—

A bodhisattva.

g.40 Eternally Decorated

rtag tu brgyan pa

རྟག་ཏུ་བརྒྱན་པ།

—

The buddha realm of King of All Śāla Trees.

g.41 Excellent Contemplation

bsam pa legs par sems pa

བསམ་པ་ལེགས་པར་སེམས་པ།

—

A bodhisattva.

g.42 Excellent Elements

'byung ba bzang po

འབྱུང་བ་བཟང་པོ།

—

The buddha realm of King of Thunderous Voice.

g.43 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

bodhipakṣadharma

Traditionally there are thirty-seven factors conducive to awakening.

g.44 five types of degeneration

snyigs ma lnga

སྒྱིགས་མ་ལྔ།

pañcakaṣāya

Five types of degeneration pertaining to lifespan, affliction, beings, time, and views.

g.45 formations

'du byed

འདུ་བྱེད།

saṃskāra

Factors involved in the perpetuation of conditioned existence; in the scheme of the twelve links of dependent origination, formations constitute the second link.

g.46 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa

Taking what is impermanent to be permanent, what is painful to be delightful, what is impure to be pure, and what is no self to be a self.

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 fourfold assembly

'khor bzhi

འཁོར་བཞི།

catuḥparṣad

Male and female monastics and males and females holding lay vows.

g.49 Fully Illuminated Oceanic King of Many Hundreds of Virtues

kun nas 'od zer yon tan rtag tu mang ba brgya mtsho'i rgyal po

ཀུན་ནས་འོད་ཟེར་ཡོན་ཏན་རྟག་ཏུ་མང་བ་བརྒྱ་མཚོ་འི་རྒྱལ་པོ།

—

A buddha who lives in the east in a buddha realm called Elevated by Abiding in Aspiration.

g.50 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.51 Ganges

gang gA'i klung

གང་གཱའི་ཀླུང།

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.52 garuḍa
nam mkha' lding

ནམ་མཁའ་ལྗེ་།

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.53 gift of Dharma
chos kyi sbyin pa

ཆོས་ཀྱི་སྤྱིན་པ།

dharmadāna

One of the three modes of giving recorded in Buddhist literature, this refers to spreading the Dharma through teaching, recitation, copying of texts, and so forth. The other two consist of the gift of material goods (*āmiṣadāna*) and the gift of fearlessness (*abhayaadāna*).

g.54 Giri
ri bo

རི་བོ།

giri

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

g.55 Great Kings

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

See “Four Great Kings.”

g.56 Greater Mucilinda Mountain

btang bzung chen po

བཏང་བརྩུང་ཆེན་པོ།

mahāmucilinda

g.57 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A type of nonhuman being frequently found in the entourage of Vaiśravaṇa (Kubera), the lord of wealth.

g.58 hair coil

mdzod spu

མཛོད་སྒྱ།

ūrṇākośa

One of the physical marks of a buddha that takes the form of a coil of hair between the eyebrows.

g.59 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.60 Heaven of Making Use of Others’ Emanations

gzhan ’phrul dbang byed pa

གཞན་འཕྲུལ་དབང་བྱེད་པ།

paranirmitavaśavartin

The highest of the heavens located in the desire realm.

g.61 Immaculate Accumulation of Perfection and Purity in Accordance with Aspiration

smon lam ji lta ba bzhin du yongs su rdzogs shing dag la rdul med pa bsags pa

སྦྱོན་ལམ་ཇི་ལྟ་བ་བཞིན་དུ་ཡོངས་སུ་རྫོགས་ཤིང་དག་ལ་རུལ་མེད་པ་བསགས་པ།

—

Mañjuśrī's future buddha realm when he awakens as Samantadarśin.

g.62 Intelligent Aspiration

smon lam khyad par blo gros

སྦྱོན་ལམ་ཁྱེད་པར་སྦྱོ་གྲོས།

—

A bodhisattva from King Jewel Mound’s buddha realm.

g.63 Intelligent Aspiration

smon lam blo gros

སྦྱོན་ལམ་སྦྱོ་གྲོས།

—

A bodhisattva.

g.64 Jambū River

’dzam bu

འཛམ་བུ།

jambū

A divine river whose gold is especially fine.

- g.65 Jinamitra
dzi na mi tra
 ཇི་ན་མི་ཏྲ།
jinamitra
 An Indian paṇḍita resident in Tibet during the late eighth and early ninth centuries.
- g.66 Kharaskandha
phrag rtsub
 ཕྱག་རྩུབ།
kharaskandha
 A lord of the asuras; a member of the Buddha's retinue.
- g.67 King Jewel Mound
nor bu brtsegs rgyal po
 རོར་བུ་བརྟེན་ས་རྒྱལ་པོ།
 —
 A buddha from the west.
- g.68 King Maheśvara
dbang phyug chen po'i rgyal po
 དབང་ཕྱུག་ཆེན་པོའི་རྒྱལ་པོ།
 —
 A buddha from the northeast.
- g.69 King of All Śāla Trees
sA la'i dbang po'i rgyal po 'byung ba
 སྤ་ལའི་དབང་པོའི་རྒྱལ་པོ་འབྱུང་བ།
 —
 A buddha from the north.
- g.70 King of Splendor
dpal brtsegs rgyal po
 དཔལ་བརྟེན་ས་རྒྱལ་པོ།
 —
 A buddha from the east.

