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ཉིང་དེ་འཛིན་གྱི་ལྷན་པོ་མདོ།

# The King of Samādhis Sūtra

## Samādhirājasūtra

འཕགས་པ་ཚོས་ཐམས་ཅད་ཉིང་དེ་འཛིན་མཉམ་པ་ཉིད་རྣམ་པར་སྤོས་པ་ཉིང་དེ་འཛིན་གྱི་ལྷན་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

**'phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo**

**The Mahāyāna Sūtra “The King of Samādhis, the Revealed Equality of the Nature of All Phenomena”**

**Āryasarvadharmasvabhāvasamatāvipañcitasamādhirājanāmamahāyānasūtra**



**Toh 127**

Degé Kangyur, vol. 55 (mdo sde, da), folios 1.b–170.b.

Translated by Peter Alan Roberts  
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Buddha

v 1.0 2018

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## Summary

[s.1](#) This [sūtra](#), much quoted in later Buddhist writings for its profound statements especially on the nature of [emptiness](#), relates a long teaching given by the Buddha mainly in response to questions put by a young layman, [Candraprabha](#). The samādhi that is the subject of the [sūtra](#), in spite of its name, primarily consists of various aspects of conduct, motivation, and the understanding of [emptiness](#); it is also a way of referring to the [sūtra](#) itself. The teaching given in the [sūtra](#) is the instruction to be dedicated to the possession and promulgation of the samādhi, and to the necessary conduct of a [bodhisattva](#), which is exemplified by a number of accounts

from the Buddha's previous lives. Most of the teaching takes place on [Vulture Peak](#) Mountain, with an interlude recounting the Buddha's invitation and visit to [Candraprabha](#)'s home in [Rājagrha](#), where he continues to teach [Candraprabha](#) before returning to [Vulture Peak](#) Mountain. In one subsequent chapter the Buddha responds to a request by [Ānanda](#), and the text concludes with a commitment by [Ānanda](#) to maintain this teaching in the future.

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[ac.](#)

## Acknowledgements

[ac.1](#) Translated from the Tibetan, with reference to Sanskrit editions, by Peter Alan Roberts. The Chinese consultant was Ling-Lung Chen. Edited by Emily Bower and Ben Gleason.

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[i.](#)

## Introduction

[i.1](#) The Samādhirājasūtra, or King of Samādhis Sūtra, is one of the earlier Mahāyāna [sūtras](#) to appear in India. It contains teachings on [emptiness](#), [bodhisattva](#) conduct, and mendicancy, as well as tales of previous lifetimes and prophecies for the future. Its teaching on [emptiness](#) is much quoted by such Mādhyamaka masters as [Candrakīrti](#) and [Śāntideva](#), as well as in later Buddhist literature.

[i.2](#) The samādhi of the title does not simply refer to meditation, but is used to designate both the [sūtra](#) itself and an entire range of Buddhist practices for conduct, meditation, motivation, and realization. The [sūtra](#) enumerates over three hundred of the samādhi's qualities. One of the samādhi's main descriptive epithets is given in the long form of the title itself as “the revealed<sup>1</sup> equality of the nature of all phenomena.” However, far from being a systematic textbook on the features of any one practice or doctrine, the [sūtra](#) has a complex, convoluted structure and includes long narrative passages. These not only relate the Buddha's interactions with [Candraprabha](#), the main interlocutor, but also tell lengthy stories in mixed prose and verse from the Buddha's past lives—in his own words—

exemplifying the points he teaches. Interspersed in these narratives, often in the form of verse teachings given by past [tathāgatas](#), are some of the profound statements on the nature of phenomena, and on the essential points of the path, for which the [sūtra](#) is justly celebrated.

### **History of the Sūtra**

[i.3](#)As is the case for most [sūtras](#), it is impossible to be sure when this work first appeared in writing; indeed, the [sūtra](#) is very likely a compilation of earlier shorter works. None of the complete extant Sanskrit manuscripts can be dated to earlier than the 6th century. There is, however, a reference to it in the *Sūtrasamuccaya*, a work attributed to [Nāgārjuna](#) (second or third century) although the attribution is not universally accepted. There is even a claim that The King of Samādhis Sūtra was translated into Chinese in 148 CE, but this, too, is disputed. The mention of a Samādhirāja in [Asaṅga](#)'s 4th century Mahāyānasamgraha may be a reference to the [sūtra](#).

[i.4](#)At least two shorter independent works that may have existed earlier appear to have been incorporated into the King of Samādhis Sūtra. One is a text entitled Mahāprajñāsamādhisūtra (The Sūtra of the Samādhi of Great Wisdom) or Mañjuśrībodhisattvacāryā (The Bodhisattva Conduct of Mañjuśrī). It is a teaching on the six perfections that must have existed as early as the fifth century, as it was translated into Chinese by Shih Sienkung (420–479). It corresponds to chapters 27–29 of the King of Samādhis Sūtra in the Tibetan version, except that the Mahāprajñāsamādhisūtra has [Mañjuśrī](#) as the recipient of the teaching instead of [Candraprabha](#) (both [bodhisattvas](#) have the title Kumārabhūta).

[i.5](#)The other is chapter 36 of the Tibetan version of the King of Samādhis Sūtra, which also appears to have originally been an independent text; its interlocutor is Ānanda, whose name in this case was not changed to that of Candraprabha.

[i.6](#)Candraprabha, the principal interlocutor in the sūtra, appears in a number of other sūtras, but particularly in the Raśmisamantamuktanirdeśasūtra, Toh 55 in the Heap of Jewels (Ratnakūṭa) section of the Kangyur, in which, as in the King of Samādhis Sūtra, he is depicted as inviting the Buddha to his home and making elaborate preparations for the visit. Most of the qualities of the samādhi described in the King of Samādhis Sūtra also appear within the list of the qualities of a samādhi in The Sūtra of the Samādhi of the Miraculous Ascertainment of Peace. [2](#)

[i.7](#)The entire sūtra was translated into Chinese by Narendrayaśas in 557. Narendrayaśas (517–589) was a much-traveled Indian monk from Orissa who arrived in China in 556. This Chinese version is widely known under

an alternative title, Candrapradīpasamādhisūtra (The Sūtra of the Samādhī of the Lamp of the Moon, Taishō 639); this title is closely related to the alternative title used in some Indian commentaries (see below).

Narendrayāśas' translation is divided into ten chapters, in contrast to the forty of the Tibetan. There are fragments of three Sanskrit manuscripts from central Asia, dated to the fifth or sixth centuries, that correspond to this version, but no complete manuscript has survived.

[i.8](#)The 9th century Tibetan translation of the sūtra in the Kangyur was made from a Sanskrit version no longer extant, but longer than the one translated into Chinese. The Tibetan was translated during the reign of King Ralpachen (815–838) by Śīlendrabodhi and Chönyi Tsultrim (who used the Sanskrit version of his name, Dharmatāśīla).

[i.9](#)The earliest complete Indian manuscript to have survived is the one discovered in 1938 in the ruins of a library near Gilgit. It is dated, from the calligraphy of its Gupta script, to the 6th century. It has some additional verses that do not appear in the Chinese version, but is significantly shorter than the Tibetan translation, with fewer verses and prose passages. Much closer to the Tibetan is a group of twelve later Sanskrit manuscripts found in Nepal, including the one referred to here as the Hodgson manuscript; another group of Nepalese manuscripts contain additional material usually not found in the Tibetan, and includes the one referred to here as the Shastri manuscript.<sup>3</sup>

[i.10](#)In the Sanskrit versions, much of the sūtra is composed of verse in a highly distinctive Buddhist Hybrid Sanskrit (BHS). The prose is in what appears to be classical Sanskrit in terms of spelling and case endings, but the vocabulary includes words that are only found in BHS, or words that exist in classical Sanskrit but have a different meaning in BHS.

[i.11](#)The number of chapters, as well as where the chapter breaks occur, varies in these different versions and manuscripts. The Chinese text is divided into only ten chapters. The Tibetan version is often referred to as having thirty-eight chapters, but a closer look reveals that there are two additional untitled final chapters. The Tibetan, unlike the Sanskrit versions, does not make a final chapter from the conclusion, and does not divide its chapter 39 on the restraint of the body, speech, and mind into three chapters, but it does make a short chapter 22 from what, in the Sanskrit, is the end of chapter 21.

[i.12](#)The sūtra is quoted in a number of Indian treatises as well as many Tibetan works. Indian authors such as Candrakīrti and Śāntideva referred to it by the title Candrapradīpasūtra (zla ba sgron ma'i mdo); other authors used the title Samādhirāja. The earliest known quotations from the sūtra

were made by Candrakīrti in the seventh century; he quoted from it twenty times in his *Prasannapadā* (Clear Words), and also in his *Madhyamakāvātāra* (Entering the Middle Way). He also quoted verses that appear only in the longer version of the sūtra, and not in the manuscript that was translated into Tibetan in the early ninth century. It would therefore seem that variants of the sūtra already coexisted in India in the seventh century.

[i.13](#)Candrakīrti is followed by Śāntideva in the late seventh to early eighth century, who quotes it twenty times in his *Śikṣasamuccaya* (Compendium of Training).

[i.14](#)The sūtra, particularly its verses on emptiness, is quoted by other prominent Indian authors such as Prajñākaramati in his *Bodhisattvacaryāvatārapañjikā* (Commentary on Difficult Points in “Entering the Conduct of the Bodhisattvas”), which is a commentary on Śāntideva’s *Bodhisattvacaryāvatāra* (Entering the Conduct of the Bodhisattvas) and Kamalaśīla’s *Bhāvanākrama* (Stages of Meditation).

[i.15](#)A passage from chapter 3 in which the Buddha summarizes for Candraprabha the qualities of a tathāgata ([3.3](#)) seems to have been the source for the short Kangyur sūtra Remembering the Buddha (*Buddhānusr̥ti*, *sangs rgyas rjes su dran pa*, Toh 279), which reproduces verbatim the Tibetan translation of the passage and is therefore unlikely to be a parallel translation from an independent Sanskrit original (although that is not impossible). This widely known and much recited text is part of a set of three such works (Toh 279–281), one for each of the Three Jewels, and often reproduced as a single work with the title Remembering the Three Jewels. However, the passages on the Dharma and Saṅgha are not drawn from the King of Samādhis.

[i.16](#)The King of Samādhis is also quoted in many treatises on tantras, and its recitation is prescribed in maṇḍala ritual texts. For example, the Maṇḍala Rite of Cakrasamvara says that four sūtras should be recited, one in each of the four main directions around the maṇḍala. The sūtras are the *Prajñāparāmitā* (Perfection of Wisdom in Eight Thousand Verses); *Gaṇḍhavyūha* (Array of Trees), which is the last chapter of the *Avataṃsaka*; *Laṅkāvatāra* (Entry into Laṅka); and *Samādhirāja* (King of Samādhis).[4](#)

[i.17](#)These four sūtras are among the nine principal works that came to be considered the most important in Nepalese Buddhism; they are frequently recited, and offerings are made to them. The other five sūtras in this group are the *Saddharmapuṇḍarīka* (The White Lotus of the Good Dharma), *Lalitavistara* (The Play in Full), *Tathāgataguhyaka* (The Secret of the

Tathāgatas), Suvarṇaprabha (The Golden Light), and Daśabhūmika (The Ten Bhūmis).

[i.18](#)In China, the King of Samādhis—unlike the White Lotus of the Good Dharma—never gained any great prominence, and no commentary was translated.

[i.19](#)In Tibet, although its existence was well known through its use as a source of quotations, the sūtra itself was not particularly studied, nor were its admonitions to dedicate oneself to its recitation and follow a life of extreme mendicancy followed. Nevertheless, more than two hundred years after it had been translated into Tibetan, the King of Samādhis Sūtra did gain a certain importance within the circle of students who followed Atiśa Dipaṅkaraśrījñāna (980–1054) and became the founders of the Kadampa tradition, which emphasized the bodhisattva path of the Mahāyāna sūtras. Atiśa’s translator and guide Nagtsho Lotsawa translated a commentary on the King of Samādhis Sūtra by the Indian master Mañjuśrīkīrti entitled Kīrtimālā (The Garland of Fame). Mañjuśrīkīrti may be the same person as the student of Candrakīrti with that name, although that would seem unlikely given the definite influence of the Yogacāra tradition in his work.[5](#) Moreover, Nagtsho’s Tibetan translation of the commentary incorporates the earlier Tibetan translation of the sūtra itself—another indication that Mañjuśrīkīrti’s original commentary was written for the same version of the sūtra in Sanskrit that had been translated into Tibetan, and not the longer version that Candrakīrti quoted from.

[i.20](#)[Tsongkhapa](#), the founder of the Gelugpa tradition, which was based on the Kadampa tradition, quotes from the sūtra thirteen times in his Lamrim Chenmo (Great Graduated Path), and his student Khedrup Jé also relied upon it as a major source of quotations. The sūtra is also much quoted in the best known commentarial works of the great scholars of all traditions, including several of the early Sakya masters, Longchenpa, Minling Terchen, and Drikung Chökyi Trakpa, as well as those of later authors like Jamgön Kongtrul, Mipham, Jamyang Khyentse Wangpo, and Jigme Tenpai Nyima.

[i.21](#)Some of the quotations from the sūtra in the Tibetan commentarial literature are ascribed to it erroneously, such as the one-line quotation on buddha nature (an idea barely even mentioned in the sūtra), in the first few lines of Gampopa’s text on the graduated path, An Adornment for the Precious Path to Liberation. Similarly, an eight-line prophecy concerning the Karmapa incarnations is frequently ascribed to the sūtra even though it is not to be found in any extant version, even as a paraphrase.[6](#) Among the other reasons why the sūtra is revered in the Kagyu tradition, the monastic



lineage of which was founded by Gampopa, is perhaps that Gampopa's Kadampa teacher Potowa is said to have identified him as the rebirth of Candrababha, the interlocutor of the King of Samādhis. Gampopa used the name Da-ö Shönnu (zla 'od gzhon nu, the Tibetan for Candrababha Kumāra) in his colophons, and later teachers sometimes referred to him by that name. Since Gampopa himself is nevertheless not known to have been a promulgator of the sūtra, in order to conform to the prophecy it has been claimed that it represents a sūtra version of Gampopa's Mahāmudrā teaching—but not explicitly so, and indeed the reader will not find any such doctrinal elements that set its viewpoint particularly apart from that of the Perfection of Wisdom sūtras.

### **The Contents**

[i.22](#)The sūtra portrays a form of Buddhism that emphasized mendicancy, living at the foot of trees in forests, and so on, in opposition to less austere Buddhist ways of life. It considers nirvāṇa impossible to attain for householders, and likens nirvāṇa to a flame being extinguished, bringing any activity to an end. In it, the Buddha emphasizes again and again the vast number of eons during which he and other tathāgatas practiced before attaining enlightenment.

[i.23](#)It contains prophecies describing the very time when the sūtra itself is being disseminated in India, saying it will be rejected and denounced by other monks. As well as its strong promotion of mendicancy, insisting that a bhikṣu should remain in the forest and have no possessions, it condemns the corruption of bhikṣus who accumulate possessions and visit laypeople's homes to teach them there. Its strict adherence to the forest lifestyle, and its condemnation of bhikṣus who do not follow it, would not have not found wide favor in some of the Buddhist establishments of that time. The sūtra also addresses the known problem of that time of destitute people who joined the ranks of Buddhist monks in order to receive material support for themselves, without having any genuine dedication to or understanding of the teaching.

[i.24](#)This is one example of how the sūtra shows evidence of the conditions prevailing at the time and place it was promulgated. Another—one of its less appealing aspects for our present age, but one that is typical of many early Mahāyāna sūtras—is its attitude toward women: the bodhisattva is always male, and the explicit male gender of the Sanskrit is reflected in this translation. Women often appear as property that is given away, and the noble kings have harems as well as slaves, though the Tibetan did not have the term to translate antapuraḥ (harem) and used the more palatable “retinue of queens.” However, women are still seen as capable of being

devotees of the path of the sūtra, and in particular there is the tale of Princess Jñānāvātī, who cuts off the flesh from her thigh so as to heal her sick bhikṣu teacher. But in every such case this means that the woman will gain a male rebirth so that she may be able to continue on the path to enlightenment.

[i.25](#)The sūtra also mentions the sacrificial offering of burning a hand (which is, however, then miraculously reconstituted). This passage, along with some other sūtras, has inspired the Tibetan tradition of burning a finger as an offering.

[i.26](#)The sūtra has several references linking it with South India. It contains references to South Indian music, and the nominative -u ending is a characteristic of South India. More significantly, in the post-Gilgit additional verses there is a special emphasis given to Rishi Ananta, who was highly revered in the south.

[i.27](#)There are several doctrinal indicators to the period in which it appeared. This being an early Mahāyāna sūtra, there is no mention in the King of Samādhis of the saṃbhogakāya or nirmāṇakāya, but only dharmakāya and rūpakāya; the doctrine of three kāyas came to prominence later. Nor is there any real mention of the tathāgatagarbha, or buddha nature, another notion developed in later works.

[i.28](#)Although there is mention in both the Gilgit and Chinese versions of Buddha [Amitābha](#) and his realm [Sukhāvātī](#), [Amitābha](#)'s accompanying [bodhisattvas](#) [Avalokiteśvara](#) and Mahāstāmaprapta are noticeable by their absence, indicating that the [sūtra](#) dates back to a time before their rise to prominence, and possibly to a time even before the appearance of the longer Sukhāvātīsūtra. However, as might be expected, both [bodhisattvas](#) do appear in the additional verses of the later Sanskrit versions, and therefore the Tibetan, too. As a pair, however, they still have equal status, as they frequently do in Mahāyāna [sūtras](#) before the rise of [Avalokiteśvara](#) to preeminence by the fourth or fifth century.

[i.29](#)Some of the later additional verses, too, include references to the ten [bodhisattva bhūmis](#) that are unlikely to have been in the earliest version, as the Perfection of Wisdom tradition, as well as the early Yogacāra of [Asaṅga](#), mention only seven [bhūmis](#).

[i.30](#)A particular feature that the [sūtra](#) shares with quite a large number of other Mahāyāna [sūtras](#), such as the White Lotus of the Dharma Sūtra, is that it promotes itself as the core focus of a [bodhisattva](#)'s practice, stating that the [bodhisattva](#) should recite it, promulgate it, and so on.

## The Translation

[i.31](#) Given the significant differences between the versions of this [sūtra](#) in Sanskrit, Chinese, and Tibetan, an English translation could never represent all versions equally, and necessarily involves a selective approach based on stated principles. In this translation of the King of Samādhis, we have chosen to stay as close as possible to the Tibetan of the Kangyur, which has more content than both the Chinese translation and the Gilgit manuscript. However, we have compared the Tibetan closely to the Chinese and Gilgit versions, along with the two longer Nepalese Sanskrit manuscripts identified in this translation as Shastri and Hodgson (see above). Discrepancies between the versions are recorded in the notes.

[i.32](#) Where there are significant discrepancies, the Tibetan has been favored in the translation wherever possible, as it probably represents a particular Sanskrit version that has not survived. In some instances, however, adhering to the Tibetan would have caused problems regarding the meaning of the text, and here the Sanskrit reading has been preferred. Consulting the other versions has also been indispensable in clearing up ambiguities, variations in the Tibetan between the different Kangyurs, and the occasional error in the Tibetan, the results of scribal corruption or adopting the wrong meaning of a word, such as the classical Sanskrit meaning instead of the BHS meaning. Also of great help has been clarification from the Chinese translation that Ling-Lung Chen has been able to provide. In one case, the Chinese preserves an uncorrupted version of a passage in which “nature” was later replaced by “past,” resulting in a peculiar set of verses with a peculiar meaning.

[i.33](#) A particular difficulty was the list of qualities of the samādhi given in chapter 1. They are defined in order in chapter 40, and also in Mañjuśrīkīrti’s commentary on the sūtra, which itself was useful in ascertaining the intended meaning of these words. However, there are discrepancies between these three versions in Tibetan, as well as with the qualities as listed in the Sanskrit versions of the sūtra.

[i.34](#) Much invaluable work has already been done on this sūtra by present-day Western scholars. Konstanty (also Constantin) Régamey planned an erudite translation of the entire sūtra based on Tibetan, Sanskrit, and Chinese, which was interrupted by the effects of World War II in Poland. However, we are fortunate that copies of his translation of chapters 8, 19, and 22 survived the destruction of his work.

[i.35](#) Nalinaksha Dutt published an edition of the Gilgit manuscripts with comparison to two later Nepalese manuscripts in the 1940s and 50s. Luis Gómez and Jonathan Silk published a translation of the first four chapters

in 1989. John Rockwell translated chapters 4, 5, 7, and 9 in 1980. Christoph Cüppers translated the ninth chapter in 1990, and Mark Tatz translated the eleventh chapter in 1972. Finally, Andrew Skilton's research into the various versions of the Samādhirāja Sūtra, in several publications from 1999 onwards, has been very illuminating and has been particularly useful for this introduction.

## Outline

### [i.36](#)

#### Chapter 1: The Introduction

The Buddha [Śākyamuni](#) is on [Vulture Peak](#) Mountain outside [Rājagṛha](#) with a great gathering of [bhikṣus](#) and [bodhisattvas](#). [Candraprabha](#) asks him for instruction. The Buddha states that evenness of mind is the one quality that will bring enlightenment and the attainment of the samādhi called the revealed equality of the nature of all phenomena, which is described as having an array of qualities that covers all the various aspects of the path. On hearing this, a multitude of beings attain various stages of realization; the earth shakes, and a radiance illuminates the universe.

### [i.37](#)

#### Chapter 2: Śāleṅdrarāja

The Buddha tells [Candraprabha](#) in both prose and verse how in a past life he was a [cakravartin](#) named [Bhīṣmottara](#) who for quintillions of eons honored successive buddhas on [Vulture Peak](#) Mountain and received the teaching of this [sūtra](#) from all of them. The last of those buddhas was [Śāleṅdrarāja](#). The Buddha says that serving the buddhas in this way is necessary for the attainment of buddhahood. He says that those who uphold this [sūtra](#) in the future will be reborn in [Sukhāvātī](#).

### [i.38](#)

#### Chapter 3: Praise of the Buddha's Qualities

The Buddha tells [Candraprabha](#) about the qualities of a [tathāgata](#), and explains that they can be attained through this [sūtra](#). Then, in verse, he describes his acts of generosity in past lives and his search for this [sūtra](#). He describes the benefits of the [sūtra](#) and condemns those in the future who teach but do not practice. [Candraprabha](#) vows to uphold this teaching in the future.

### [i.39](#)

#### **Chapter 4: Samādhi**

[Candraprabha](#) asks what is meant by samādhi. The Buddha explains that it means the attainment of realization, the elimination of the [kleśas](#), good conduct, renunciation, and other such qualities. Then the Buddha describes in verse the nature and result of practicing this samādhi.

[i.40](#)

#### **Chapter 5: Ghoṣadatta**

The Buddha tells Candraprabha that the practitioner should abandon all worldly ties and his home. He then describes how in the past there was a buddha named Ghoṣadatta. A king named Mahābala and his subjects make extensive offerings to him. However, the king realizes that his subjects have made the offerings with the hope for material benefits in future lives. Buddha Ghoṣadatta recites verses on how it is necessary to abandon one's home and all material possessions. King Mahābala becomes a bhikṣu, and in subsequent lifetimes serves two hundred million buddhas and hears the teaching of this sūtra from them all. He eventually becomes a buddha named Jñānaśūra. Mahābala's subjects, who also became bhikṣus, all become buddhas named Dṛḍhaśūra.

[i.41](#)

#### **Chapter 6: Cultivating the Samādhi**

The Buddha tells Candraprabha that many offerings should be made to the Buddha but without the concept of a giver or recipient and that the merit that ensues should be dedicated to attaining enlightenment. Then, knowing that there is no birth, death, or anyone who is a bodhisattva, they will be impervious to the attacks or persuasions of the māras.

[i.42](#)

#### **Chapter 7: The Attainment of Patience**

The Buddha tells Candraprabha that a bodhisattva needs to attain three kinds of patience. The first patience is to maintain the Dharma by not arguing, and so on; to know that everything is an illusion; to know the sūtras; to have no doubt; to have no anger toward tīrthikas; to speak truthfully; never to abandon the path to buddhahood; and to master worldly skills. The second patience is having undisturbed śamatha and vipaśyanā, being in meditation during all activity, attaining the five higher cognitions, having miraculous powers, and remembering every word that is taught. With the third patience the bodhisattva can see all other worlds, has a golden body, teaches millions of beings, receives the prophecy of his buddhahood, and being aware of emptiness he remains unaffected by praise or blame, loss or gain.

[i.43](#)

**Chapter 8: Buddha Abhāvasamudgata**

The Buddha tells Candraprabha that the bodhisattva has to attain the wisdom of the nonexistence of phenomena so that he will have no desire. He adds that in the past there was a buddha named [Abhāvasamudgata](#), who at birth levitated and declared the nonexistence of all phenomena, following which all the sounds in the world made the same declaration. Later, a prince named Mahākaruṇācintin became one of his bhikṣus, received the teaching of this sūtra, and thereby after twenty eons became a buddha named Suvicinitārtha.

[i.44](#)

**Chapter 9: The Patience of the Profound Dharma**

The Buddha tells Candraprabha that all the buddhas have attained buddhahood as a result of practicing the teaching of this sūtra. He says that the patience of the Dharma is attained through realizing that everything is like a dream or an illusion, so that there is no desire, anger, or ignorance. He teaches that one should avoid association with fools, and with those who have become bhikṣus as a source of livelihood. He teaches that one should not only give the teachings but also practice and realize them.

[i.45](#)

**Chapter 10: The Entry into the City**

Candraprabha praises the teaching and aspires to it. The Buddha places his hand on Candraprabha's head and Candraprabha instantly realizes quintillions of samādhis. Candraprabha praises the Buddha and invites him to come for his midday meal at his home. The Buddha assents by remaining silent. Candraprabha then has the road to his home cleaned and divinely adorned. Throughout the night, he prepares a sumptuous meal. He then adorns the city and his own home. Accompanied by bodhisattvas and citizens he goes to [Vulture Peak](#) Mountain to invite the Buddha to his home. The Buddha proceeds there accompanied by a multitude of deities. The ground shakes as he takes his first step into the city. Everyone in the world becomes happy and deities make vast offerings.

[i.46](#)

**Chapter 11: Becoming a Keeper of the Sūtra**

The Buddha and his saṅgha are served food at Candraprabha's home. When the Buddha has finished eating, Candraprabha praises him, aspires to become a buddha, and requests teaching that will enable him to accomplish that. The Buddha states that only one quality is necessary, which is the

knowledge of the insubstantial nature of phenomena. He also describes the vast merit and good results that come from knowing even one verse of this sūtra. Candraprabha aspires to be a keeper of this sūtra in the future. The Buddha prophesies to many millions of beings who are present that they will attain buddhahood after more than four million eons have passed.

[i.47](#)

#### **Chapter 12: The Training According to the Samādhi**

The Buddha teaches Candraprabha that the mind has no nature of its own, and that the nature of the mind is the nature of the buddhas. The bodhisattva who knows that teaching is free from all bondage and masters all the skills of words and teaching.

[i.48](#)

#### **Chapter 13: The Teaching of the Samādhi**

The Buddha teaches that a bodhisattva should be skilled in teaching this samādhi, which is nonconceptual. The bodhisattva should be free of illusion and have great compassion.

[i.49](#)

#### **Chapter 14: The Buddha's Smile**

Candraprabha, inspired by the teaching, recites verses praising how the Buddha has practiced, how true and supreme his words are, and how many different kinds of beings have gathered to listen to him. The Buddha smiles and Maitreya asks him the reason why.

[i.50](#)

#### **Chapter 15: The Elucidation of the Buddha's Smile**

The Buddha explains to Maitreya that Candraprabha has in previous lives seen ten thousand million buddhas in this very city of Rājagṛha, and has received this same teaching on samādhi. He will also teach this samādhi in the future. He will see many buddhas and will eventually become a buddha named Vimalaprabha. Candraprabha on hearing this levitates with joy and praises the Buddha and rejoices in his good fortune.

[i.51](#)

#### **Chapter 16: The Past**

The Buddha tells Candraprabha that the samādhi of this sūtra frees beings from all illness and lower rebirths. The Buddha adds in verse that in a past life he was a prince named Mati who had an incurable illness. A bhikṣu named Brahmadata, who was a previous life of Buddha Dīpaṅkara, taught him the samādhi and he was cured. Then the Buddha prophesies that in the

future there will be bhikṣus with worldly desires and conduct, and when they die they will be reborn in the lower existences.

#### [i.52](#)

#### **Chapter 17: The Entranceway to the Samādhi that is Taught by Many Buddhas**

The bodhisattva Maitreya tells the Buddha he is going to [Vulture Peak Mountain](#) in order to prepare offerings to the Buddha. When he arrives there he transforms it into a flat, divinely adorned ground with a throne in its center. Then he returns to Candraprabha's home and describes what he has created. The Buddha returns to the mountain and sits on the throne. Candraprabha and millions of others also come to the mountain and Candraprabha requests a teaching. The Buddha describes four qualities necessary for attaining the samādhi of this sūtra: the first is calmness and self-restraint, the second is good conduct, the third is fear of the three realms, and the fourth is devotion to the Dharma and benefiting others. Then in verse the Buddha describes a succession of buddhas within two eons of the distant past. He states that whoever hears their names will quickly attain this samādhi. Then he recounts that they were followed by a buddha named Narendraghoṣa. At that time the Buddha was a king named Śīrībala, who with five hundred sons received this samādhi teaching from Narendraghoṣa. He and his sons all became bhikṣus. Śīrībala was then reborn as the son of King Dṛḍhabala. The prince, remembering millions of previous lives, asks if the Buddha Narendraghoṣa is still alive, and describes and praises his teaching of this samādhi. King Dṛḍhabala brings his son, along with millions of other people, to that buddha, hears the teaching, and becomes a bhikṣu. Sixty eons later King Dṛḍhabala becomes Buddha Padmottara, and all his subjects who became bhikṣus all eventually become buddhas who all have the same name: Anantajñānanottara. The five hundred sons became the five hundred students of Śākyamuni who would in future times teach this sūtra. King Dṛḍhabala and his queen also became the Buddha's parents: Śuddhodana and Māyadevī.

#### [i.53](#)

#### **Chapter 18: The Entrustment of the Samādhi**

The Buddha tells Candraprabha that a bodhisattva who possesses this samādhi has four qualities: unsurpassable merit, being invincible to adversaries, unlimited wisdom, and an unending eloquence. Candraprabha asks the Buddha who will listen to this samādhi in the future. The Buddha says that only bhikṣus with pure mendicancy will have faith in it. Those who reject it will have incalculable bad karma. Candraprabha vows to promulgate the sūtra in a future life and endure the abuse of those with no faith in it. Eight hundred others also vow to uphold the sūtra and eight



hundred million deities vow to protect them. The Buddha gives his blessing, the world shakes, and the Buddha prophesies the buddhahood of the millions of beings who have listened to the sūtra.

[i.54](#)

#### **Chapter 19: The Teaching of the Inconceivable Dharma of the Buddha**

The Buddha teaches Candraprabha that it is through this samādhi that the inconceivable Dharma is attained. Candraprabha, listening to the teaching, attains that samādhi. A thousand million worlds shake as a result. A multitude of devas rejoice that they have also heard this teaching. The gandharva Pañcaśikha with five hundred other gandharvas fly down to [Vulture Peak](#) Mountain and play music as an offering. The Buddha causes the teaching of the inconceivable Dharma to come from the sound of their music. The teaching describes the unreality of existence and the benefits of nonattachment and equanimity.

[i.55](#)

#### **Chapter 20: Indraketudhvajarāja**

In this short chapter the Buddha instructs [Candraprabha](#) on gaining great compassion and depending on a spiritual guide. There are also eleven verses on the teaching of [emptiness](#) by a buddha in the past named [Indraketudhvajarāja](#).

[i.56](#)

#### **Chapter 21: The Past**

In the prose introduction, the Buddha instructs [Candraprabha](#) on accumulating merit and avoiding the influence of bad companions. The verses describe how in the distant past, a king came across two renunciants in the forest and was inspired by them. However, [bhiksus](#) who disliked their ascetic lifestyle and views urged the king to kill or banish them. A goddess who looked after the king's benefit countered their influence. They succeeded in influencing the king's [brother](#) and he led an army to the forest. The deities of the forest massacred them and all involved in the plot were reborn in hell. The Buddha explains that the two monks were Buddha [Dīpaṃkara](#) and himself, the king was [Maitreya](#), and [Candraprabha](#) was the goddess.

[i.57](#)

#### **Chapter 22: The Teaching on the Body**

In this very brief chapter, the Buddha instructs [Candraprabha](#) not to have attachment to body or life. Those who avoid such attachment will attain

buddhahood. Those who do have these attachments will commit bad actions and go to hell after death.

[i.58](#)

#### **Chapter 23: The Teaching on the Tathāgata's Body**

The Buddha teaches [Candraprabha](#) that a buddha should not be identified as his [rūpakāya](#) or form body, but as the [dharmakāya](#), “the Dharma body,” which is indescribable and unquantifiable. Even though someone sees the physical presence of a buddha, that is a manifestation of the [dharmakāya](#), and it is the [dharmakāya](#) that is the Buddha's true body, which cannot be perceived as having any features or actions.

[i.59](#)

#### **Chapter 24: The Inconceivable Tathāgata**

The Buddha teaches [Candraprabha](#) that through this [sūtra](#) a [bodhisattva](#) can gain four kinds of [discernment](#): [discernment](#) of phenomena, of meaning, of definitions, and of confident speech. He then gives a long explanation of the [discernment](#) of phenomena, in which successive qualities are explained in relation to four aspects: the composite teaching, the composite, the [kleśas](#), and purification. For each of these there is an inconceivable number of each quality. The second, third, and fourth [discernments](#) are explained in single brief sentences. The concluding verses state that the Buddha has innumerable qualities, and exhort the teaching of this [sūtra](#).

[i.60](#)

#### **Chapter 25: Engaging in Discernment**

The Buddha teaches Candraprabha in greater depth on the discernment of phenomena, emphasizing that there is no difference between the nature of phenomena and enlightenment, and specifying that there is no difference between the nature of the skandhas and enlightenment. Then in verse he teaches the emptiness of phenomena and nirvāṇa, and that his true body is not his “form body,” the [rūpakāya](#), but his [dharmakāya](#), and therefore the only one who has truly seen a buddha is one who has seen the [dharmakāya](#), who has seen emptiness. There follows a condemnation of bhikṣus of the future who will be concerned with gain and honors, and will teach and become involved with laypeople, and are destined for the hells. However, there should be no anger toward them; they should be treated with respect. There is also advice on humility and circumspection in giving teachings, as to who should be taught and what kind of teaching should be given. There is also an exhortation to make offerings, but also that the merit gained from this [sūtra](#) is far more vast than the most extensive offerings.

[i.61](#)

**Chapter 26: Rejoicing**

The Buddha teaches Candraprabha that a bodhisattva must be skillful in methods, which he defines as rejoicing in the merit of beings. Then in verse he describes rejoicing in various kinds of good actions and the benefits of mendicancy, and concludes by saying that being careful is the root of all of these.

[i.62](#)

**Chapter 27: The Benefits of Generosity**

In this brief chapter, the Buddha teaches Candraprabha that a careful bodhisattva practices the six perfections. Then he teaches the ten benefits that come from practicing the first of these: generosity.

[i.63](#)

**Chapter 28: The Benefits of Correct Conduct**

In this very brief chapter, the Buddha teaches ten benefits that come from practicing the second of the six perfections: correct conduct.

[i.64](#)

**Chapter 29: Ten Benefits**

The Buddha teaches the benefits that come from the remaining four perfections: patience, diligence, meditation, and wisdom. They are followed by the benefits of becoming very learned in the Dharma, giving the Dharma to others, maintaining the knowledge of emptiness, maintaining detachment in meditation, remaining in solitude, and following a mendicant lifestyle and begging for alms. The Buddha concludes by stating that such a bodhisattva will obtain, through the supernatural higher cognitions, the treasure of the buddhas because he will be able to see them all. And he will attain the treasure of the Dharma because he can hear the buddhas teaching. He will attain the treasure of wisdom because he remembers the teaching and knows how to give it to others. Finally, he will attain the treasure of knowing the past, present, and future of beings.

[i.65](#)

**Chapter 30: Tejaguṇarāja**

The Buddha tells Candraprabha that he should be dedicated to this sūtra and live alone in the forest. In the verse he tells how, in the distant past, there was a buddha named Tejaguṇarāja and at that time Buddha Śākyamuni was a world ruler named Dṛdhadatta. When he heard the teaching of the King of Samādhis Sūtra, he and the entire population of the world became bhikṣus

and bhikṣuṇīs who were supported by the devas. The Buddha describes the nature of degenerate Dharma teachers in future times, who do not practice mendicancy. He prescribes making images of the Buddha, making offerings to him, and aspiring to the teaching of this sūtra. The Buddha then describes the various great qualities that those who possess this sūtra will have.

[i.66](#)

#### **Chapter 31: Benefits**

In this brief chapter, the Buddha teaches that the one who wishes to teach all beings in their various languages should be dedicated to this sūtra. In eleven verses, he describes various benefits, and particularly the qualities of speech, that will be gained.

[i.67](#)

#### **Chapter 32: The Teaching on the Nature of All Phenomena**

The Buddha teaches that a [bodhisattva](#) who wishes to know the nature of phenomena should be dedicated to this [sūtra](#). He describes in verse the compassion, patience, ability to remember and teach, generosity, and diligence that is the nature of the [bodhisattva](#) who realizes the nature of phenomena, which is peace and [emptiness](#). He states that this is the path he followed, and encourages all to follow his example. He states that those who reject the path to enlightenment spend eons in the hells, but those who teach and protect this [sūtra](#) in future times will quickly attain enlightenment.

[i.68](#)

#### **Chapter 33: The Benefits of Possessing the Sūtra**

The Buddha teaches that dedication to this [sūtra](#) will bring the [higher cognitions](#) of all phenomena. This is then explained through almost three hundred verses in the Tibetan version. He teaches that the [higher cognitions](#) are gained by having no attachment, either to samādhi or worldly things, and by having no pride. The [higher cognitions](#) are the realization that there is no substance to anything, even the Buddha's words. This realization of [emptiness](#) brings buddhahood, which does not exist on the [level](#) of words. Buddhahood has no form; it is the [dharmakāya](#). It transcends every kind of conceptual [identification](#). Those without this understanding believe they have made spiritual progress but still have desire, particularly for women.

[i.69](#) Those who have the realization manifest pure realms. While communicating with words, they transcend thought and concepts, have miraculous powers, and do not age. Ordinary humans who delight in this [sūtra](#) will proceed to enlightenment and will meet Buddha [Maitreya](#).

Maintaining this [sūtra](#) in the degenerate age is the greatest offering to the buddhas. Women who have faith in a single verse from it will never be reborn as women. The [bodhisattvas](#) who realize this samādhi will have inconceivable qualities and attain buddhahood at Bodhgaya.

[i.70](#) Other [bodhisattvas](#) will come to hear them teaching and those [bodhisattvas](#) will adorn the world, transforming it into a pure realm. [Lotuses](#) and birds throughout countless realms will emit the words of the Dharma. The [bodhisattva](#) who practices this [sūtra](#) has immaculate conduct and at death will go to [Sukhāvati](#), and in the degenerate age will be the protector of the Dharma.

[i.71](#)

#### Chapter 34: Kṣemadatta

The Buddha teaches that the [bodhisattva](#) who wishes to attain this [sūtra](#)'s samādhi and enlightenment should make extensive offerings to a living buddha or to a stūpa containing his relics, and relates a story as an example. The story is about a king named [Śrīghoṣa](#) who made extensive offerings to millions of stūpas containing the relics of Buddha [Ghoṣadatta](#)—presumably the same buddha who appears in chapter 5. One night he offered millions of lamps to the stūpas. On seeing this, a young [bodhisattva](#) named [Kṣemadatta](#) makes a lamp out of his hand by wrapping it in cloth and dousing it in sesame oil. The light from this lamp eclipses all the other light offerings, and the hand is burned away. The king and his queens leap from their high palace roof to go and see this, but are not hurt thanks to intervention by deities. The king approaches [Kṣemadatta](#), admires him, and expresses sorrow for the loss of his hand. [Kṣemadatta](#) recites a verse on [emptiness](#), and because of the truth of his words, his hand grows back and there are other miracles. The Buddha then states that he was [Kṣemadatta](#) and that [Maitreya](#) was King [Śrīghoṣa](#).

[i.72](#)

#### Chapter 35: Jñānāvati

The Buddha instructs [Candraprabha](#) on four kinds of dedication of merit from acts of generosity. He then states that a [bodhisattva](#) should give even his own flesh to heal a teacher of the Dharma from illness. He then tells the story of how, eons ago, Princess [Jñānāvati](#) followed the instructions given to her in a dream, which were to use her own flesh and blood to treat her sick Dharma teacher. He was miraculously cured, and she was miraculously unharmed, despite having cut off her own flesh. The Buddha states that he was that princess in a previous lifetime, her father the king was [Maitreya](#), and the Dharma teacher became Buddha [Dīpamkara](#).