g.71 King of the Star Mound Adorned with Signs

mtshan gyis brgyan pa skar ma brtsegs pa'i rgyal po

མཚན་གྱིས་བརྒྱན་པ་སྐར་མ་བཟེགས་པའི་རྒྱལ་པོ།

—

A bodhisattva from King of All Śāla Trees' buddha realm.

g.72 King of Thunderous Voice

'brug sgra'i dbyangs kyi rgyal po

འབྲུག་སྒྲའི་དབྱངས་ཀྱི་རྒྱལ་པོ།

—

A buddha from the past.

g.73 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.74 Kumbhīra

kum b+hi ra

ཀུམ་བྷི་ར།

kumbhīra

A yakṣa king.

g.75 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.76 Lord of Death

gshin rje

གཤིན་རྗེ།

yama

The lord of death, who judges the dead and rules over the hells.

g.77 Lord of Peace and Gentleness

rab tu zhi zhing dul ba'i dbang phyug

རབ་རྩུ་ཞི་ཞིང་དུལ་བའི་དབང་ཕྱུག

—

The name of Destroyer of Nonvirtue when he becomes a buddha.

g.78 Magadha

ma ga dha

མ་ག་ནྱ།

magadha

Definition from the 84000 Glossary of Terms:

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

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

g.79 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བླ་ཆེན་པོ།

mahāmaudgalyāyana

One of the closest disciples of the Buddha, known for his miraculous abilities.

g.80 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

An alternate name for Vajrapāṇi, the bodhisattva of power; one of the bodhisattvas in the retinue of the Buddha.

g.81 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.82 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

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

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

g.83 Manasvin

gzi can

གཟི་ཅན།

manasvin

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

g.84 māṇḍārava

man dA ra ba

མན་རྒྱ་ར་བ།

māṇḍārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.85 Maṇigarbha

nor bu'i snying po

ནོར་བུ་འཇིག་རྟེན།

maṇigarbha

The buddha realm of King Jewel Mound.

g.86 Mañjuśrī

'jam dpal · *'jam dpal dbyangs*

འཇམ་དཔལ་ · འཇམ་དཔལ་དབྱངས།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

g.87 Mañjuśrīkumārabhūta

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

Another name for the bodhisattva Mañjuśrī, it means in full “the youthful Mañjuśrī.”

g.88 Māra

bdud

བྱུ་ཁྱེ།

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 Sāthavāha; 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 Mārtanḍa

bdud las rgyal ba

བདུན་ལས་རྒྱལ་བ།

mārtanḍa

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

g.90 Massive Insight

shes rab brtsegs pa

ཤེས་རབ་བརྟེན་པ།

—

A buddha from the west.

g.91 Mount Meru

ri'i rgyal po ri rab

རི་རི་རྒྱལ་པོ་རི་རབ།

sumeruparvatarāja

Definition from the 84000 Glossary of Terms:

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

g.92 Mucilinda Mountain

btang bzung

བཏང་བབྱུང་།

mucilinda

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 Nanda

dga' bo

དགའ་བོ།

nanda

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

g.95 Nonapprehension

dmigs pa med pa

དམིགས་པ་མེད་པ།

—

A bodhisattva.

g.96 Peaceful Faculties

zhi ba'i dbang po

ཞི་བའི་དབང་པོ།

—

A bodhisattva.

g.97 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

The trainings of the bodhisattva path. The five perfections are generosity, discipline, patience, diligence, and concentration. When listed as six, insight is included.

- g.98 Power
mthu bo che
 མཐུ་བོ་ཅེ།
 —
 A buddha from the north.
- g.99 Powerful Lion Roar
seng ge'i rtsal gyis mngon par bsgrags pa'i sgra
 སེང་གེ་འི་རྩ་སྤ་གྱིས་མངོན་པར་བསྒྲགས་པའི་སྒྲ།
 —
 A bodhisattva; one of the primary interlocutors in this sūtra.
- g.100 Prahlāda
rab dga'
 རབ་དག་ལ།
prahlāda
 A lord of the asuras; a member of the Buddha's retinue.
- g.101 Priyadarśana
mthong dga'
 མཐོང་དག་ལ།
priyadarśana
 A bodhisattva.
- g.102 Progression
'gro ba grub pa
 འགོ་བ་རྒྱུབ་པ།
 —
 A bodhisattva.
- g.103 pure motivation
lhag pa'i bsam pa
 ལྷག་པའི་བསམ་པ།
adhyāśaya
 A strong sense of determination, often associated with altruism.
- g.104 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁམ།

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.105 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi

A bodhisattva from Displaying Leonine Power's buddha realm.