## [i.73](#)

### **Chapter 36: Supuṣpacandra**

In this chapter, one of the longest in the [sūtra](#), there is no mention of [Candraprabha](#). Instead, [Ānanda](#) requests teaching from the Buddha, and the Buddha states that a [bodhisattva](#) must have equanimity and not cease in his progress to enlightenment, no matter what suffering he endures. The Buddha gives the example of [Supuṣpacandra](#). In a eon long ago, Buddha [Ratnapadmacandraviśuddhābhyudgatarāja](#) attained enlightenment, liberated countless beings, and passed into [nirvāṇa](#) all in one day. During the last five hundred years of his teaching, all [bodhisattvas](#) had been exiled to [Samantabhadra](#) Forest. [Supuṣpacandra](#) was with them as their teacher, but saw that the time had come to teach other beings, even if it cost him his life. In the story, he leaves alone and eventually reaches the capital, where, in the course of a week, he establishes countless beings on the path to enlightenment, including King [Śūradatta](#)'s harem of eighty thousand queens, and all his thousand sons. On the seventh day, when the king is in a large procession heading to a park, he witnesses the devotion of the populace, and his own family, to a [bhikṣu](#) who is standing by the road. Consumed with jealousy, he orders his executioner to slay the [bhikṣu](#). The executioner cuts him up into eight pieces. When the king is returning to his capital after a week he sees that the body parts have not decayed. Also the townspeople and the [bodhisattvas](#) of the forest have come and discovered the death. Filled with remorse, the king arranges a cremation and the building of a stūpa for the relics, and for thousands of years makes offerings, confesses his crime, and keeps perfect discipline. Nevertheless, he is reborn in hell and for millions of eons experiences various mutilations and sufferings as a result of his action. The Buddha then states that King [Śūradatta](#) was one of his own previous lives, and [Supuṣpacandra](#) subsequently became Buddha [Padmottara](#).

## [i.74](#)

### **Chapter 37: Teaching the Aspect of Correct Conduct**

The Buddha says to [Candraprabha](#) that a [bodhisattva](#) should also have correct conduct, and then recites verses, stating that possessing and reciting this [sūtra](#), even one verse of it, has greater merit than eons of generosity, and that it contains an incalculable number of teachings. Then the qualities are described of the [bhikṣu bodhisattva](#) who has this [sūtra](#), concluding by saying that many eons would not suffice to describe them all.

## [i.75](#)

### Chapter 38: Yaśaḥprabha

The Buddha says to Candraprabha that a bodhisattva should dedicate himself to ending the kleśas, gaining merit, and generating roots of goodness out of an aspiration for buddhahood. Then in verse he tells the story of how, many eons ago, there was a buddha named Gaṇeśvara. The king Varapuṣpa listened to his teachings on emptiness and with his five hundred sons became ordained. In a later time, after Gaṇeśvara's nirvāṇa, there was a prince named Puṇyamatin who was a student of a bhikṣu named Yaśaḥprabha, who had a great following. Other bhikṣus, who were jealous of him, tried to kill him. But because of the power of the truth of his teachings, their weapons changed to flowers. The Buddha explains that at that time, he was Yaśaḥprabha, Maitreya was Puṇyamatin, and King Varapuṣpa later became Buddha Padmottara. The Buddha subsequently extolls the virtues of patience. Then Śākyamuni gives teachings on how to practice the path to buddhahood.

[i.76](#)

### Chapter 39: Restraint of the Body, Speech, and Mind

The Buddha teaches to [Candraprabha](#) all the various qualities, manners, and results of restraining the body. He tells the story of how, many eons ago, at the time of Buddha [Jñānaprabhāsa](#), there lived King [Viveśacintin](#), who received from him this teaching on physical restraint, given in verse form. The king became a [bhikṣu](#), and the Buddha states that the king was one of his own previous lives. The Buddha then gives a description of the restraint of the speech and the mind—its conduct, wisdom, and results.

[i.77](#)

### Chapter 40: [Untitled]

The Buddha gives definitions for all the qualities of the samādhi that were given in chapter 1. There are some variances, particularly of omission, but the qualities are said by the Buddha to number three hundred.

[i.78](#) Then miraculous events mark the conclusion of the [sūtra](#), and [Ānanda](#) asks for its name and promises to preserve it. The whole world including the [devas](#) in the form realm rejoice.

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[tr.](#)

## The Translation

## The Mahāyāna Sūtra

# The King of Samādhis, the Revealed Equality of the Nature of All Phenomena

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[1.](#)

### Chapter 1

## The Introduction

[1.1](#) [F.1.b] [B1] I pay homage to all the buddhas and [bodhisattvas](#).[7](#)

[1.2](#) Thus have I heard at one time: The Bhagavān was residing at [Vulture Peak](#) Mountain in [Rājagrha](#) together with a great [bhikṣu saṅgha](#) of a full hundred thousand [bhikṣus](#), and together with eighty quintillion [8](#) [bodhisattvas](#),[9](#) all of whom had one rebirth remaining, were renowned for their [higher cognitions](#),[10](#) and had gathered there from the worlds in the ten directions; they had complete mastery [11](#) of the dhāraṇīs [12](#) and [sūtras](#); they satisfied all beings with the gift of the Dharma; they were skilled in speaking of the wisdom of the [higher cognitions](#); they had attained the highest perfection of all the highest perfections; [F.2.a] they were skilled in the knowledge of remaining in all [bodhisattva](#) samādhis and [samāpattis](#); they had been praised, extolled, and lauded by all the buddhas;[13](#) they were skilled in miraculously going to all buddha realms; they were skilled in the knowledge of terrifying all [māras](#);[14](#) they were skilled in the correct knowledge of the nature of all phenomena; they were skilled in the knowledge of the higher and lower capabilities of all beings; they were skilled in the knowledge of accomplishing the activity of offering to all the buddhas; they were unstained by any of the [worldly concerns](#); they had perfectly adorned bodies, speech, and minds;[15](#) they wore the armor of great love and great compassion; they had great undiminishing diligence throughout countless eons; they roared the great lion's roar; they could not be defeated by any opponent;[16](#) they were sealed with nonregression; and they had received the consecration of the Dharma from all buddhas.[17](#) They were the [bodhisattva](#) mahāsattvas [Meru](#), [Sumeru](#), [Mahāmeru](#),[18](#) [Meru-śikharadhara](#),[19](#) [Merupradīparāja](#), [Merukūṭa](#), [Merudhvaja](#), [Merurāja](#),[20](#)



[Meruśikharasaṃghaṭṭanarāja](#),<sup>21</sup> [Merusvara](#), [Megharāja](#), [Dundubhisvara](#), [Ratnapāṇi](#),<sup>22</sup> [Ratnākara](#), [Ratnaketu](#), [Ratnaśikhara](#), [Ratnasāmbhava](#), [Ratnaprabhāsa](#), [Ratnayastī](#), [Ratnamudrāhastā](#), [Ratnavyūha](#), [Ratnajāli](#), [Ratnaprabha](#), [Ratnadvīpa](#), [F.2.b] [Ratimkara](#), [Dharmavyūha](#), [Vyūharāja](#), [Lakṣaṇasamalamkṛta](#), [Svaravyūha](#), [Svaraviśuddhiprabha](#), [Ratnakūṭa](#), [Ratnacūḍa](#),<sup>23</sup> [Daśaśātaraśmihutārci](#),<sup>24</sup> [Jyotirasa](#), [Candrabhānu](#), [Sahacittotpādadharmacakrapravartin](#), and [Śubhakanakaviśuddhiprabha](#), the bodhisatta mahāsattva [Satatamabhayaṃdad](#),<sup>25</sup> and all the [bodhisattva](#) mahāsattvas of the [Good Eon](#), such as the [bodhisattva](#) mahāsattva [Ajita](#),<sup>26</sup> and the sixty with incomparable minds,<sup>27</sup> such as [Mañjuśrī](#), and the sixteen [good beings](#),<sup>28</sup> such as [Bhadrapāla](#),<sup>29</sup> and the Four [Mahārājas](#) and the other [Cāturmahārājakāyika devas](#), and so on<sup>30</sup> up until [Brahmā](#) and the other [Brahmakāyika devas](#). In addition there were also [devas](#), [nāgas](#), [yakṣas](#), [gandharvas](#), [asuras](#), [garūḍas](#), [kinnaras](#), [mahoragas](#), humans, and nonhumans, who were all illustrious<sup>31</sup> and renowned as being very powerful.<sup>32</sup>

[1.3](#)They honored him,<sup>33</sup> worshiped him,<sup>34</sup> revered him,<sup>35</sup> made offerings to him,<sup>36</sup> praised him,<sup>37</sup> and venerated him.<sup>38</sup> The fourfold assembly and the worlds<sup>39</sup> of devas also paid homage to him,<sup>40</sup> made offerings to him, honored him, worshiped him, revered him, praised him, and venerated him.

[1.4](#)Then the Bhagavān, encircled by an assembly of many hundred thousands, looked directly in front and taught the Dharma. He taught perfectly the spiritual conduct that is good in the beginning, good in the middle, and good in the end, that has a good meaning, that has good words, and is unalloyed, complete, pure, and wholesome.

[1.5](#)At that time, within that gathered assembly there was a youth<sup>41</sup> named Candraprabha, who had honored the jinas in the past, had planted roots of merit, could remember his previous lives, had the confidence of speech, had correctly followed the Mahāyāna, and who was dedicated to great compassion.

[1.6](#)The youth Candraprabha rose from his seat, removed his robe from one shoulder, [F.3.a] and, kneeling on his right knee, with palms placed together bowed toward the Bhagavān and made this request: “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha.”

The Bhagavān addressed the youth Candraprabha, saying, “Young man, ask whatever question you wish of the Tathāgata, the arhat, the perfectly enlightened Buddha, and I shall gratify you with answers to each and every question you have asked.

[1.7](#)“Young man, I am omniscient.[42](#) I am all-seeing. I have attained preeminence because of my strengths and fearlessness concerning all Dharmas. I possess the unobscured wisdom of liberation.

“Young man, there is nothing in the endless, infinite worlds[43](#) that the Tathāgata does not know, has not seen, has not heard, has not understood, has not directly perceived, and about which he has not become completely enlightened.

[1.8](#)“Young man, may you always have the opportunity to ask questions of the [Tathāgata](#), and I will gratify you with answers for each of the questions you ask.”

The Bhagavān having given him this opportunity, the young man [Candraprabha](#)[44](#) recited these verses to the Bhagavān:

[1.9](#)

“Lord of the World, Buddha,  
Illuminator, bringer of benefit,  
Elucidate what kind of practice  
Will bring the attainment of inconceivable wisdom. {1}

[1.10](#)

“Lord of humans, speaker of the truth, preeminent among humans,  
To whom humans and [devas](#) make offerings, how should one practice  
In order to attain the unfathomable,[45](#) supreme, highest [yāna](#)?  
Lord who has supreme speech, answer this question. {2}

[1.11](#)

“I ask my question with a pure motivation.  
There is no guile to be seen within me.[46](#)  
I have no witness[47](#) to that  
Other than you, sublime being. {3} [F.3.b]

[1.12](#)

“My prayer and my aspiration are vast.  
Śākya lion, you know my conduct.  
I will not be one who prizes words.  
Lord of humans, quickly teach me the practice. {4}

### [1.13](#)

“Which of the Dharmas included  
In the vehicle of enlightenment are to be cherished?[48](#)  
Elucidate for me, great hero,  
The summit of all Dharmas. {5}

### [1.14](#)

“Teach to me, Lord, a beneficial Dharma,  
Through the practice of which a person will have sharp wisdom,  
Will become free of terrible fears, will be fearless,  
Will never abandon the aggregate of good conduct, {6}

### [1.15](#)

“Will be without arrogance, desire, anger,[49](#) and ignorance,  
And will practice a conduct in which all faults have ceased.[50](#) {6b}

### [1.16](#)

“How does one not abandon correct conduct?  
How does one not depart from dhyāna?  
How does one stay in a solitary place?  
How does wisdom increase?[51](#) {7}

### [1.17](#)

“How does one find joy in maintaining correct conduct  
Within the vast teaching of the one with ten strengths?  
How can the aggregate of correct conduct be flawless?  
How does one examine the nature of the composite? {8}

### [1.18](#)

“How can a wise man be pure  
In body and in speech,  
And with an unafflicted mind  
Seek the Buddha’s wisdom? {9}

### [1.19](#)

“How can he have pure actions of the body?

How can he avoid faults in speech?

How can he have an unafflicted mind?

Best of men, give your answer to my questions.” {10}

[1.20](#)The Bhagavān said to the youth Candraprabha, “Young man, a bodhisattva mahāsattva will attain those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood if he has this one quality. [52](#) [F.4.a] What is that one quality? Young man, it is a bodhisattva mahāsattva’s evenness of mind toward all beings. He wishes to benefit them, has no anger, and has no partiality. Young man, if a bodhisattva mahāsattva has that one quality he will attain all those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood.”

The Bhagavān then recited these verses to the youth Candraprabha:

[1.21](#)

“Having obtained one quality,  
The bodhisattva, whoever he is,  
Will attain these qualities  
And quickly attain enlightenment. {11}

[1.22](#)

“Anger toward anyone does not arise in the mind  
Of the bodhisattva who has a mind without anger.  
Those who are not hardhearted or wicked  
Will attain exactly what has been described. {12}

[1.23](#)

“As they remain in evenness of mind,  
There will be an evenness of ripening results:  
The soles of their feet will be even  
And their range of conduct will be even. {13}

[1.24](#)

“They meditate with even minds that are without unevenness.  
Without the fault of hardheartedness and devoid of craving  
They have even soles and palms.[53](#)  
They are supremely bright and are seen as pure. {14}

[1.25](#)

“The bodhisattva illuminates the ten directions,  
Spreading splendor and light through a buddha realm.[54](#)

When he attains the level of peace,  
He establishes many beings in buddha wisdom. {15}

[1.26](#)“Young man, in that way the bodhisattva mahāsattva who has evenness of mind toward all beings, wishes to benefit them, and has no anger or partiality will attain the samādhi known as the revealed equality of the nature of all phenomena.

“Young man, what is the samādhi called the revealed equality of the nature of all phenomena?

[1.27](#)“It is restraint of the body.[55](#) It is restraint of the speech. It is restraint of the mind. It is purity of action. It is the transcendence of the mind’s perceptions.[56](#) It is knowledge of the skandhas. It is the equality of the dhātus. It is the elimination of the āyatanas.

“It is the renunciation of craving. It is having the direct perception of birthlessness. It is engagement in activity.[57](#) It is the illumination of causes.[58](#) It is the non-dissipation of the results of karma. It is insight into phenomena. It is the meditation of the path. It is meeting the tathāgatas.

[1.28](#)“It is sharp wisdom. It is penetrating into beings.[59](#) It is knowledge of phenomena.[60](#) [F.4.b] It is the knowledge of engaging in discernment. It is the knowledge of the different kinds of letters and words. It is the transcendence of matter. It is the understanding of sounds. It is the attainment of joy. It is experiencing the joy of the Dharma. It is sincerity.[61](#) It is tolerance.[62](#) It is to be without deception.[63](#)

“It is to be without frowns. It is to be pleasant.[64](#) It is to have good conduct.[65](#) It is to be friendly.[66](#) It is to be gentle.[67](#) It is having a smiling face.[68](#) It is being courteous.[69](#) It is to be welcoming.[70](#)

[1.29](#)“It is to be without laziness.[71](#) It is having veneration[72](#) for the guru.[73](#) It is respect[74](#) for the guru. It is being content with occurrences. It is never being satisfied with the good actions one has done. It is having a pure livelihood. It is not forsaking the solitary life.

“It is the knowledge of successive levels. It is always maintaining mindfulness. It is being wise concerning the skandhas. It is being wise concerning the dhātus. It is being wise concerning the āyatanas. It is making one’s higher cognitions manifest to others.

[1.30](#)“It is the elimination of kleśas. It is ceasing engagement with propensities.[75](#) It is having specific attainments.[76](#) It is the natural result of meditation.[77](#)

“It is skillfulness in eliminating transgressions.[78](#) It is the prevention of the arising of bad actions. It is the elimination of attachment.[79](#)

[1.31](#)“It is transcending the existences. It is the memory of previous rebirths. It is being free from doubt concerning the ripening of karma.

“It is the contemplation of phenomena. It is seeking to hear the Dharma. It is having sharp knowledge. It is craving for wisdom. It is the realization of wisdom.

[1.32](#)“It is the level of a noble being.[80](#) It is having a mind like a mountain. It is being unshakable. It is being immovable. It is the knowledge of the nature of the level of irreversibility.

“It is having the natural result of good qualities.[81](#) It is the abhorrence of bad qualities. It is being free of behavior caused by the kleśas. It is never abandoning the training.

[1.33](#)“It is being established in samādhi. It is the knowledge of the thoughts of beings. It is the knowledge of the various rebirths of beings. It is knowledge of the infinite.[82](#) It is the knowledge of the intended meaning of words.[83](#)

“It is the rejection of living in a home. It is finding no joy in the three realms. It is having a motivation that is not discouraged. It is having no attachment to phenomena.

[1.34](#)“It is having possession of the sacred Dharma. It is protecting the Dharma. It is conviction in the ripening of karma. It is skill in the vinaya. [F.5.a]

“It is the pacification of disputes. It is the absence of discord and the absence of quarrels. It is having reached the level of patience. It is maintaining patience.

[1.35](#)“It is the equality of the different kinds of beings.[84](#) It is skill in examining phenomena.[85](#) It is skill in gaining certainty concerning phenomena.

“It is the knowledge of distinguishing between the words for phenomena.[86](#) It is skill in the presentation of the words for phenomena. It is the knowledge of the skill of presenting the distinction between words that have meaning and those that do not have meaning.[87](#)

[1.36](#)“It is knowledge of the past. It is knowledge of the future. It is knowledge of the present.[88](#) It is the knowledge of the equality of the three times. It is the knowledge of the purity of the three aspects of actions.

“It is the knowledge of the body’s condition. It is the knowledge of the mind’s condition. It is guarding conduct. It is having unshakable[89](#) conduct. It is uncontrived conduct.[90](#) It is engaging in conduct that is attractive.[91](#)

[1.37](#)“It is the knowledge of skill in what is beneficial and what is not beneficial.[92](#) It is rational speech.[93](#) It is knowledge of the world.

“It is unrestrained generosity. It is being openhanded.[94](#) It is having a nongrasping mind.

[1.38](#)“It is having a sense of modesty and self-respect. It is an abhorrence of negative aspirations. It is not forsaking the qualities of purification. It is maintaining correct conduct. It is joyful conduct.

“It is standing up to welcome gurus and presenting them with a seat. It is the elimination of pride. It is controlling the mind. It is the knowledge of generating enthusiasm.

[1.39](#)“It is the knowledge of discernment. It is the realization of wisdom. It is being without ignorance. It is knowledge of the processes of the mind. It is the knowledge that realizes the nature of the mind.[95](#)

“It is the knowledge of accomplishment and definite accomplishment.[96](#) It is the knowledge of all language. It is the knowledge of presenting definitions.[97](#) It is the knowledge of attaining certainty in meaning.

[1.40](#)“It is abandoning that which is harmful. It is attending upon excellent beings.[98](#) It is being together with excellent beings. It is avoiding bad beings.

“It is the accomplishment of dhyāna.[99](#) It is not savoring[100](#) dhyāna.

[1.41](#)“It is the utilization[101](#) of the higher cognitions. It is the knowledge that comprehends the nature of assigned names and designations. It is overcoming designations. It is disillusionment with saṃsāra.[102](#)

“It is the absence of yearning for respect.[103](#) It is indifference to lack of respect.[104](#) It is not being motivated by material gain. It is not being disheartened when there is no gain. It is the absence of interest in honor. It is the absence of anger at dishonor. [F.5.b] It is the absence of attachment to praise. It is the absence of displeasure in response to criticism. It is the absence of attachment to happiness. It is the absence of aversion to suffering. It is not being acquisitive of composite things. It is having no attachment to renown. It is accepting the lack of renown.[105](#)

[1.42](#)“It is not associating with householders and mendicants.[106](#) It is avoiding that which is outside the scope of correct conduct. It is acting within the scope of correct conduct. It is a perfection of correct conduct. It is rejecting incorrect conduct.[107](#) It is not dishonoring your family.[108](#)

“It is preserving the teaching. It is speaking little. It is speaking softly.[109](#) It is speaking slowly.[110](#) It is skillfulness in answers. It is defeating opposition. It is arriving at the right time. It is not relying on ordinary people.

[1.43](#)“It is not having contempt for those in suffering. It is giving them charity. It is not rebuking[111](#) the poor. It is having compassion for those with wrong conduct. It is having that which will bring benefit to others.[112](#) It is having a compassionate mind. It is benefiting others through the Dharma. It is giving away material things. It is the absence of hoarding.

“It is praising good conduct. It is condemning incorrect conduct. It is unwaveringly[113](#) attending upon those who have good conduct. It is giving up all possessions. It is welcoming others[114](#) with a higher motivation. It is doing exactly what one has said one will do. It is perpetual application. It is experiencing joy through veneration.

[1.44](#)“It is the knowledge of using examples. It is being skilled in terms of past lifetimes. It is putting roots of merit first. It is skill in methods.

“It is the negation of attributes. It is rejecting identification. It is knowledge of the characteristics of things.[115](#)

[1.45](#)“It is the accomplishment of the sūtras. It is skill in the vinaya.[116](#) It is certainty in the truth. It is the direct experience of liberation. It is the single teaching. It is not abandoning correct knowing and seeing.[117](#) It is speech free of doubt.[118](#)

“It is remaining in emptiness.[119](#) It is remaining in the absence of attributes.[120](#) It is understanding[121](#) the nature of the absence of aspiration.[122](#) It is the attainment of fearlessness.

[1.46](#)“It is illumination by wisdom.[123](#) It is excellent[124](#) correct conduct. It is entering into samāpatti. It is the attainment of wisdom.[125](#)

“It is delighting in solitude. It is knowledge of oneself.[126](#) [F.6.a] It is contentment with having no high reputation.[127](#)

[1.47](#)“It is the absence of pollution in the mind. It is rejecting incorrect views.[128](#) It is the attainment of mental retention.

“It is the entrance into knowledge.[129](#) It is the knowledge of the basis, the ground, the foundation, and the practice.[130](#)



[1.48](#)It is the cause,[131](#) the method,[132](#) the way,[133](#) the creation,[134](#) the doorway,[135](#) the path,[136](#) the practice,[137](#) the guidance,[138](#) the explication,[139](#) and the conduct of the instruction.[140](#)

“It is appropriate patience.[141](#) It is the level of patience.[142](#) It is being free of impatience.[143](#) It is the level of knowledge. It is the elimination of ignorance. It is being established in knowledge.

[1.49](#)“It is the level of spiritual practice.[144](#) It is the scope of practice of the bodhisattvas.

“It is attending upon wise beings. It is rejecting those who are not wise beings. It is the knowledge that analyzes and realizes the nature of all phenomena.[145](#)

[1.50](#)“It is the level of buddhahood taught by the tathāgatas.[146](#) The wise rejoice in it. The foolish reject it. It is difficult for the śrāvakas to know. The pratyekabuddhas do not know it. It is not the level of the tīrthikas. The bodhisattvas possess it. It is realized by those who have the ten strengths. The devas make offerings to it. Brahmā praises[147](#) it. The Śākras[148](#) value it above all else.[149](#) The nāgas pay homage to it. The yakṣas rejoice in it. The kinnaras praise it in song. The mahoragas laud it. The bodhisattvas meditate on it. The wise comprehend it.

“It is the highest wealth. It is immaterial generosity. It is a medicine for the sick. It is a treasure of wisdom. It is unceasing eloquence.

[1.51](#)“It is the way of the sūtras.[150](#) It is the domain[151](#) of heroes.[152](#) It is the comprehension of the entire three realms. It is a raft[153](#) for crossing to the other shore. It is like a boat for those in the middle of a river.

“It is fame for those who wish for renown. The buddhas praise it. [F.6.b] The tathāgatas laud it. Those who have the ten strengths praise it.

[1.52](#)“It is the quality of the bodhisattvas. It is the equanimity of those with compassion. It is the love that brings anger[154](#) to an end.

“It is the delight of those with peaceful minds.[155](#) It provides relief for those who follow the Mahāyāna.

[1.53](#)“It is the diligent practice of those with a lion’s roar. It is the path of the wisdom of the buddhas.[156](#)

“It is the seal upon all phenomena. It is the accomplishment of omniscient wisdom.[157](#)

[1.54](#)“It is the pleasure grove of bodhisattvas. It is that which terrifies the māras.

“It is the knowledge of those who have reached happiness. It is the benefit of those who accomplish benefit.

[1.55](#)“It is the refuge for those among enemies. It is the subjugation of adversaries by those who have the Dharma.

“It is the expression of truth for those who have fearlessness. It is the correct search for the strengths. It is the omen for the eighteen unique qualities of a buddha. It is the adornment of the Dharma body.[158](#) It is the natural result of bodhisattva conduct.[159](#) It is the adornment of the bodhisattvas.[160](#) It is the delight of those who desire liberation. It is the joy of the eldest sons.[161](#)

[1.56](#)“It is the completion of buddha wisdom. It is not the level of śrāvakas or pratyekabuddhas.

“It is the purity of the mind. It is the purity of the body. It is the completion of the doorways to liberation.

[1.57](#)“It is the wisdom of buddhahood’s freedom from the kleśas.[162](#) It is the nonarising of desire.[163](#) It is devoid of anger.

“It is not the level of ignorance. It is the arising of wisdom. It is the birth of knowledge. It is the elimination of ignorance.

[1.58](#)“It is the contentment of those dedicated to liberation. It is the satisfaction of those dedicated to samādhi. It is eyes for those who wish for the view. It is higher knowledge for those who wish to perform miracles. It is miraculous power for those who wish for accomplishment. It is retentive memory for those dedicated to listening to the Dharma.[164](#)

“It is unceasing mindfulness. It is the blessing of the buddhas. [F.7.a] It is the skillful method of the guides.

[1.59](#)“It is subtle and difficult to know for those without dedication.[165](#) Those who are not liberated cannot know it.[166](#) It is beyond words and difficult to know through speech.

“It is known by wise beings. It is the knowledge of gentle beings.[167](#) Those with few desires realize it. Those who have unceasing diligence possess it. Those who are mindful maintain it.

[1.60](#)“It is the cessation of suffering. It is the birthlessness of all phenomena. It is the single teaching on all existing beings and lifetimes.

[1.61](#)“Young man, this is the samādhi called the revealed equality of the nature of all phenomena.”

[1.62](#)When the Bhagavān gave this teaching of the samādhi, the revealed equality of the nature of all phenomena, in the past, eighty times a hundred thousand million [168 devas](#) and humans, who had previously generated the necessary karma, attained the patience of the birthlessness of phenomena, ninety-six times a hundred thousand million attained the corresponding patience, ninety-three times a hundred thousand million obtained the transmission of the teaching of that patience, and the entirety of the hundred thousand [169 bhiksus](#) attained liberation of mind through the defilements not arising. Sixty times a hundred thousand [devas](#) and human beings became free of desire, without stains, and gained the pure Dharma sight of the Dharmas. Eighty thousand bhikṣuṇīs [170](#) attained liberation of mind through the nonarising of defilements. Five hundred [upāsakas](#) attained the result of nonreturners. Six thousand [upāsikās](#) attained the result of once-returners. This universe of a thousand million worlds shook in six ways: it trembled, it trembled strongly, and it trembled intensely; it quivered, it quivered strongly, and it quivered intensely; it shook, it shook strongly, and it shook intensely; it shuddered, it shuddered strongly, and it shuddered intensely; it quaked, it quaked strongly, and it quaked intensely. The east sank and the west rose, [F.7.b] the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe so that whatever darkness there was between the worlds was illuminated by it. The beings who were born there could see each other and they cried, “Ah! Other beings have been born here too!” This occurred even as far down as the great [Avīci](#) hell.

[1.63](#)Conclusion of the first chapter: “The Introduction.”

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[2.](#)

## Chapter 2

### Śāleन्द्रarāja

[2.1](#)Then the Bhagavān said to [the youth Candraprabha](#), “Young man, I remember that in the past, when I was practicing the conduct of a [bodhisattva](#), I became a [cakravartin](#). I desired this samādhi and I desired to attain quickly the highest, complete enlightenment of perfect buddhahood. For many hundred thousand quintillions [171](#) of eons on this [Vulture Peak Mountain](#) I served, venerated, revered, honored, worshiped, and made offerings to many countless, innumerable [tathāgatas](#), [arhats](#), perfectly enlightened buddhas with the presentation of many hundred thousand quintillions of every kind of jewel, and various kinds of beautiful flowers,

incense, perfume, garlands, ointments, powders, parasols, banners, flags, music, musical instruments, flags of victory, and precious monasteries.<sup>172</sup>

2.2“Young man, I heard from those [tathāgatas](#) extensively the samādhi, the revealed equality of the nature of all phenomena. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others.

2.3“Young man, the last of all those [tathāgatas](#) was the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Śāleṅdrarāja](#). [F.8.a] Young man, that [Tathāgata Śāleṅdrarāja](#) had a [saṅgha](#) of a thousand trillion<sup>173</sup> [śrāvakas](#) and [bodhisattvas](#). Their lifespans were seven million, six hundred thousand<sup>174</sup> years. I served and made offerings to the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Śāleṅdrarāja](#) for a hundred and eighty thousand million<sup>175</sup> years and I built ten million monasteries made of sandalwood and precious materials. The [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Śāleṅdrarāja](#)’s lifespan was seven hundred and sixty thousand million<sup>176</sup> years. I entered homelessness in the presence of the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Śāleṅdrarāja](#) and for a hundred and forty thousand million<sup>177</sup> years I listened to the samādhi, the revealed equality of the nature of all phenomena. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others.”<sup>178</sup>

2.4Then the Bhagavān said to the youth Candraprabha, “Young man, if in that way you wish for this samādhi and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, then you too should dedicate yourself to making offerings to, serving, and being an attendant to all tathāgatas as I have done.

2.5“Young man, why is that? The natural result of making offerings to, serving, and being an attendant to all tathāgatas is that it will not be difficult for the bodhisattva mahāsattvas to attain the highest, complete enlightenment of perfect buddhahood, let alone this samādhi, as their natural result.

2.6“Young man, in that way you should never weary of making offerings to, serving, and being an attendant to all tathāgatas.” [F.8.b]

2.7Then the Bhagavān taught extensively, as a praise in chanted verses, this chapter on the past lives of the youth Candraprabha:

2.8

“I remember [179](#) six hundred million of those who have the ten strengths,[180](#)

Dwelling on [Vulture Peak](#) Mountain in the past

Who taught me, when I was practicing bodhisattva conduct,[181](#)

This supreme peace of samādhi. {1}

### [2.9](#)

“The last of all of them

Was the Lord of the World, the illuminator

Named Śāleṅdrarāja,

And I asked him questions. {2}

### [2.10](#)

“I had become of royal caste.

I was the principal king, the sovereign.

I had five hundred sons,

.No less indeed than that. {3}

### [2.11](#)

“For that buddha I built

Ten million monasteries

Made of special sandalwood,

And some of precious materials. {4}

### [2.12](#)

“I was a king named Bhīṣmottara,

Beloved and adored by many beings.

For a hundred and eighty thousand million years

I made excellent offerings to that buddha. {5}

### [2.13](#)

“The lifespan of the guide Śāleṅdrarāja,

That jina, irreproachable,

Supreme among humans,[182](#)

Was seven hundred and sixty thousand million years. {6}

#### [2.14](#)

“The saṅgha of that supreme man  
Was comprised of eight trillion śrāvakas  
Who had the three knowledges, the six higher cognitions, and controlled  
senses,  
Whose defilements had ceased, and who were in their last body. {7}

#### [2.15](#)

“At that time I always<sup>183</sup> longed for this samādhi  
In order to benefit the people of the world and the devas,  
And so I made many kinds of offerings  
To that<sup>184</sup> jina, that supreme human.<sup>185</sup> {8}

#### [2.16](#)

“I, with my sons and wives,<sup>186</sup> entered homelessness  
In the presence of Jina Śāleṅdrarāja  
And I asked questions about this samādhi for  
A hundred and forty thousand million years. {9}

#### [2.17](#)

“I acquired from that sugata  
The single chapter of this samādhi,  
Which has eight thousand trillion verses  
And moreover another hundred septillion.<sup>187</sup> {10}

#### [2.18](#)

“Because I longed for this sublime samādhi  
There was nothing that I had not previously offered:  
Heads, hands, legs,<sup>188</sup> wives and likewise sons,  
An abundance of riches, and similarly food to eat. {11}

#### [2.19](#)

“I remember ten thousand million buddhas [F.9.a]  
And more, to the number of sand grains in the Ganges,  
Residing on [Vulture Peak](#) Mountain

And teaching this supreme samādhi, this peace. {12}

### [2.20](#)

“All of them had the name Śākyaṛṣabha.

All of their sons were named Rāhula.

All their attendants were named Ānanda.

All were mendicants from places named Kapilavastu.[189](#) {13}

### [2.21](#)

“Their principal two students[190](#) were Kolita and Śāriputra,

The names of all the saviors were the same,

The names of their worlds were the same,

And they all appeared in a time of degeneration. {14}

### [2.22](#)

“While I practiced this bodhisattva conduct,

I honored all those lords of men.

While I longed for this samādhi,

There was nothing I did not offer to the jinas. {15}

### [2.23](#)

“This samādhi is attained through practicing.

Its practice has been taught in many forms.

This samādhi is not difficult to attain

For those who are established in all good qualities. {16}

### [2.24](#)

“This samādhi is not difficult to attain

For those who do not grasp pleasures, who have no cravings,[191](#)

Who have no attachment to family, and are without envy,

Who are continually kind, and are without anger. {17}

### [2.25](#)

“This samādhi is not difficult to attain

For those who do not desire honor or gain,

Whose subsistence is pure, who have nothing,

Whose conduct is pure, and who are without fear. {18}

[2.26](#)

“This samādhi is not difficult to attain

For those who are diligent, without lassitude,

And who are inclined to solitude, established in purification,

And continually remain in the patience of selflessness. {19}

[2.27](#)

“This samādhi is not difficult to attain

For those who are not agitated, who have a well-tamed mind,

Who remain within the conduct of mendicants and bodhisattvas,[192](#)

And who are predisposed toward generosity and are without miserliness.  
{20}

[2.28](#)

“The primary and secondary signs, the eighteen buddha qualities,

The strengths, and the fearlessnesses that have been described by the Guide

Will not be difficult to attain for one

Who maintains this samādhi of peace. {21}

[2.29](#)

“If all the beings that a buddha can see

Were simultaneously to attain buddhahood,

And the length of each of their lives

Were to be countless tens of thousands of millions of eons, {22}

[2.30](#)

“And if each of them were to have heads [F.9.b]

As numerous as the grains of sand in the ocean,

And if within each head there were tongues

As numerous as the number of heads, {23}

[2.31](#)

“And if all their voices were to describe the benefit

Of possessing one verse from this samādhi,



They would not be able to describe even a fraction of it,  
Let alone describe the benefit of studying it, or of possessing it. {24}

### [2.32](#)

“Whoever has accomplished the practice and developed qualities  
Will be adored by devas, asuras, and yakṣas.  
The one who maintains the samādhi of peace, difficult to attain,  
Will have kings as his attendants. {25}

### [2.33](#)

“The one who maintains the samādhi of peace that is difficult to attain  
Will be in the care of the jinas.  
He will always be attended by devas and nāgas  
And opponents will not be able to withstand his brilliance. {26}

### [2.34](#)

“The one who maintains the samādhi of peace  
Will have infinite eloquence.[193](#)  
He will teach countless[194](#) thousands of sūtras  
Without the slightest interval. {27}

### [2.35](#)

“Those in the future time of great terrors  
Who hear this samādhi and keep it  
Will see the guide, Buddha [Amitābha](#),  
And also the realm of Sukhāvātī. {28}

### [2.36](#)

“I have revealed these benefits  
And I, the self-arisen Teacher, request  
That you uphold this pure samādhi  
In the time after I have passed into [nirvāṇa](#). {29}

### [2.37](#)

“The buddhas who have passed into [nirvāṇa](#),  
Those who will come in the future and those who have appeared now,[195](#)

All those [jinas](#) realize unstained, noncomposite enlightenment

Through the practice of this samādhi.” {30}

[2.38](#) Conclusion of the second chapter, “[Śāleन्द्रarāja](#).”

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[3.](#)

### Chapter 3

## Praise of the Buddha’s Qualities

[3.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Young man, therefore, if a [bodhisattva](#) mahāsattva wishes to teach the [buddha qualities](#) as described by the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha, without any loss of meaning or words, and for all his words to come forth as those of the Buddha, then that [bodhisattva](#) mahāsattva, young man, [F.10.a] should, for the sake of all beings, obtain [196](#) this samādhi, understand [197](#) it, preserve it, [198](#) recite it to others, [199](#) promote it, [200](#) proclaim it, [201](#) chant it, [202](#) meditate on it with unadulterated [203](#) meditation, promulgate it, [204](#) and make it widely known to others. [205](#)

[3.2](#) “Young man, what are the [buddha qualities](#) of a [tathāgata](#)?

“Young man, a [bodhisattva](#) mahāsattva, whether in solitude, at the foot of a tree, in the open air, or in an empty building, should learn well the following.

[3.3](#) “The Bhagavān is thus: a [tathāgata](#), an [arhat](#), a fully enlightened buddha, one with perfect wisdom and conduct, [206](#) a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of [devas](#) and humans, a buddha, a bhagavān.

[3.4](#) “The Tathāgata is the natural result of merit. He is the inevitable result of roots of merit. He is adorned by patience. He is the manifestation [207](#) of a treasure of merit. He is beautified by the excellent primary signs of a great being. He has the blossomed [208](#) flowers of the secondary signs of a great being. He is exemplary in his conduct. His appearance is never disagreeable. He brings joy to those motivated by faith. He is invincible in his wisdom. He has the invulnerability of the strengths. He is the teacher of all beings. He is the father of all bodhisattvas. He is the king of all noble individuals. He is the caravan leader for those beginning on their journey. He is immeasurable in his wisdom. He is inconceivable [209](#) in his eloquence. He is pure in his voice. He is delightful in his speech. He is lovely in his physical form. He is unequalled in body. He is unstained by the desire realm. He is unsullied by the form realm. He is unadulterated by the

formless realm. He is free from suffering.[210](#) He is liberated from the skandhas. He is separated from the dhātus. He has restrained[211](#) the āyatanas. He has cut through the knots.[212](#) He is free from torment.[213](#) [F.10.b] He is released from craving.[214](#) He has crossed over the great river. He is complete in his wisdom. He is established in the wisdom of the buddha bhagavāns of the past, future, and present. He does not remain in nirvāṇa. He resides at the summit of existence. He is on the level of seeing all beings. Young man, those are the buddha qualities of a tathāgata. [215](#)

[3.5](#)“If a bodhisattva mahāsattva who possesses these buddha qualities and their praise,[216](#) and who has continuous confidence of speech based upon this samādhi, teaches correctly the buddha qualities and praises of the Tathāgata, the arhat, the perfectly enlightened Buddha, there will be no loss of meaning or words and all his words will come forth as those of the Buddha.”

[3.6](#)Then at that time the Bhagavān, in order to make the meaning clear, gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.[217](#)

### [3.7](#)

“It would not be easy to recite all the praises of the jinas  
Even if one were to speak for many thousands of eons;  
And the jinas attained their qualities  
Through seeking this supreme samādhi of peace. {1}

### [3.8](#)

“In the past, when I sought this supreme samādhi of peace  
With a mind that was indefatigable,  
I gave away a maiden adorned in jewelry,  
Who was perfectly beautiful and desirable. {2}

### [3.9](#)

“In the past, when I sought this supreme samādhi of peace  
With a mind that was indefatigable,  
I gave away male and female servants, riches and grain,  
And also jewels, pearls, gold, and silver. {3}

### [3.10](#)

“When I sought this supreme samādhi of peace

In the past, I gave to the guides  
Various kinds of precious jewels, strings of pearls,  
Beautiful clothes, and necklaces of conch and gold. {4}

### [3.11](#)

“In countless, endless millions<sup>218</sup> of eons  
I developed the highest supreme aspiration, [F.11.a]  
And gave the best of perfumes and summer flowers  
To the caityas of the jinas. {5}

### [3.12](#)

“Through my giving the gift of the Dharma<sup>219</sup>  
I developed a pleasing following;  
But the thought did not arise in my mind  
Of gaining renown through giving the gift of the Dharma. {6}

### [3.13](#)

“I never felt any reluctance to give away  
The loveliest things that gave me pleasure.  
I gave the gift of Dharma numerous times,<sup>220</sup>  
And always my thoughts were of attaining buddha wisdom.<sup>221</sup> {7}

### [3.14](#)

“In the past, to attain the qualities of this training,  
I remained always in excellent, quiet forests.  
I had immense compassion throughout that time  
And always my thoughts were of attaining buddha wisdom. {8}

### [3.15](#)

“I had a distinct conduct<sup>222</sup> that was gentle and sweet,  
A smiling face, the memory of what I had heard, and affectionate speech.  
My very sweet words were beloved by many  
And all beings never had enough of looking at me. {9}

### [3.16](#)

“I did not have any stinginess<sup>223</sup> for even a moment.