g.106 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

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

g.107 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A bodhisattva.

g.108 Śakra

brgya byin

བརྒྱ་ཕྱིན།

śakra

Definition from the 84000 Glossary of Terms:

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

g.109 Śākyamuni

shAkya thub pa

ཤཱ་ཀྱ་མུ་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.110 Samantadarśin

kun tu gzigs pa

ཀུན་ཏུ་གཟིགས་པ།

samantadarśin

Mañjuśrī’s name when he becomes a buddha.

g.111 Śāriputra

shA ri'i bu

ཤཱ་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.112 sense source

skye mched

སྒྱེ་མཆོད།

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.113 seven precious substances

rin po che sna bdun · rin po che bdun · rin chen mchog bdun

རིན་པོ་ཆེ་སྣ་བདུན། · རིན་པོ་ཆེ་བདུན། · རིན་ཆེན་མཆོག་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.114 Śīlendrabodhi

shI len dra bo d+hi

ཤྱེ་ལེན་བླ་བོ་རྒྱེ།

śīlendrabodhi

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

g.115 Siṃha

seng ge

སེང་གེ

siṃha

A hypothetical buddha.

g.116 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” (*khaḍgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.117 Splendor Without Anguish

mya ngan med pa'i dpal

མྱ་ངན་མེད་པའི་དཔལ།

—

A buddha from the east.

g.118 Stainless

rdul med pa

རྟུ་མེད་པ།

—

The buddha realm of the buddha Displaying Leonine Power.

g.119 Sūciroma

khab spu

ཁབ་སྤྱུ།

sūciroma

A yakṣa king.

g.120 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddha realm in which the Buddha Amitābha lives.

g.121 Sumana

yid bzangs

ཡིད་བཟངས།

sumana

A yakṣa king.

g.122 Sumati

blo gros bzang po

བློ་གྲོས་བཟང་པོ།

sumati

A yakṣa king.

g.123 Superior Moon

zla ba'i bla ma

ཟླ་བའི་བླ་མ།

—

A bodhisattva in the Buddha's retinue.

g.124 Superior Wisdom

ye shes bla ma

ཡེ་ཤེས་བླ་མ།

—

A bodhisattva.

g.125 superknowledge

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing what is in the minds of others.

g.126 Surūpa

dbyibs bzangs

དཔྱིབས་བཟངས།

surūpa

A yakṣa king

g.127 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

A category of the distinctive qualities of a buddha. They are knowing what is possible and what is impossible; knowing the results of actions or the ripening of karma; knowing the various inclinations of sentient beings; knowing the various elements; knowing the supreme and lesser faculties of sentient beings; knowing the paths that lead to all destinations of rebirth; knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; knowing previous lives; knowing the death and rebirth of sentient beings; and knowing the cessation of the defilements.

g.128 ten virtues

dge ba'i bcu

དགེ་བའི་བརྒྱ།

daśakuśala

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

g.129 Thousandfold Adornment

stong gis brgyan pa

སྟོང་གིས་བརྒྱན་པ།

—

The buddha realm of the buddha King Maheśvara.

g.130 three realms

khams gsum

ཁམས་གསུམ།

tridhātu

The three worlds are the desire realm (*kāmadhātu*, 'dod *khams*), the form realm (*rūpadhātu*, *gzugs khams*) and the formless realm (*ārūpyadhātu*, *gzugs med khams*). These three worlds include all of saṃsāra.

g.131 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.132 Totally Illuminated

kun nas 'od

ཀུན་ནས་འོད།

—

The buddha realm of the buddha King of Splendor.

g.133 Trimaṇḍalaviśuddhi

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalaviśuddhi

A bodhisattva.

g.134 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.135 universal monarch

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

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.136 Upananda

nye dga' bo

ཉེདག་པོ།

upananda

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

g.137 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

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.138 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa

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

g.139 Vemacitrin

thag zangs ris

ཐག་བླངས་རིས།

vemacitrin

A lord of the asuras; a member of the Buddha's retinue.

g.140 Victorious Wisdom

ye shes rgyal ba

ཡེ་ཤེས་རྒྱལ་བ།

—

A buddha from the south.

g.141 Viraja

rdul dang bral ba

རུལ་དང་བྲལ་བ།

viraja

A bodhisattva.

g.142 Virūḍhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka

One of the Four Great Kings, he presides over the southern quarter and rules over the kumbhāṇḍas.

g.143 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Great Kings, he presides over the western quarter and rules over the nāgas.

g.144 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྒོད་ཕུང་པོའི་རི།

grḍhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

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

g.145 well-gone one

bde bar gshegs pa · bde gshegs

བདེ་བར་གསེགས་པ། · བདེ་གསེགས།

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 Buddhaghoṣa, 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.146 worthy one

dgra bcom pa

དག་བཙུག་པ།

arhat

A common epithet of a buddha, the term more specifically refers to one who has achieved the fourth and final level of attainment on the hearer path, and who has attained liberation with the cessation of all mental afflictions.

g.147 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.148 Yeshe Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

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