Throughout myriad existences I had no envy.[224](#)

I was always completely satisfied by alms.

I offered[225](#) everything and left no remainder. {10}

### [3.17](#)

“Those who remember just one four-line verse from this

Become very learned and remember all they have heard.

Through it the highest, perfect faith[226](#) arose in me

And I always honored it. {11}

### [3.18](#)

“I longed for the supreme peace of this samādhi

And made many offerings to the guides.

I gave to them an endless variety of gifts

And this maintained my good conduct for a long time.[227](#) {12}

### [3.19](#)

“From remembering one verse from this samādhi

The merit will be vastly greater

Than from endlessly offering numerous, various worlds

That are all filled with precious jewels. {13}

### [3.20](#)

“If those wishing for merit

Were to offer to the jinas[228](#)

Whatever flowers and incense exist

For numerous, countless, endless eons, {14}

### [3.21](#)

“And if those wishing for merit

Were to offer to the jinas

Every kind of music, light, food, and clothing

For numerous, countless, endless eons, {15}

### [3.22](#)

“The man who develops the aspiration to enlightenment, [F.11.b]

Wishing to become a self-arisen jina, a lord of Dharma,  
Will have merit that will be vastly greater  
Through remembering one verse of this meditation.[229](#) {16}

### [3.23](#)

“The merit from possessing this samādhi is most vast.  
One would not be able to conclude reciting  
The description of its benefits even in as many eons  
As there are grains of sand in the Ganges.[230](#) {17}

### [3.24](#)

“Therefore, having listened to  
The excellent benefits of the buddhas,  
You should quickly be one who has the transmission[231](#)  
Of this samādhi praised by the buddha. {18}

### [3.25](#)

“In my past lives I have honored  
Seven hundred and thirty million buddhas.  
All of those buddhas  
Promulgated this sūtra. {19}

### [3.26](#)

“The name of this sūtra  
Is Entering Great Compassion. [232](#)  
Buddha qualities will not be hard to attain  
For the learned one who trains in it. {20}

### [3.27](#)

“When the World’s Guide is in nirvāṇa,  
In that future time there will be  
Many undisciplined bhikṣus  
Who have no interest in becoming learned. {21}

### [3.28](#)

“They will utter praises of good conduct

But will have no interest in good conduct.

They will utter praises of samādhi

But will have no interest in samādhi. {22}

### [3.29](#)

“They will utter praises of wisdom

But will have no interest in wisdom.

They will utter praises of liberation

But will have no interest in liberation. {23}

### [3.30](#)

“It is like when someone

Speaks of the qualities of sandalwood,

Saying, ‘Sandalwood is like this,

It makes a pleasing incense.’ [233](#) {24}

### [3.31](#)

“Then another person asks

That man this question:

‘Do you have some of the sandalwood

That you have been praising?’ [234](#) {25}

### [3.32](#)

“The man answers him,

‘I speak the praises of that incense

And in that way make my living,

But I have never seen that incense.’ [235](#) {26}

### [3.33](#)

“In such a way, in future times

There will be those who have no good conduct, [236](#)

Yet they who do not engage in it

Will make their living by praising it. {27}

### [3.34](#)

“In that way, in future times

There will be those who have no samādhi,[237](#)

Yet they who do not engage in it

Will make their living by praising it. {28}

### [3.35](#)

“In that way, in future times

There will be those who have no wisdom,[238](#)

Yet they who do not engage in it

Will make their living by praising it.[239](#) {29} [F.12.a]

### [3.36](#)

“In that way, in future times

There will be those who have no liberation,[240](#)

Yet they who do not engage in it

Will make their living by praising it. {30}

### [3.37](#)

“When a certain poor person,

Despised by the populace,

Later finds a treasure

And becomes rich, he is respected by the people. {31}

### [3.38](#)

“In that same way, not having attained the samādhi,

A bodhisattva is not esteemed

By gods[241](#) or humans, kumbhāṇḍas or rākṣasas,

Just like the poor person who has no wealth.[242](#) {32}

### [3.39](#)

“Yet when the wise one attains the level

Of the unfathomable[243](#) Dharma treasure,[244](#)

Gods and humans will be attracted to him,

And he will give those beings the supreme wealth. {33}

### [3.40](#)

“Therefore, having heard the Jina’s description



Of the perfect attainment of those benefits,  
Forsake all happiness gained through reputation  
And hold the transmission of this supreme peace of samādhi. {34}

[3.41](#)

“The buddhas in all directions who have passed away,  
And those of the future, and those who are present,  
All attain unequalled, inconceivable enlightenment  
Through having trained in this samādhi.” {35}

[3.42](#)

The youth Candraprabha was overjoyed,  
And in the presence of the Buddha he said these words:  
“When the best of beings has passed into nirvāṇa,  
I will uphold this sūtra in that very difficult time.[245](#) {36}

[3.43](#)

“I will give up my body and my life  
And whatever happiness[246](#) there is in the world;  
In that time of great terrors  
I will hold this samādhi of supreme peace. {37}

[3.44](#)

“I will have compassion for many beings.  
I will see beings suffering without a protector.  
I will be endowed with love for them  
And will uphold this supreme peace, this samādhi.” {38}

[3.45](#)

At that time, no less than five hundred people  
Became holders of the samādhi.  
The youth was their leader[247](#)  
In this vast holding of the supreme [sūtra](#). {39}

[3.46](#)Conclusion of the third chapter, “Praise of the Buddha’s Qualities.” [248](#)  
[B2]

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## 4.

### Chapter 4

## Samādhi

[4.1](#) Then [the youth Candraprabha](#) [F.12.b] rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee with palms placed together, he bowed toward the Bhagavān and made this request: “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha.”

[4.2](#) The Bhagavān addressed [the youth Candraprabha](#), saying, “Young man, the [Tathāgata](#) will always give you that opportunity. Ask whatever question you wish of the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha.”

[4.3](#) As the Bhagavān had given him the opportunity, the young man [Candraprabha](#) asked the Bhagavān, [249](#) “The Bhagavān says, ‘samādhi, samādhi.’ What kind of Dharma does this word designate?”

The Bhagavān replied to [Candraprabha](#), “Young man, when I say ‘samādhi, samādhi,’ it means the profound realization of the mind.

[4.4](#) “[1] It is the absence of arising. [250](#) [2] It is the absence of continuation. [251](#) [3] It is the knowledge of continuation. [252](#) [4] It is putting down [253](#) the burden. [254](#) [5] It is the wisdom of the [tathāgatas](#). [6] It is having the preeminence of a buddha. [7] It is the healing of desire, the pacifying of anger, [255](#) and the elimination of ignorance. [256](#)

“[8] It is engaging in what should be engaged in. [9] It is rejecting that which should not be engaged in. [10] It is the aspiration to good qualities. [257](#) [11] It is the wish to be free from saṃsāra.

[4.5](#) “[12] It is practicing with a higher motivation. [13] It is remaining awake. [258](#) [14] It is not abandoning renunciation. [259](#) [15] It is maintaining good qualities.

“[16] It is not relying on rebirth. [260](#) [17] It is not accumulating karma. [18] It is not paying attention to the internal [āyatanas](#). [261](#) [19] It is not engaging with the external [āyatanas](#).

[4.6](#) “[20] It is not praising oneself. [21] It is not criticizing others. [22] It is having no attachment to family. [23] It is not placing one’s trust in ordinary people. [262](#)

“[24] It is the natural result of good conduct. [F.13.a] [25] It is that which is difficult to approach. [26] It is great majesty.[263](#) [27] It is self-knowledge.

[4.7](#)“[28] It is the absence of inconstancy. [29] It is maintaining perfect behavior. [30] It is the absence of malice. [31] It is the absence of aggression. [32] It is not harming others. [33] It is taking care of companions. [264](#) [34] It is guarding secret mantras.

“[35] It is being nonviolent.[265](#) [36] It is not being harmful to those with good conduct. [37] It is speaking gently.

[4.8](#)“[38] It is not remaining anywhere in the three realms. [39] It is the patience that accords with the emptiness of all phenomena.[266](#) [40] It is the aspiration to omniscient wisdom.[267](#)

“That, young man, is what is meant by ‘samādhi.’ Young man, practicing those qualities and not practicing their opposite is what is meant by ‘samādhi.’ ”

[4.9](#)Then the Bhagavān taught the samādhi, the revealed equality of the nature of all phenomena, and at that time gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.[268](#)

#### [4.10](#)

“I have opened the door to the elixir.

I have explained what the nature of phenomena is.

I have taught what births are.

I have explained nirvāṇa and its benefits. {1}

#### [4.11](#)

“Always avoid sinful companions,

Be in the company of good companions,

Dwell in the forest, avoiding crowds,

And always meditate with a loving mind. {2}

#### [4.12](#)

“Always protect pure conduct,

Gain the prosperity of renunciation,

Be familiar with generosity and wisdom,

And this samādhi will not be difficult to attain. {3}

#### [4.13](#)

“This is not the level of the numerous śrāvakas.  
When you have attained<sup>269</sup> this level of peace,  
You will have the direct perception of the Sugata’s Dharma  
And you will attain the inconceivable buddha qualities. {4}  
[4.14](#)

“When you see wise men who are worthy vessels,  
Bring them to the aspiration for enlightenment,  
Establish them in the highest knowledge,  
And then this king of samādhis will not be difficult to attain. {5}  
[4.15](#)

“This samādhi is not difficult to attain  
For those who understand the natural results  
That come<sup>270</sup> to those who become envious of wealth<sup>271</sup>  
And to those who seek and enjoy it.<sup>272</sup> {6} [F.13.b]  
[4.16](#)

“The meditation of this king of samādhis, emptiness,  
Is at the summit of pure conduct.  
The continuous meditation on the nature of phenomena  
Is unknown to the foolish who practice incorrectly. {7}  
[4.17](#)

“The one who longs for this for this samādhi of peace  
Will never have fear arise in his mind.<sup>273</sup>  
Those who are on this level of peace  
Will always see the supreme men.<sup>274</sup> {8}  
[4.18](#)

“Whoever brings to mind the image of the Tathāgata’s body,  
His senses will be at peace and his mind at peace.  
His mind, free of error, will always be at rest.  
What he has heard and what he knows will be like an ocean. {9}  
[4.19](#)

“Remaining in this samādhi,  
Wherever the bodhisattva treads  
He will see ten thousand million buddhas  
And even more, as numerous as the Ganges sands. {10}

[4.20](#)

“A man aiming to take the measure  
Of the Buddha’s Dharma will go insane.  
One cannot measure that which is immeasurable;  
The qualities of the guides in their entirety are inconceivable. {11}

[4.21](#)

“There is no being in the ten directions  
Who can equal the Lord of the World, let alone be greater.  
You should long for and attain the wisdom of the buddhas,  
Who possess all the qualities of omniscience. {12}

[4.22](#)

“The Lord of the World is completely beautiful,  
With a body that is the color of gold.  
The bodhisattva will rest in meditation  
When his mind is focused upon that image. {13}

[4.23](#)

“A wise man who understands the composite and noncomposite<sup>275</sup>  
Has ceased conceptualizing attributes.<sup>276</sup>  
He remains in that meditation of the absence of attributes  
And knows the emptiness of all phenomena. {14}

[4.24](#)

“The one who remains in the dharmakāya  
Knows that all things are nothing.  
He who has ceased conceptualizing things<sup>277</sup>  
Does not see the Lord of Jinas as a rūpakāya. {15}

[4.25](#)

“I proclaim to you and make it known to you  
That to the extent that a man contemplates this,  
To that extent his mind will be fixed upon it,  
Through that contemplation that dwells upon it. {16}

[4.26](#)

“The man who remembers in that way the appearance  
And immeasurable wisdom of the Lord of Sages, [F.14.a]  
He will have his mind completely focused upon him  
Through constant meditation on that recollection. {17}

[4.27](#)

“When walking, sitting, or standing,  
He desires the wisdom of the best of beings,  
And prays for enlightenment, wishing to become  
A jina who is unsurpassable in this world. {18}

[4.28](#)

“He will know the buddhas and see the buddhas;  
He will realize the nature of the buddhas.  
Remaining in this samādhi,  
He will pay homage to the buddhas who have great might.[278](#) {19}

[4.29](#)

“With serene body, speech, and mind,  
He constantly recites praises to the buddhas.  
In that way, through the mind’s continuum of meditation,  
Day and night he sees the Lord of the World. {20}

[4.30](#)

“When the time comes that he is sick and unwell  
And experiences the suffering of dying,  
He will not lose his recollection of the Buddha,  
And it will not be stolen away by the experience of suffering.[279](#) {21}

[4.31](#)

“Having analyzed with wisdom in that way,  
He knows all present, past, and future phenomena<sup>280</sup> to be empty.  
He remains in that nature of phenomena  
And performs bodhisattva conduct without being disheartened. {22}

#### [4.32](#)

“Therefore, having heard these benefits,  
You should long for unequalled enlightenment.  
It is difficult to see the sublime Sugata,  
So do not have cause for regret in the future. {23}

#### [4.33](#)

“I have taught this excellent Dharma  
But if you do not practice it well  
You will be like a sick man holding a bag<sup>281</sup> of medicine—  
That alone will not cure his illness.<sup>282</sup> {24}

#### [4.34](#)

“Therefore, the wise and the realized  
Are always aspiring to this samādhi.  
And if they practice good conduct, learning, and generosity  
It will not be difficult for them to attain this samādhi.” {25}

[4.35](#) Conclusion of the fourth chapter, “Samādhi.”<sup>283</sup>

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## [5.](#)

### Chapter 5

## Ghoṣadatta

[5.1](#) Then the Bhagavān again addressed [the youth Candraprabha](#), saying,  
“Therefore, young man, [bodhisattva](#) mahāsattvas who wish for this  
samādhi, and wish to attain quickly the highest, complete enlightenment of  
perfect buddhahood, should think that they are like someone whose hair  
and clothes are on fire, and they should cast off father, mother, [F.14.b] son,  
daughter, family, kinsmen, relatives, kindred, wife, and so on, as if they

were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.

[5.2](#)“Why is that? Young man, attaining the highest, complete enlightenment of perfect buddhahood will not be difficult for a [bodhisattva](#) mahāsattva who turns toward solitude and departs from home, let alone one who has this samādhi.

[5.3](#)“Therefore, young man, you should always train in having this thought: ‘I shall cast off friends, children, family, kinsmen, relatives, kindred, wife, and so on, as if they were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.’

[5.4](#)“Therefore, young man, you should understand this through the following teaching, too:[284](#)

“Young man, in the past, countless, vast, immeasurable, inconceivable, innumerable, [asamkhyeya](#) eons ago,[285](#) at that time and in those days,[286](#) there appeared in the world the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Ghoṣadatta](#), who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of [devas](#) and humans, a buddha, and a bhagavān.

[5.5](#)“Young man, at that time and in those days, in the first assembly of the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Ghoṣadatta](#)’s [śrāvakas](#), there were eight hundred million who were [arhats](#). In the second assembly there were seven hundred million [arhats](#). In the third assembly of [śrāvakas](#) there were six hundred million [arhats](#). [F.15.a] There were also countless [bodhisattva](#) mahāsattvas who possessed the Dharma.

[5.6](#)“Young man, at that time and in those days, during the time of the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Ghoṣadatta](#), the lifespan was forty thousand years. This [Jambudvīpa](#) continent had wealth, increase, happiness, excellent harvests, joy, and was filled with a great multitude of human beings.

[5.7](#)“In this [Jambudvīpa](#) there were two kings named [Drdhabala](#) and [Mahābala](#). One ruled the half of [Jambudvīpa](#) that had wealth, increase, happiness, excellent harvests, joy, and was filled with a great multitude of human beings. The other ruled the other half.

[5.8](#)“Young man, at that time, the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Ghoṣadatta](#) appeared in the kingdom of King [Mahābala](#).



[5.9](#)“Young man, for a hundred thousand years King [Mahābala](#) provided the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha [Ghoṣadatta](#), the [saṅgha](#) of [bodhisattvas](#), and the [saṅgha](#) of [bhikṣus](#) with faultless, proper clothing, alms, medicine if they were ill, and monastic utensils for their use.

[5.10](#)“Young man, at that time, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus received greatly renowned gifts and honors.

[5.11](#)“Brahmins and householders who had faith also bestowed great gifts and honors on the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.

[5.12](#)“Those brahmins and householders did this by following the example of King Mahābala, [F.15.b] dedicating themselves to bestowing great gifts and honors by making offerings of worldly material goods to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.

[5.13](#)“Young man, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta thought, ‘Alas! These beings who have adopted correct conduct and the poṣadha vows have come before the Tathāgata, have honored the Tathāgata, practice celibacy, have entered the homeless life, and have become fully ordained bhikṣus—they will go into decline. They are concerned about the happiness of their future lives.

[5.14](#)“ ‘Why is that? It is because in their future lives their happiness will be from these offerings of worldly material things. The realms of the higher existences are the goal of these beings. They are concerned with this life. They are concerned with their [287](#) next life. They do not accumulate [288](#) roots of merit for the final ultimate goal.’ [289](#)

[5.15](#)“Young man, what are the roots of merit for the ultimate goal? They are pure conduct and celibacy going toward the ultimate goal and reaching the ultimate goal.

[5.16](#)“Bhagavān Ghoṣadatta thought, ‘I must teach those beings the Dharma so that they will make the unsurpassable offering of the Dharma and the practice of the Dharma as their offering to the Tathāgata.’ [290](#)

[5.17](#)“Then, young man, at that time the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, with the intention of creating revulsion toward saṃsāra, [291](#) recited these verses to King Mahābala, the brahmins, and the laypeople:

### [5.18](#)

“ ‘The service of someone making a gift to another  
Is not a cause for holding each other in high esteem.  
The wise ones who are free of negative propensities,  
The buddhas, they do not praise that service. {1}

### [5.19](#)

“ ‘Those who teach the Dharma for the benefit of beings,  
Those are the men who accomplish great service.  
Then there will form an unbreakable bond of friendship,  
Which not even ten million māras will be able to break. {2}[F.16.a]

### [5.20](#)

“ ‘The service of men that is made with worldly material things  
Will all be for the benefit of the present life.  
The immaterial service of the Dharma  
Leads to the greatest benefit for humans. {3}

### [5.21](#)

“ ‘Those who have a nonmaterialistic motivation  
And teach the nonmaterial Dharma,  
Those individuals who gain nonmaterial joy,  
They will quickly attain buddhahood. {4}

### [5.22](#)

“ ‘Those who are addicted to their desires,  
Who crave for children and wives,  
Who are addicted to their revolting homes,  
Will not attain unsurpassable, highest enlightenment. {5}

### [5.23](#)

“ ‘Supreme enlightenment will not be difficult to attain  
For those who avoid desire as if it were a pit of fire,  
Who abandon craving for children and wives,  
And, frightened and terrified, leave their homes. {6}

[5.24](#)

“ ‘There have been no buddhas in the past,  
Nor will there be any in the future or now in the present,  
Who attain the highest, most supreme enlightenment  
While living inside their homes. {7}

[5.25](#)

“ ‘Casting away a kingdom like a lump of phlegm,  
Longing for solitude and living in the forests,  
Eliminating the kleśas and defeating the māras,  
They will realize stainless, noncomposite enlightenment. {8}

[5.26](#)

“ ‘The one who with a disenchanted mind  
Leaves his home, he is superior  
To one who serves, for many millions of eons,  
Heroic buddhas as numerous as the Ganges sands. {9}

[5.27](#)

“ ‘The one who leaves his home and practices the Dharma,  
Without serving the supreme humans, the jinas,  
With food, drink, and Dharma robes,  
With flowers, incense, and ointments— {10}

[5.28](#)

“ ‘The one who, longing for enlightenment,  
Disillusioned with the composite, and for the benefit of beings,  
Takes seven steps in the direction of the forests—  
He will have the superior merit.’ {11}

[5.29](#)“Young man, King Mahābala heard what the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta said about leaving one’s home. Having heard this, he thought, ‘I have understood the Bhagavān’s teaching to mean that he does not praise the perfection of generosity, [F.16.b] but gives the highest, ultimate praise to the perfection

of conduct.<sup>292</sup> The Bhagavān has praised perfect purity, perfect celibacy, and perfect nirvāṇa.’

5.30“He thought, ‘It is not easy to practice the unsurpassable Dharma and attain its goal while living in a home. I would decline in my practice of the unsurpassable Dharma. I shall cut off my hair and beard, wear the orange robes, and leave home for homelessness.’

5.31“Then, young man, King Mahābala, accompanied by eighty thousand<sup>293</sup> brahmins and laypeople, came before the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, bowed down to his feet, circumambulated the Bhagavān three times, and sat to one side.

5.32“Young man, the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha, knowing the higher motivation of King Mahābala, taught this samādhi, the revealed equality of the nature of all phenomena.

5.33“Young man, on hearing this, King Mahābala was pleased, delighted, joyful, inspired, and happy. He shaved off his hair and beard, put on the orange robes, and with faith left home for homelessness. Having entered homelessness he learned this samādhi, and having learned it he understood it. He dedicated himself to the practice of keeping it, reading it, and meditating on it. Through that root of merit, he did not fall into the lower existences for a hundred million eons. He served two hundred million buddhas and heard this samādhi from all those tathāgatas. He learned this samādhi, and having learned it he understood it. [F.17.a] He dedicated himself to the practice of keeping it, reading it, and meditating on it.

5.34“Subsequently, through those roots of merit, after a hundred million eons had passed, and then another hundred thousand eons, he attained the highest, complete enlightenment of perfect buddhahood. He became the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha named Jñānaśūra.<sup>294</sup> He benefited countless beings, and afterward he passed away into perfect nirvāṇa.

5.35“Young man, the eighty thousand people who with King Mahābala came into the presence of the Bhagavān, the Tathāgata Ghoṣadatta all heard this samādhi also and were delighted, rejoicing, and joyful. Happy and joyful, they cut off their hair and beards, wore the orange robes, and with genuine faith they left home for homelessness. Having entered homelessness they learned this samādhi, and having learned it they understood it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it. Through that root of merit, they did not fall into the lower existences for a hundred million eons. During all those eons,

they served ten million buddhas and heard this samādhi from all those tathāgatas. They maintained this samādhi and comprehended it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it.

[5.36](#)“Through their previous roots of merit, after two hundred million eons had passed and a further hundred thousand eons, they attained the highest, complete enlightenment of perfect buddhahood. They all became bhagavāns, tathāgatas, arhats, perfectly enlightened buddhas named Dṛḍhaśūra. They benefited countless beings, and afterward they passed away into perfect nirvāṇa. [F.17.b]

[5.37](#)“Therefore, young man, because of this teaching, the bodhisattva mahāsattvas cherish in this way this samādhi. They know that it is comprised of the unsurpassable wisdom of omniscience.”

[5.38](#)Then, at that time, the Bhagavān gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.

[5.39](#)

“I remember, countless eons ago  
In the past, a supreme human, a great sage  
Who benefited beings appeared in the world,  
And he was known by the name Ghoṣadatta. {12}

[5.40](#)

“The first assembly of his students  
Numbered eight hundred million.[295](#)  
The second was seven hundred million.  
The third was six hundred million arhats. {13}

[5.41](#)

“All had eliminated defilements and were without kleśas.  
All had attained the perfection of miraculous powers.  
The lifespan was forty thousand years  
And the realm was perfectly pure and beautiful. {14}

[5.42](#)

“The bodhisattvas of that protector  
Were consecrated to immeasurably benefit others.

They were well established through their powers and levels.

They were near to buddhahood beneath the sacred tree.[296](#) {15}

[5.43](#)

“In this Jambudvīpa there were kings

Named Dṛḍhabala and Mahābala.

One king ruled half the world,

The other was king over the other half. {16}

[5.44](#)

“The Buddha, to whom humans and devas made offerings,

Had appeared within the domain of King Mahābala.

The king gained faith in the Sugata

And attended him for a thousand years. {17}

[5.45](#)

“Many other beings, following his example,

Also honored the Tathāgata

With worldly goods and not through the Dharma.[297](#)

They gave many things to the śrāvakas also. {18}

[5.46](#)

“The highest of beings had this thought:

‘I shall teach the Dharma to these who desire the Dharma

So that they will all give up desire

And enter into homelessness in my teaching.’ {19}

[5.47](#)

“The highest of humans taught in verses

The practice of following the Dharma of the sugatas, [F.18.a]

The endless suffering and harm of living in a home,

And that practicing the Dharma is offering to the Dharma. {20}

[5.48](#)

“When the king, the sovereign, had heard those verses,

That ruler of men contemplated entering solitude.

He thought that all who dwell at home  
Are unable to make the supreme offering to the Dharma. {21}

[5.49](#)

“He cast away the kingdom like a lump of phlegm  
And together with eighty thousand persons  
He came into the presence of the Jina,  
Bowed to his feet, and sat before him. {22}

[5.50](#)

“The Jina, knowing what they intended,  
Taught this samādhi of peace that is difficult to see.  
Happy, inspired, and joyful, they were satisfied.  
Pleased and delighted, they entered homelessness. {23}

[5.51](#)

“Homeless, they possessed this samādhi.  
They kept it, read it, and understood it.  
For two hundred million eons  
They did not fall into the lower existences. {24}

[5.52](#)

“Because of those roots of merit,[298](#)  
They all saw ten thousand million buddhas  
And in the teaching of those jinas  
They entered homelessness and meditated on this samādhi. {25}

[5.53](#)

“In later times they became buddhas  
With infinite diligence, all named [Drdhaśūra](#).  
They benefited many millions of beings  
And after, like an extinguished flame, attained [nirvāna](#). {26}

[5.54](#)

“The one who previously had been King [Mahābala](#)  
Appeared in the world as Buddha [Jñānaśūra](#).

He brought many billions of beings  
To enlightenment, and then attained [nirvāṇa](#). {27}

[5.55](#)

“Therefore you who, in later times, hear and possess  
This [sūtra](#) that has been taught by the buddhas:  
If you possess this treasure of the Dharma  
You will quickly become a supreme human.” {28}

[5.56](#) Conclusion of the fifth chapter, “[Ghoṣadatta](#).”

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[6.](#)

## Chapter 6

### Cultivating the Samādhi

[6.1](#) The Bhagavān now said to [the youth Candraprabha](#),<sup>299</sup> “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should cultivate this samādhi.

[6.2](#) “Young man, what is the cultivation of this samādhi? [F.18.b] Young man, a [bodhisattva](#) mahāsattva with a compassionate mind is dedicated to making offerings to the [tathāgatas](#), whether living or passed into [nirvāṇa](#), of Dharma robes, alms, seat and bedding, medicines for when ill, and of monastic utensils, and of flowers, incense, perfume, garlands, ointments, aromatic powders, clothing, parasols, banners, and flags, and of music and musical instruments. He dedicates that root of merit to the attainment of samādhi. He does not make offerings to a [tathāgata](#) with the hope for anything at all—not with the hope for anything he desires, nor with the hope for any enjoyment, nor with the hope for a higher existence, nor with the hope for followers—but does so with the Dharma in mind. He does not even, with that wish, perceive the [Tathāgata](#) as the [dharmakāya](#), let alone perceiving him as the [rūpakāya](#).

[6.3](#) “Young man, it is in that way that an offering is made to the [tathāgatas](#). It is done without seeing the [tathāgatas](#), without focusing on the self, and without any desire for the ripening of karma. Young man, if an offering made to a [tathāgata](#) is purified of those [three aspects of the action](#), this samādhi will be attained and the highest, complete enlightenment of perfect buddhahood will be quickly reached.”



[6.4](#)At this point the Bhagavān gave a detailed teaching on the cultivation of the samādhi by chanting the following extensive verses to [the youth Candraprabha](#).

#### [6.5](#)

“Through offering incense to infinite wisdom  
Beings will have an infinite aroma.  
In ten million eons they will not go to the lower realms,  
And no bad smells will come from them. {1}

#### [6.6](#)

“For ten million eons they will practice [bodhisattva](#) conduct  
And make offerings to ten thousand million buddhas.  
The aroma of wisdom will arise so that they  
Will become buddhas with the aroma of supreme conduct. {2}

#### [6.7](#)

“If any beings know that the incense they offer,  
Those to whom they offer it,  
And the minds that offer incense [F.19.a] do not exist,  
The ‘concordant patience’ they have is of lesser kind. {3}

#### [6.8](#)

“But if a man maintains a patience that is great,[300](#)  
Even were he cut up, for ten million eons,  
Into tiny pieces as numerous as the Ganges sands,  
His mind will never regress. {4}

#### [6.9](#)

“Why is this termed ‘patience’?  
And why is it called ‘concordant’?  
For what reason is it said to be ‘nonregressive’?  
And why is he called ‘a bodhisattva’? {5}

#### [6.10](#)

“His patience being for the selfless nature of phenomena,

One who perceives selflessness has no kleśas.

He knows that all phenomena are like space.

That, therefore, is what is termed ‘patience.’ {6}

#### [6.11](#)

“He trains in accord with all the jinas.

That wise one does not practice non-Dharma.

He does not doubt the Buddha’s Dharma.

That is the patience that is ‘concordant.’ {7}

#### [6.12](#)

“Even if all the māras in the world transformed

Into buddhas and said to that practitioner,

‘Enlightenment is too difficult! So become a śrāvaka!’

He would not believe those words and would not regress. {8}

#### [6.13](#)

“If he knows of the incorrect view of beings

He says, ‘This is not the path to deathlessness!’ [301](#)

So that they reject the wrong path and he brings them to the true path. [302](#)

That is the reason why he is called a bodhisattva. [303](#) {9}

#### [6.14](#)

“He remains upon the path of concordant patience

And is awake through the knowledge of selflessness.

Even in a dream he does not believe

In humans, persons, souls, or beings. {10}

#### [6.15](#)

“Even if as many millions of māras as there are Ganges sands

Came before him in the forms of buddhas,

And said to him that there is a soul within the body,

He would reply that it was not so and say, ‘You are not buddhas.’ [304](#) {11}

#### [6.16](#)

“Through wisdom I know that the skandhas are empty.

Because I know that, I am unaccompanied by kleśas.

In my conduct I use mere words

But within this world remain within nirvāṇa, {12}

#### [6.17](#)

“Just as when a man has a son born to him

And gives him a name, saying, ‘This is his name!’

But that name cannot be found anywhere.

And that name did not come from anywhere. {13}

#### [6.18](#)

“In that way the name ‘bodhisattva’ is given, [F.19.b]

But if one seeks for this ‘bodhisattva’

That name will not be found anywhere.

One who knows that is a bodhisattva. {14}

#### [6.19](#)

“The bodhisattva does not believe in the existence of a self

Any more than a fire can burn in the middle of the ocean.

Since he has developed the aspiration for enlightenment

He has not had the view that there is a soul within.[305](#) {15}

#### [6.20](#)

“There is no birth and there is no death

For beings, humans,[306](#) the descendants of Manu.

Phenomena have an empty nature, like illusions;

The tīrthikas are unable to know that. {16}

#### [6.21](#)

“Also those who crave for food,

Who desire and cling to alms bowls and robes,

Who are arrogant and are haughty,

They cannot understand the Buddha’s enlightenment. {17}

#### [6.22](#)

“The lazy who are overcome by sleepiness and dullness,

Who have stubborn minds,[307](#) and are shameless,  
Who have no faith in the Buddha,  
They are unable to understand[308](#) sublime enlightenment. {18}

#### [6.23](#)

“The ordinary beings with incorrect behavior,  
Those who do not have faith in the Dharma,  
Who have no respect toward celibates,  
They are unable to understand enlightenment. {19}

#### [6.24](#)

“Those with correct behavior, who have modesty and self-respect,  
Who delight in the Dharma and the buddhas,  
Who show great respect to the practitioners of celibacy,  
They will attain the supreme, highest enlightenment. {20}

#### [6.25](#)

“Those whose conduct is performed with mindfulness,  
Who sit upon their cushion with joy and delight,  
With dhyāna as food and samādhi for drink,  
They will attain the supreme, highest enlightenment. {21}

#### [6.26](#)

“Those who understand selflessness all day long,  
Who are mindful of emptiness as they walk,  
Who bear the beautiful aromatic flowers of the aspects of enlightenment,  
Those dedicated ones will attain supreme enlightenment. {22}

#### [6.27](#)

“They who are skilled in bodhisattva conduct  
Are not on the level of other beings,  
Of śrāvakas, or of pratyekabuddhas.  
Who would not aspire to that realization? {23}

#### [6.28](#)

“If I were to have a lifespan that continued

For as many millions of eons as there are sands in the Ganges,  
I would not even be able to finish reciting the praises  
Of as little of the Buddha’s wisdom as a tiny pore. {24}

#### [6.29](#)

“Therefore, having heard the benefits [F.20.a]  
That have been taught by the unsurpassable Jina,  
You should quickly become instructed in this samādhi.  
And then the attainment of supreme enlightenment will not be difficult.”  
{25}

[6.30](#)Conclusion of the sixth chapter, “Cultivation of the Samādhi.”

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## [7.](#)

### Chapter 7

## The Attainment of Patience

[7.1](#)Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdoms of the three kinds of patience. He should know the first patience. He should know the second patience. He should know the third patience. He should become skilled in the differences between the three kinds of patience and skilled in the differences between the wisdoms of the three kinds of patience.

[7.2](#)“Why is that? Young man, when the [bodhisattva](#) mahāsattva becomes skilled in the differences between the three kinds of patience and becomes skilled in the differences between the wisdoms of the three kinds of patience, then at that time, young man, the [bodhisattva](#) mahāsattva will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.

[7.3](#)“Therefore, young man, the [bodhisattva](#) mahāsattva who wishes to attain the highest, complete enlightenment of perfect buddhahood should learn this Dharma teaching on gaining the three kinds of patience. When he has learned it he should teach it widely to others. That will be of benefit to many beings, it will bring happiness to many beings, it will be a kindness to the world, it will bring fulfillment to a multitude of beings, and bring benefit and happiness to humans and [devas](#).”[309](#)

[7.4](#) Then the Bhagavān taught this Dharma discourse on gaining the three kinds of patience by chanting the following verses to [the youth Candraprabha](#).

[7.5](#)

“One who does not argue  
Or speak unbeneficial words  
But always brings benefit and maintains the Dharma,  
Such a person is explained as having the first patience. {1} [F.20.b]

[7.6](#)

“Knowing that all phenomena are like illusions,  
Not having a conceptual field of experience,  
And not falling from the level of increasing wisdom  
Are distinctive qualities of the first patience. {2}

[7.7](#)

“Being skilled in all the paths of the sūtras,  
Being wise and attracted to the Buddha’s words,  
And having the infinite awareness of the sugatas’ wisdom  
Are distinctive qualities of the first patience. {3}

[7.8](#)

“Whatever Dharma taught by the Buddha is heard,  
He has no doubt about the Buddha’s teachings  
But aspires to the Dharma of all the jinas.  
These are distinctive qualities of the first patience. {4}

[7.9](#)

“He knows the particular sūtra with the definitive meaning,  
Such as the Sugata’s teaching on emptiness.  
He knows that all the Dharmas that teach  
Of beings, individuals, and persons are provisional truth. {5}

[7.10](#)

“In this world there are many tīrthikas,

But he feels no anger toward them.

He is firmly established in compassion for them.

These are distinctive qualities of the first patience. {6}

#### [7.11](#)

“The retentions<sup>310</sup> become apparent to him

And he has no doubts concerning their appearance.

What he speaks is in accord with the truth.

These are distinctive qualities of the first patience. {7}

#### [7.12](#)

“The four elements of air and water,

Fire and earth may change into something else,

But he will never turn away from the enlightenment of buddhahood.

These are distinctive qualities of the first patience. {8}

#### [7.13](#)

“Whatever skills there are in the world,

The bodhisattva learns them all,

And no one sees anyone higher than him.

These are distinctive qualities of the first patience. {9}

#### [7.14](#)

“He is unwavering through the power of śamatha,

And through vipaśyanā he is like a mountain.

Even all beings together would be unable to disturb him.

These are distinctive qualities of the second patience. {10}

#### [7.15](#)

“In meditation he stands and talks;

Remaining in meditation he walks.

In meditation he masters the perfections.

These are distinctive qualities of the second patience. {11}

#### [7.16](#)

“In meditation he attains the five higher knowledges.

Teaching the Dharma he goes to a hundred realms.

He does not lose his miraculous powers. [F.21.a]

These are distinctive qualities of the second patience. {12}

[7.17](#)

“He remains in that kind of samādhi of peace.

He attains certainty of the mind,

And in his meditation there is no ‘being.’

These are distinctive qualities of the second patience. {13}

[7.18](#)

“With buddha wisdom he teaches the Dharma

To all of the beings who are in the world,

And he is able to remember all that he has taught.

These are distinctive qualities of the second patience. {14}

[7.19](#)

“He sees the lords of the worlds in all directions:

East, south, west, and north,

Above, below, and in the intermediate directions.

These are distinctive qualities of the third patience. {15}

[7.20](#)

“He has a body that is the color of gold

And emanates countless manifestations,

Teaching the Dharma to many millions of beings.

These are distinctive qualities of the third patience. {16}

[7.21](#)

“The bodhisattva appears throughout

This buddha realm of Jambudvīpa

And is renowned also among the devas and asuras.

These are distinctive qualities of the third patience. {17}

[7.22](#)

“The bodhisattva trains in accordance



With the field of activity of the buddhas

And the conduct of the sugatas.

These are distinctive qualities of the third patience. {18}

### [7.23](#)

“If the beings that are in this world

Were to recite the praises of the bodhisattva

And he were to take great joy in that

Then he would not be trained in the Buddha’s wisdom. {19}

### [7.24](#)

“If all the beings that are in this world

Were to speak badly to the bodhisattva,

And if he were to become angry toward them,

Then he would still not be trained in the Buddha’s wisdom. {20}

### [7.25](#)

“If he gains wealth this does not make him happy;

If he does not gain wealth this does not make him unhappy.

His mind always remains like a mountain.

These are distinctive qualities of the third patience. {21}

### [7.26](#)

“These three patiences are taught to be the patience regarding what is spoken,

The patience that is beneficial for contemplation and meditation,

And the patience, from listening to the Dharma, regarding birthlessness.

These trainings are the path to enlightenment.[311](#) {22}

### [7.27](#)

“When the bodhisattva attains

These three unsurpassable patiences,

He sees the supreme humans, the sugatas,[312](#)

And they give him the prophecy of his stainless enlightenment. {23}

[F.21.b]

[7.28](#)

“When he has received that prophecy  
The earth shakes in six ways,  
The realm is illuminated by light,  
And millions of devas send down a rain of flowers. {24}

[7.29](#)

“When he has received that prophecy  
Countless quintillions of beings  
Develop the aspiration to enlightenment,  
Thinking, ‘We also shall become jinas, worthy of offerings.’[313](#) {25}

[7.30](#)

“When the bodhisattva attains  
These three unsurpassable patiences  
He is not born, he does not die,  
He does not pass away, and is not reborn. {26}

[7.31](#)

“When the bodhisattva attains  
These three unsurpassable patiences  
He does not see beings born or dying,  
But sees all phenomena as remaining in the true nature. {27}

[7.32](#)

“In this way he knows that they are untrue,  
That phenomena are like illusions, that they are naturally empty.  
Emptiness is not born and does not die.[314](#)  
All these phenomena are by nature empty. {28}

[7.33](#)

“Whenever someone shows him respect,  
Attending to him, honoring him, and making offerings,  
He takes no pleasure in that,  
For he knows that phenomena have an empty nature. {29}

[7.34](#)

“Even if beings revile, threaten, or beat him,  
He feels no anger toward them, nor pride.  
He only feels constant love for them,  
Wishing for those beings to be liberated. {30}

[7.35](#)

“Even though they beat and cut him with sticks and stones,  
That wise one will feel no anger toward them,  
Remaining in the patience of selflessness,  
And does not have unyielding anger or pride. {31}

[7.36](#)

“In this way he knows the lack of reality,  
That phenomena are like illusions, with an empty nature.  
He remains in that knowledge of phenomena  
And is venerated by this world and its devas. {32}

[7.37](#)

“Even if beings holding weapons  
Were to cut into pieces his body and limbs,  
He would have no anger toward them,  
And his love and compassion would not diminish. {33}

[7.38](#)

“When they are cutting up his body and limbs  
This is what arises in his mind toward them:  
‘Until I can bring them to enlightenment  
I will not pass into the peace of nirvāṇa.’ {34} [F.22.a]

[7.39](#)

“The [bodhisattvas](#) of great renown  
Continuously meditate throughout millions of eons  
With that kind of unsurpassable power of patience,  
Resting in the equanimity of the patience of selflessness. {35}

#### [7.40](#)

“For even more eons, as many as Ganges sand grains,  
They do not accomplish benefit through the knowledge of a buddha.  
They do not reach enlightenment,  
Let alone the wisdom of the [tathāgatas](#). {36}

#### [7.41](#)

“Even if one were to speak for countless hundreds of eons,  
It would be difficult to conclude the praises,  
The endless descriptions, of the greatly renowned ones  
Who are established in the patience of selflessness. {37}

#### [7.42](#)

“Therefore, the one who desires supreme, unsurpassable enlightenment,  
The accumulated wisdom of buddhahood,  
Should meditate on the patience praised by the [jinas](#),  
And then supreme enlightenment will not be difficult to attain.” {38}

[7.43](#)Conclusion of seventh chapter, “The Attainment of Patience.”

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## [8.](#)

### Chapter 8

## Buddha Abhāvasamudgata

[8.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdom of the nonexistent nature of all phenomena.

[8.2](#) “Young man, what is being skilled in the wisdom of the nonexistent nature of all phenomena? The [bodhisattva](#) mahāsattva knows that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no origin, have no cessation, have no words, are empty, are primordial peace, and are pure by nature.

[8.3](#) “Young man, when the [bodhisattva](#) mahāsattva [F.22.b] knows that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no birth, have no cessation, have no words, are empty,

are primordial peace, and are pure by nature, then at that time, young man, the [bodhisattva](#) mahāsattva has become skilled in the wisdom of the nonexistent nature of all phenomena.

[8.4](#)“Young man, the [bodhisattva](#) mahāsattva who has become skilled in the wisdom of the nonexistent nature of all phenomena does not have desire for any form, sound, smell, taste, or touch. He does not become angry. He is never ignorant.

[8.5](#)“Why is that? It is because he does not see phenomena; there is no object to perceive. He does not see the phenomena of desire, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant, and therefore there is no such object to perceive.

[8.6](#)“Because there is nothing to be seen and there is no object to perceive, he has no attachment to anything in the three realms and he will quickly attain this samādhi, and quickly attain the highest, complete enlightenment of perfect buddhahood.

“On this topic, it has been said:

[8.7](#)

“All phenomena have no existence;

They are all devoid of attributes and without characteristics,

Without birth and without cessation.

That is how you should [315](#) perfectly understand phenomena.

[8.8](#)

“Everything is without existence, without words,

Empty, peaceful, and primordially stainless.

The one who knows phenomena,

Young man, he is called a buddha.

[8.9](#)

“Therefore, the revealed nature of equality

Is that all phenomena in essence have no nature.

Whoever desires the mother of the sugatas

Will attain this mother of the jinas.

[8.10](#)“Therefore, young man, that is what you should understand through this Dharma teaching. [316](#)

[8.11](#)“Young man, in the past, countless, vast, immeasurable, inconceivable, unfathomable, asaṃkhyeya eons ago, at that time, in that time, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha [Abhāvasamudgata](#), who was perfect in wisdom and conduct, a sugata, [F.23.a] a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

[8.12](#)“Young man, what do you think? Why was that tathāgata named [Abhāvasamudgata](#)?[317](#)

“Young man, as soon as he was born he rose in the air up to the height of seven palm trees, took seven steps, and said these words: ‘All phenomena have arisen from nonexistence. From nonexistence have all phenomena arisen.’

[8.13](#)“Young man, the sound of those words was heard in all the worlds in the trichiliocosm. It resounded and was heard by everyone from the devas on the earth up to those in Brahmā’s paradise. ‘Oh, as soon as this tathāgata was born, he rose in the air up to the height of seven palm trees, took seven steps and said the word *nonexistence*. Therefore he will be [Abhāva-samudgata](#) (Arisen from Nonexistence).’ Thus it was that the name [Abhāva-samudgata](#) arose, and that he was given the name [Abhāvasamudgata](#).

[8.14](#)“When that bhagavān attained enlightenment, the words ‘arisen from nonexistence’ sounded from the leaves of all the trees, from all the grass,[318](#) bushes, and forests,[319](#) and from the summits of all the mountains.

“Every sound in that world was heard as the words ‘arisen from nonexistence.’

[8.15](#)“Young man, at the time, attending the teachings of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha [Abhāvasamudgata](#), there was a young prince by the name of Mahākaruṇācintin, who had an excellent body and was handsome and good-looking.

[8.16](#)“Young man, the prince went to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha [Abhāvasamudgata](#) and bowed his head to the Bhagavān’s feet. He circumambulated the Bhagavān three times and then sat down. [F.23.b] Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha [Abhāvasamudgata](#), knowing the higher motivation of Prince Mahākaruṇācintin, taught him this samādhi. When he had heard this he had complete faith in it. With complete faith he shaved off his hair and beard, put on the orange robes, and with such faith left home for homelessness. Having entered homelessness he learned this samādhi.

He learned it, kept it, read it, understood it, and dedicated himself to the practice of meditation on it. Through that root of merit, he did not fall into the lower existences for two hundred million eons. He served two hundred million buddhas, and he heard this samādhi from all those tathāgatas. Having heard it, he learned it and understood it. He kept it, read it, propagated it, and repeatedly meditated on it with unadulterated meditation, remaining dedicated to that practice of meditation.

[8.17](#)“Through those roots of merit, after twenty eons had passed he appeared in the world as the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Suvicinitārtha. He ripened countless beings and benefited countless beings, and afterward, like an extinguished flame, he passed away into perfect nirvāṇa.

[8.18](#)“Therefore, young man, this samādhi of that Dharma teaching should be cherished by bodhisattva mahāsattvas. It should be known to cause the unsurpassable perfect wisdom of buddhahood.”

[8.19](#)Then at that time the Bhagavān gave a detailed teaching on the preceding chapter by chanting the following extensive verses to the youth Candraprabha:

[8.20](#)

“I remember that countless eons ago

In the past, there appeared a supreme human,

One who benefited the world, a great rishi,

And his name was [Abhāvasamudgata](#). {1}

[8.21](#)

“As soon as he was born he rose into the air [F.24.a]

And taught the nonexistence of all phenomena.

He was at that time given a corresponding name

And his words were heard throughout the trichiliocosm. {2}

[8.22](#)

“All the devas, they all called out,

‘He will be a jina named [Abhāva](#)!

As soon as he was born he took seven steps

And the Jina taught the nonexistence of phenomena.’ {3}

[8.23](#)

“When the sage became a buddha, a Dharma king,  
Who taught the nature of all phenomena,  
From plants, trees, bushes, mountains,[320](#) and rocks  
There came the words ‘phenomena have no existence.’ {4}

#### [8.24](#)

“All the sounds there were in the world  
Became the words ‘all are nonexistent.’  
In that way there sounded  
The words of the Guide of the World. {5}

#### [8.25](#)

“At that time there was a prince  
Whose name had always been Karuṇāvicintin.  
He had an excellent form and was handsome.  
He came into the presence of that jina. {6}

#### [8.26](#)

“He bowed to the feet of the sage, that great being,  
And respectfully circumambulated him.  
In order to hear the stainless, unsurpassable Dharma  
He sat there with a devout mind. {7}

#### [8.27](#)

“The heroic[321](#) Jina, knowing his aspiration,  
Gave the teaching of this samādhi.  
Having listened to this stainless samādhi  
He quickly entered homelessness in the supreme [Jina](#)’s teaching. {8}

#### [8.28](#)

“Having entered homelessness he possessed,  
Read, and understood this samādhi.  
For a full two hundred million eons  
He did not descend to an unfortunate existence. {9}

#### [8.29](#)



“Through the good karma that he had made  
He pleased two hundred million buddhas,  
And in the presence of those jinas  
He cultivated this samādhi. {10}

### [8.30](#)

“He afterward became a buddha in the world  
Who was always known as [Sucintitārtha](#).  
He benefited many millions of beings  
And afterward attained [nirvāṇa,322](#) like an extinguished flame.[323](#) {11}  
[8.31](#) Conclusion of the eighth chapter, “Buddha [Abhāvasamudgata](#).”[324](#)  
[B3]

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## [9.](#)

### Chapter 9

## The Patience of the Profound Dharma

[9.1](#) Then the Bhagavān said to [the youth Candraprabha](#), [F.24.b] “Young man, the [bodhisattva](#) mahāsattva who wishes to attain quickly the highest, complete enlightenment of perfect buddhahood and liberate all beings from the ocean of existence should hear this king of samādhis, in which the equality of the nature of all phenomena is revealed, which is praised by all the buddhas and is the mother of the [tathāgatas](#). They should obtain it, preserve it, understand it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

[9.2](#) “Why is that? Young man, this king of samādhis, the revealed equality of the nature of all phenomena, has given birth to all the [tathāgatas](#), the [arhats](#), the perfectly enlightened buddhas; all [tathāgatas](#), [śrāvakas](#), and [pratyekabuddhas](#) have come from it.

[9.3](#) “Therefore, young man, you also should obtain this king of samādhis, the revealed equality of the nature of all phenomena, which is praised by all the buddhas and is the mother of the [tathāgatas](#).[325](#) It has been said:

### [9.4](#)

“Therefore, those who wish for enlightenment and buddhahood,

And to liberate beings from the ocean of existence,

Should obtain this [sūtra](#) praised by the buddhas,

And then sublime enlightenment will not be difficult to attain.”[326](#)

[9.5](#)Then the Bhagavān said to [the youth Candraprabha](#), “Young man, the [bodhisattva](#) mahāsattva who wishes[327](#) to attain quickly the highest, complete enlightenment of perfect buddhahood should become skilled[328](#) in the patience of profound Dharma.[329](#)

[9.6](#)“Young man, how does a bodhisattva mahāsattva become skilled in the patience of profound Dharma?

“Young man, the bodhisattva mahāsattva should know that all phenomena are like illusions. [F.25.a] He should know that all phenomena are like dreams, like mirages, like echoes, like optical illusions, like the moon on water, like hallucinations,[330](#) like reflections, and like space.

[9.7](#)“Young man, when the bodhisattva mahāsattva knows that all phenomena are like illusions,[331](#) he is skilled in the patience of profound Dharma. He who has the patience of profound Dharma has no desire for any phenomenon that causes desire, has no anger toward any phenomenon that causes anger, and he has no ignorance regarding any phenomenon that causes ignorance. Why is that? It is because he does not see that phenomenon; he does not perceive that phenomenon. He does not see the phenomena and he does not perceive the phenomena of that which is desired, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant. Because he does not see and does not perceive those phenomena he has no desire, he has no anger, he has no ignorance, his mind does not regress, and he rests in meditation. He is without conceptual elaboration. He has crossed over to the other side. He has reached dry land. He has reached safety. He has attained freedom from fear.[332](#) He has correct conduct. He has knowledge. He has wisdom. He has merit. He has miraculous powers. He has memory.[333](#) He has intelligence. He has realization.[334](#) He has a sense of modesty. He has stability. He has bodhisattva conduct. He has the austerity of the disciplines of mendicancy. He is unblemished.[335](#) [F.25.b] He has nothing. He is an arhat. His defilements have ceased. He has no kleśas. He has power. His mind is liberated. His wisdom is liberated. He is a thoroughbred stallion.[336](#) He is a great elephant.[337](#) He has done what had to be done. He has accomplished what had to be accomplished. He has put down his burden. He has reached his goals. He has ended engagement with existence. He has liberated his mind through true knowledge. He is a mendicant who has attained all the

perfect, highest, complete powers of the mind. He is a brahmin.[338](#) He is a snātaka.[339](#) He is a master of the Vedas.[340](#) He knows the Vedas.[341](#) He is a śrotriya.[342](#) He is a son of the buddhas. He is a son of the Śākya.[343](#) He has crushed the thorns.[344](#) He has not left the law behind.[345](#) He has left the trench barrier behind.[346](#) He has crossed over the trench barrier.[347](#) He has extracted the splinters.[348](#) He has no illness.[349](#) He is a bhikṣu. He is free from all bondage. He has been born as a human. He is a good human. He is a supreme human. He is a great human. He is a human lion.[350](#) He is a human elephant.[351](#) He is a human stallion.[352](#) He is a human carthorse.[353](#) He is a human hero.[354](#) He is a human strongman.[355](#) He is a human flower.[356](#) He is a human lotus.[357](#) He is a human white lotus.[358](#) He is a human tamer.[359](#) He is a human moon.[360](#) He is an extraordinary human. He is a stainless human.”[361](#)

[9.8](#) Then the Bhagavān, in order to give this Dharma teaching on entering the patience of profound Dharma, recited these verses:

#### [9.9](#)

“At one time a world appears,  
And later the entire world becomes space.  
As it was before, so it is afterward.  
Know that all phenomena are like that. {1}

#### [9.10](#)

“All that there is in this world  
Later dissolves into the mass of water below.  
As it is below, so it is above.  
Know that all phenomena are like that. {2} [F.26.a]

#### [9.11](#)

“Just as in a completely cloudless sky  
In an instant a mass of clouds appears—  
From where did they first originate?  
Know that all phenomena are like that. {3}

#### [9.12](#)

“If you think of a tathāgata who has passed into nirvāṇa,  
His image will appear in your mind.  
As he was before, so he is afterward.

Know that all phenomena are like that. {4}

[9.13](#)

“When a person sees a mass of foam  
That is carried along in a river  
And examines it, he sees that it has no essence.

Know that all phenomena are like that. {5}

[9.14](#)

“When large drops of rain fall,  
There appear separate bubbles of water.  
They vanish as they appear; the bubbles have no existence.

Know that all phenomena are like that. {6}

[9.15](#)

“When a letter is sent to another town  
With news of the good or bad that has been done,  
A voice does not accompany the letter.

Know that all phenomena are like that. {7}

[9.16](#)

“When a man is intoxicated from alcohol,  
He perceives the ground to be spinning,  
But the earth is not moving or shaking.

Know that all phenomena are like that. {8}

[9.17](#)

“A woman sees her beautified face  
On the surface of a mirror or a bowl of oil.  
The fool feels passion for it

And runs in search for the desired. {9}

[9.18](#)

“The face was not transferred there.  
The face will never be found in the reflection,  
And yet fools have desire for it.

Know that all phenomena are like that.[362](#) {10}

[9.19](#)

“Just like optical illusions and fata morganas,  
Just like dreams and just like illusions,  
When their attributes are meditated on, their nature is empty.

Know that all phenomena are like that. {11}

[9.20](#)

“When the moon is in a clear sky,  
Its reflection appears on the sea,  
But the moon has not moved onto the water.

Know that all phenomena are like that. {12}

[9.21](#)

“A man who is inside a canyon[363](#)  
Sees no one but hears the echoes  
Of singing, speaking, and laughter.

Know that all phenomena are like that. {13} [F.26.b]

[9.22](#)

“Echoes are produced by  
Songs, music, and weeping,  
But the song that is heard does not exist.

Know that all phenomena are like that.[364](#) {14}

[9.23](#)

“Although pleasures are enjoyed in a dream,  
When the person awakes they are not be seen.  
The fool, though, becomes attached to those pleasures.

Know that all phenomena are like that. {15}

[9.24](#)

“A magician causes forms to appear,  
Creating horses, elephants, chariots, and so on.  
But though they appear they do not exist at all.

Know that all phenomena are like that. {16}

[9.25](#)

“In the dream of a young woman

She gives birth to a son and then sees him die.

She is happy when he’s born and sad when he dies.

Know that all phenomena are like that. [365](#) {18}

[9.26](#)

“In the night the reflection of the moon

Appears on clear, undisturbed water,

But it is empty of a moon and there is nothing to grasp.

Know that all phenomena are like that. {19}

[9.27](#)

“A thirsty person traveling

At noon during the summer

Sees a lake that is a mirage.

Know that all phenomena are like that. {20}

[9.28](#)

“The water that is a mirage cannot be found.

Foolish beings want to drink it,

But water that is not real cannot be drunk.

Know that all phenomena are like that. {21}

[9.29](#)

“When a person in search of its essence

Pulls apart the trunk of a green banana plant,

He finds no essence either inside or outside.

Know that all phenomena are like that. {22}

[9.30](#)

“The eyes, the ears, and the nose are unreliable.

The tongue, the body, and the mind are unreliable.

If the senses could be relied upon,

What need would there be for the path of the noble ones? {23}

[9.31](#)

“These senses are unreliable.

Their nature is material and neutral.

Therefore those who wish for the path to nirvāṇa

Must follow the path of the noble ones. {24}

[9.32](#)

“If one examines the body back into the past,

There is no body and no conception of a body.

When there is no body and no conception of a body

This is called the lineage of the noncomposite.[366](#) {25}

[9.33](#)

“There are no phenomena in the phenomena of nirvāṇa,

For if it is nonexistent there could never be an existence. [F.27.a]

Those who conceptualize teach existence and nonexistence,

But practicing in that way will not bring an end to suffering. {26}

[9.34](#)

“ ‘Existing,’ ‘not existing,’ and both are extremes.

‘Pure’ and ‘impure’ are also extremes.

Therefore, rejecting both extremes,

The wise do not even remain in the middle. {27}

[9.35](#)

“ ‘Existing’ and ‘not existing’ are in conflict.

‘Pure’ and ‘impure’ are also in conflict.

When there is conflict, suffering cannot be ended.

When there is no conflict, suffering ceases.[367](#) {28}

[9.36](#)

“When fools speak about remaining in mindfulness[368](#)

They become proud, saying, ‘I have witnessed it in my body.’[369](#)

But those who have witnessed it in their body have no pride;

They are those who are freed from all such pride.[370](#) {29}

[9.37](#)

“When speaking of the four dhyānas,  
The foolish claim they can experience dhyāna.  
But those who know and realize that dhyāna  
Is without kleśas or pride reject such arrogance. {30}

[9.38](#)

“When speaking of the four truths,  
The foolish say that they see the truth.  
But there is no pride when the truth is seen.  
The Jina taught the truth that is without pride. {31}

[9.39](#)

“Do not be proud of maintaining correct conduct.  
Do not become proud through listening to the Dharma.  
When those with little wisdom become proud,  
That is the root of increasing suffering. {32}

[9.40](#)

“The world’s guide, the omniscient one,  
Taught that pride is the root of suffering.  
To be puffed up with pride makes suffering grow;  
To have no pride brings suffering to an end. {33}

[9.41](#)

“However much Dharma you have learned,  
If you feel proud of your learning and let your proper conduct lapse,  
Your misconduct will take you to the lower realms  
And all that great learning will not protect you. {34}

[9.42](#)

“If you feel proud of being renowned for good conduct  
And do not dedicate yourself to listening to many teachings,  
When the results of your good conduct have been used up



You will afterward experience suffering.[371](#) {35}

#### [9.43](#)

“If you meditate on a worldly samādhi  
And do not eliminate the conception of a self,  
Then the kleśas will arise once more,  
As happened in the samādhi practice of [Udraka.372](#) {36} [F.27.b]

#### [9.44](#)

“If one examines the Dharma of selflessness,  
And if after examining, one meditates,  
That will be the cause resulting in the attainment of nirvāṇa.  
It is impossible for peace to come from any other cause. {37}

#### [9.45](#)

“If a man is being attacked by bandits  
And, wishing to save his life, he tries to run away  
But his legs will not move and he cannot run,  
He will be captured and killed[373](#) by the bandits. {38}

#### [9.46](#)

“In the same way, a stupid person without good conduct  
May try to escape from composite phenomena.  
But without good conduct he is not able to flee,  
And will be killed by old age, illness, and death. {39}

#### [9.47](#)

“Just as many thousands of savages[374](#)  
Do you harm in various ways,  
The kleśas will in many ways,  
Like savages, destroy that which is good. {40}

#### [9.48](#)

“Someone who has understood the skandhas to be without a self,  
Even if insulted or beaten, will not be dismayed.  
He will not fall under the power of the kleśa demons.

He who knows emptiness will never become agitated. {41}

[9.49](#)

“Many people teach the emptiness of the skandhas

But have not understood that selflessness;

When those who have not understood are contradicted by others,

They will be overpowered by anger and speak harsh words. {42}

[9.50](#)

“There was a man<sup>375</sup> who was ill and suffering physically.

For many years he could not attain freedom from his illness.

For a long time he was tormented by his illness,

And in order to be cured he went in search of a physician. {43}

[9.51](#)

“Searching and searching, again and again,

He found a skilled and wise physician

Who had compassion for him

And said, ‘Take this medicine.’ {44}

[9.52](#)

“He gave him much excellent medicine,

But the sick man didn’t take the healing medicine.

That was not the fault of the physician or the medicine;

It was the fault of the sick person. {45}

[9.53](#)

“In the same way, one who has entered homelessness in this teaching,

Who knows of the strengths, the dhyānas, and the powers

But does not dedicate himself to meditation,

Is not endeavouring in what is correct, so how could he attain nirvāṇa?

{46}

[9.54](#)

“All phenomena are always empty by nature.

The sons of the jinas have eliminated all things.

The entirety of existence has always been empty.

The emptiness of the tīrthikas is limited. {47}

[9.55](#)

“The wise do not argue with fools,

They politely avoid them; [F.28.a]

Thinking, ‘They come to me with malicious intent,’

They do not engage with the Dharma of fools. {48}

[9.56](#)

“Knowing the nature and dispositions of fools,

The wise do not associate with fools.

Whenever they associate well with them

Those fools eventually turn into enemies. {49}

[9.57](#)

“The wise do not depend upon the foolish.

The wise and the foolish have different natures.

The nature of the foolish is naturally contrary,

So the wise do not have ordinary people as friends. {50}

[9.58](#)

“They may speak with words about the Dharma

But do not believe it, showing their anger and aggression.

Such is the Dharma of fools, and knowing this to be so

The wise do not rely on it. {51}

[9.59](#)

“The foolish are in accord with other fools

Like impurity with other impurities.

The wise are in accord with other wise people

Like butter<sup>376</sup> is with ghee. {52}

[9.60](#)

“They do not examine the faults of saṃsāra;

They pay no attention to the ripening of karma;

They have no faith in the words of the buddhas:

Those fools will be sliced and cut into pieces. {53}

#### [9.61](#)

“They have obtained a human life that is difficult to obtain,

But they have not become skilled in any craft.

They have become poor without any wealth.

In order to have a livelihood they become mendicants. {54}

#### [9.62](#)

“Having become mendicants in this teaching of the Buddha,

They become attached to their robes and alms bowls.

They fall under the influence of bad companions,

And they do not practice the teaching of the Sugata. {55}

#### [9.63](#)

“They are not observant of their own conduct.

Such fools do not perceive the states of their minds.

Day and night they do not follow the discipline,

And they do not abhor the path of bad actions. {56}

#### [9.64](#)

“They do not restrain their body and mind.

There is nothing that they will not say.

They are always looking for faults in others,

And criticize any mistake they make. {57}

#### [9.65](#)

“Such fools have attachment to food.

They know no limit to their eating.

They obtain their food through the Buddha’s merit,

But these fools do not keep that in mind. {58}

#### [9.66](#)

“When they find food that is delicious and pleasing,

They consume<sup>377</sup> it without engaging in the discipline.

For them that food becomes poison, [F.28.b]

Like an unclean lotus stem<sup>378</sup> for an elephant calf.<sup>379</sup> {59}

[9.67](#)

“The wise, the sagacious, the realized

Also eat food that is pure and pleasing,

But they have no attachment to it.

They eat without clinging, maintaining the discipline. {60}

[9.68](#)

“One who is wise, sagacious, and realized

Says, ‘Welcome’ when the foolish come,

Brings them closer with pleasant words,

And maintains compassion for them. {61}

[9.69](#)

“He is kind and beneficial to them,

But the foolish are happy when he is harmed.

Because of such faults, he avoids the foolish

And lives alone like a deer in the forest. {62}

[9.70](#)

“The wise man, knowing these kinds of defects,

Does not associate with fools.

He thinks, ‘If I depend on those who have no wisdom,

There will be no higher rebirth, let alone the attainment of enlightenment.’

{63}

[9.71](#)

“Wise ones reach enlightenment by putting into practice

The samādhi of dwelling in love,

Of dwelling in compassion, of acting with joy,

And with constant equanimity toward all existences. {64}

[9.72](#)

“They attain the enlightenment that is peace, free of misery.

They perceive beings afflicted by illness and aging.[380](#)

They have compassion toward them,

And give them the teachings of ultimate truth. {65}

### [9.73](#)

“Who can know the true nature of the [jinas](#)

And the truth of the sugatas, which is beyond description?[381](#)

It is they who hear this kind of Dharma

And attain the immaterial patience of the [noble ones](#).” {66}

[9.74](#)Conclusion of the ninth chapter, “The Patience of the Profound Dharma.”

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## [10.](#)

### Chapter 10

## The Entry into the City

[10.1](#)The Bhagavān then said to [the youth Candraprabha](#), “Therefore, young man, you should be someone who makes practice essential, and always trains in that way. Why is that? Young man, attaining the highest, complete enlightenment of perfect buddhahood will not be difficult, let alone attaining this samādhi, for the [bodhisattva](#) mahāsattva who makes practice essential.”

[10.2](#)Then [the youth Candraprabha](#) rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.29.a] with palms placed together, bowed toward the Bhagavān and exclaimed, “Bhagavān, that teaching and instruction that the bhagavāns have taught well, presented well, and explained well to the [bodhisattva](#) mahāsattvas, the entire [bodhisattva](#) training that they have explained well and presented well is marvelous.

[10.3](#)“Bhagavān, this is the scope of activity of the [tathāgatas](#), not of the [śrāvakas](#) or [pratyekabuddhas](#), let alone the [tīrthikas](#).

[10.4](#)“Bhagavān, I, too, will make practice essential, and without care for life or body I shall train as the [tathāgatas](#) have. Why is that? Bhagavān, I wish to train as the [tathāgatas](#) have. Bhagavān, I wish to attain the highest, complete enlightenment of perfect buddhahood. Bhagavān, I wish to eliminate the evil [māras](#). Bhagavān, I wish to free all beings from all fear

and all suffering.<sup>382</sup> I pray that the Bhagavān will place his right hand upon my head.”

He said to the Bhagavān:

#### [10.5](#)

“You have an excellent body, like a clear sky.

You are the son of wisdom, who has no body or attributes.

You are a deep ocean of qualities, and have compassion.

You who are without equal, place your hand upon my head.”<sup>383</sup> {i}

[10.6](#)The Bhagavān placed upon [Candraprabha](#)’s head his right hand, which was adorned with many characteristics that were the result of many roots of merit, and which was of the color of divine gold.

[10.7](#)As soon as the Bhagavān placed his right hand upon [Candraprabha](#)’s head, in that very instant, more indescribable than indescribably many hundred thousand quintillions of samādhi entranceways that arise from the perfection of wisdom were revealed to [Candraprabha](#), such as *the heroic*,<sup>384</sup> *the treasury of space*,<sup>385</sup> *the vajra-like*,<sup>386</sup> *the speed of the mind*,<sup>387</sup> *the revealing of all forms*,<sup>388</sup> [F.29.b] *the ultimate absence of obscurations*, *the revealing of all tathāgatas*,<sup>389</sup> *the consecration of all emptiness*,<sup>390</sup> and so on. Many entranceways to [dhāranīs](#) and [liberations](#)<sup>391</sup> were revealed. He attained the knowledge of the joy and happiness that is described by the [noble ones](#), of the countless vast number of beings in the [deva](#) realms, and the scope of experience of the buddhas and [bodhisattvas](#).

It was said:

#### [10.8](#)

The Bhagavān placed upon the head of [the youth Candraprabha](#)

The hand that for many millions of eons had given away jewels,

Which was beautified by being webbed, and had markings of a vase and hook,

A knot of eternity, a wheel, a victory banner, a flag, and fishes. {ii}

[10.9](#)Then [Candraprabha](#), full of joy and happiness and the knowledge of the countless, vast number of beings in the [deva](#) realms, and the scope of experience of the buddhas and [bodhisattvas](#), rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together, he bowed toward the Bhagavān and recited these appropriate verses of praise:

### 10.10

“I pay homage to you, the unsurpassable provider of freedom from fear.

I pay homage to you, a loving friend of beings who benefits others.

I pay homage to you, who possess the power of truth and the ten strengths.

I pay homage to you, who are the equal of the unequaled tathāgatas. {iii}

### 10.11

“I pay homage to you, the Lord who has the highest compassion.

I pay homage to you, the hero who has subjugated the four enemies.<sup>392</sup>

I pay homage to you, who know the benefits of sublime diligence.

I pay homage to you, the Lord<sup>393</sup> who has the supreme dharmakāya. {iv}

### 10.12

“I will always go for refuge to you, Lord,

The Jina who is a sun shining in the center of the vast sky of wisdom,

Dispelling darkness with the light of love and compassion,

And who is the teacher of the extremely profound Dharma of the ultimate truth.” {v} [F.30.a]

10.13When the youth Candraprabha had recited these appropriate verses of praise to the Bhagavān, he said to him, “Bhagavān, so that you may show me your compassion I pray that you, with your saṅgha of bodhisattvas and saṅgha of bhikṣus, will assent to eat your meal tomorrow at my home.

### 10.14

“I pray to the Lord of men and your sons

That you eat a pure meal at my home.

Lord of sages, in order to show me your compassion,

Chief of devas, give your assent.” {vi}

10.15The Bhagavān, because of his compassion, by remaining silent assented to eat a meal together with his saṅgha of bodhisattvas and saṅgha of bhikṣus at the home of the youth Candraprabha.

10.16The youth Candraprabha, knowing that the Bhagavān had assented by his silence, rose from his seat, removed his robe from one shoulder, bowed his head to the Bhagavān’s feet, circumambulated the Bhagavān three times, and departed from the Bhagavān’s presence.



[10.17](#)The youth Candraprabha then went down from [Vulture Peak](#) Mountain, and at that time he perfectly adorned the entire road in between [Vulture Peak](#) Mountain and the great city of Rājagṛha.

[10.18](#)As an offering to the Bhagavān he cleared a great, wide roadway so that it was free of grass, tree stumps, thorns, stones, pebbles, and gravel, and spread pure sand over it, so that it was as soft and pleasant to the touch as down, and made a pleasant sound. He covered it with flowers from all seasons, such as divine blue lotuses, red lotuses, night lotuses, white lotuses, [water lilies](#), kachnar flowers, sambac jasmines, magnolias, bignonias, star jasmines, sesame flowers, ironwood flowers, and aśoka flowers. Parasols, banners, flags, flags of victory, precious arches,[394](#) and canopies were set up along the road. [F.30.b] There were precious censers from which flowed the smoke of black agarwood.[395](#) Arranged in different places were dancers and performers skilled in performing divine songs, dance, and music. Beautifully adorned men, women, boys, and girls were arranged holding paṇava drums,[396](#) one-stringed lutes,[397](#) lutes, flutes, mṛdaṅga drums,[398](#) mukunda drums,[399](#) and muraja drums.[400](#) On both sides of the road tall palm trees were adorned with various divine jewels and a jingling network of bells made from Jambu River gold.[401](#) There were many hundred thousand quintillions of pillars made of precious materials, and different kinds of trees of various heights and thicknesses made from the seven jewels, and on which were arranged the leaves, flowers, and fruits of all seasons.

#### [10.19](#)

The road was excellently adorned in various ways.

Canopies, parasols, and flags were erected.

The sound of music was perfectly played,

And similarly there was the beautiful sound of songs. {vii}

#### [10.20](#)

That perfect road was excellently adorned

By many women performing dances,

Many millions of various excellent cloths,

And beautiful, excellent garlands of flowers. {viii}

#### [10.21](#)

“The Buddha, the moon of sages, the compassionate one

Is coming to this pure excellent city.”

On hearing that, young Candraprabha with great faith  
Perfectly adorned a great, vast road. {ix}

[10.22](#)

He spread out pure, divine sand  
And scattered perfect, beautiful flowers.  
He also set up precious pillars  
And made the road as beautiful as a divine city. {x}

[10.23](#)

Young Candraprabha, with immense joy,  
Perfectly adorned the road in various ways.  
Devas, asuras, and nāgas, upon seeing it  
Were astonished and cried out, “Ha ha ha!” {xi}

[10.24](#)

To the left and right of the road there were placed  
Tall, excellent, round palm trees made of Jambu River gold,  
Decorated and beautified by a network  
Of numerous jingling, precious bells. {xii}

[10.25](#)

Similarly arranged were million of precious trees [F.31.a]  
Adorned by blossomed flowers of all seasons,  
Which were beautiful adornments for that vast road,  
Like a blissful park in the deva realms. {xiii}

[10.26](#)

Pillars that were made from precious materials,  
With beautiful strings of beads that shone like light—  
An indescribable sight, huge and vast—  
Were set up and arranged on the left and right of the road. {xiv}

[10.27](#)

The Buddha, the Lord of the three worlds,  
Traveled on that road to the capital city.

That great road was adorned in that way  
So that it was beautiful in every way. {xv}

#### 10.28

On the right and left, precious censers were hung.  
They were filled with black agarwood.  
From all the censers there formed a cloud of smoke,  
With divine, pleasant aromas of various kinds. {xvi}

#### 10.29

The youth Candraprabha, for the sake of the Jina,  
Arranged vast, incalculable ornaments of divine materials,  
From the entrance to the water well of the city  
Up to the king of mountains, [Grdhrakūta](#). {xvii}

10.30 Young Candraprabha adorned the road with many different precious arrangements.<sup>402</sup> Then young Candraprabha descended from [Vulture Peak](#) and went to the great city of Rājagṛha, to his tall, vast, great, divine home. He reached there and he entered his home. He spent that night preparing a great amount of excellent, delicious<sup>403</sup> food and drink, and creating food that had a hundred flavors. Then he sprinkled well the ground in the great city of Rājagṛha and swept it clean, scattered flower petals, perfumed it with incense, put up canopies, hung ribbons and wreaths of silk, and set up parasols, banners, and flags.

10.31 In that way he made the main road of Rājagṛha up to the town free of stones, pebbles, and gravel, scattered it with various flowers, and sprinkled it with sandalwood powder. He adorned the windows, porticoes, doors,<sup>404</sup> roofs,<sup>405</sup> lattices,<sup>406</sup> and the crescent moons,<sup>407</sup> and perfumed them with sandalwood. In that way he adorned the city of Rājagṛha with countless displays [F.31.b] and adorned his own house, too, with a variety of many adornments. He hung it with many precious strings of beads. He adorned it with the raiment of the [Tuṣita](#) deities and also beautified the grounds. He had many kinds of garlands and wreaths put up as adornments. He arranged a hundred thousand precious seats. In order to make offerings to the Bhagavān he placed in their center a lion throne of divine materials that surpassed the work of devas and humans. In the four directions he hung censers made of various precious materials, from which flowed the smoke of black agarwood. In that way the youth Candraprabha arranged his excellent home so that for the enjoyment of the Bhagavān there was the

sound of divine songs, performances, and music; pure parasols and banners were erected; an audience of a hundred thousand devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kinnaras, mahoragas, humans, and nonhumans thronged it; and it was filled with many various kinds of precious flowers.

#### [10.32](#)

Candraprabha perfectly, extensively adorned  
His vast and excellent home.

In the center he placed a lion throne of divine materials  
Where the lamp of the world would sit. {xviii}

#### [10.33](#)

He perfectly set out countless millions  
Of extremely precious, beautiful seats  
Where the saṅgha of the lamp of the world,  
The Lord of jinas, would sit. {xix}

#### [10.34](#)

Censers made of all kinds of precious materials,  
Completely filled with agarwood,  
Were hung in all directions,  
And from them a beautiful aroma spread. {xx}

#### [10.35](#)

Candraprabha, in order to attain the ten strengths,  
Spread throughout the entire excellent grounds of the house  
Various kinds of beautiful, precious flowers—  
A multitude of excellent, aromatic flowers. {xxi}

#### [10.36](#)

The sound of dancers, singers, and of music  
Filled the entire excellent house with sound.  
He erected also parasols and banners [F.32.a]  
So that the house was intensely beautiful, like that of a deity. {xxii}

#### [10.37](#)

The vast excellent home of the youth Candraprabha

Was adorned by a multitude of young people.

It was filled with many nāgas, yakṣas, and asuras,

And was gazed upon by many hundreds of devas.[408](#) {xxiii}

[10.38](#)The young man Candraprabha, having adorned the great city of Rājagṛha and having perfectly beautified his own home, after the night was over, in the early morning, departed, accompanied by the music of hundreds of various kinds of instruments, with many millions of parasols, banners, and flags held high, and with an encircling vanguard of a great assembly of eight million quintillion bodhisattvas, their cupped hands filled with divine coral tree flowers. Among them were bodhisattvas with one life remaining, such as Avalokiteśvara, Mahāsthāmaprāpta, Gandhahasti, Ratnaketu, Dundubhisvara,[409](#) Durabhisambhava, Mañjuśrī Kumārabhuta, Vīrasena, Subāhu, Ratnakusuma, Amoghadarśin, Maitreya, and others, accompanied by many adorned horses and elephants without riders that were being led along, with an assembly of countless people of the country, his own cupped hands filled with divine coral tree flowers; and they were accompanied by the enchanting, beautiful, harmonious sound of the laughter of the deities as they cried, “Oh, the bodhisattva’s great power! The bodhisattva’s great miracles! The bodhisattva’s great manifestations! The bodhisattva’s—A la la!”

[10.39](#)He came out through the hot springs gateway[410](#) of the great city of Rājagṛha and went toward [Vulture Peak](#) Mountain, and to the Bhagavān.

[10.40](#)When he arrived, he bowed his head to the Bhagavān’s feet, circumambulated the Bhagavān three times,[411](#) sprinkled the divine [coral tree](#) flowers that filled his cupped hands over the Bhagavān, and went to sit down to one side.

[10.41](#)Maitreya and the other [F.32.b] [bodhisattva](#) mahāsattvas bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān three times, sprinkled the divine [coral tree](#) flowers that filled their cupped hands over the Bhagavān, and also sat down to one side.

[10.42](#)Then the youth, who had sat to one side, rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together bowed toward the Bhagavān and said, “It is midday, Bhagavān, the time to eat. If the Bhagavān considers the time has come, then together with the [saṅgha](#) of [bodhisattvas](#), the [saṅgha](#) of [bhikṣus](#), and the [devas](#), [nāgas](#), [yakṣas](#), [gandharvas](#), [asuras](#), [rishis](#), garūḍas, [kinnaras](#), [mahoragas](#), [kumbhāṇḍas](#), [pretas](#), [pūtanas](#), humans, and nonhumans who have great power, who are widely renowned for their great power and have

great influence, come to the great city of [Rājagrha](#), as the time has come to eat the midday meal in my garden. Sugata, it is midday.[412](#)

#### [10.43](#)

“I have adorned well the entire, excellent city,

And similarly, Lord, my garden.

I have prepared and laid out divine food with a hundred flavors.

As it is midday, I pray to the Sugata to arise. {xxiv}

#### [10.44](#)

“Supreme [Rishi](#), you who hold the qualities of the [ten strengths](#) in your hands,

Encircled by the assembly of your sons, come to the city.

I pray that you, the illuminating sun who dispels darkness, will arise.

Bhagavān, the time has come for the midday meal in my garden. {xxv}

#### [10.45](#)

“I pray that you come, with your sons, to my garden.

You will benefit an assembly of many beings.

Just as [Dīpamkara](#) granted a prophecy to you,

Grant me likewise a direct prophecy in this world. {xxvi}

#### [10.46](#)

“When I have heard that prophecy in this world,

I will also develop a vast and perfect aspiration,

And all these beings will become buddhas. [F.33.a]

There are no unworthy beings present here. {xxvii}

#### [10.47](#)

“Arise, arise, Lord who has the ten strengths.

Benefit me and come to my garden.

Just as you come to my garden,

In that way I will go to the supreme tree of enlightenment. {xxviii}

#### [10.48](#)

“When I have gone to the foot of the supreme tree of enlightenment,

I will remain there unshakable and unwavering.

I will defeat with love the māras and their claws,

And just as you attained it, I, too, will attain enlightenment.” {xxix}

[10.49](#) Then the Bhagavān, who had known what the youth Candraprabha would request, addressed these lines of verse to him:

[10.50](#)

“Arise Candraprabha, son of the jinas!

Arise, you who are joyful in generosity, you supreme being!

Arise, you who have compassion and firm conduct!

Let us to the meal![413](#) Let us proceed[414](#) to your home.” {xxx}

[10.51](#) After speaking these lines,[415](#) the Bhagavān arose from his seat. He put on his lower robe, picked up his Dharma robe and alms bowl, and with the great saṅgha of a hundred thousand bhikṣus, and accompanied by a multitude of bodhisattva mahāsattvas, he proceeded. Many hundreds of thousands of devas, nāgas, yakṣas, gandharvas, asuras, rishis, garūḍas, kinnaras, mahoragas, kumbhāṇḍas, pretas, pūtanas,[416](#) humans, and nonhumans made offerings to him and praised him. Through his great buddha powers, his great buddha miracles, his great buddha manifestations, and his buddha conduct he radiated many quintillions[417](#) of light rays. He emanated flocks of melodious, soft, and beautiful birds of many different shapes and colors, such as geese, cranes, ruddy shelducks, swans, partridges, peacocks, rollers,[418](#) parrots,[419](#) mynas, cuckoos, avadavats,[420](#) and snipe, so that like devas in the sky, each with its own song, they emitted the sound of music.[421](#) [F.33.b]

[10.52](#) The yakṣa lords Surūpa, Indraketu, Vikāṭa, Bakula, Pāñcika, Śākyavardhana, and many quintillions of yakṣa lords holding pestles[422](#) with both hands, offered many quintillions of huge, vast censers made of various divine precious materials, with handles of beryl, sapphire, crystal, and white coral, filled with uragasāra sandalwood, gośīrṣa sandalwood, vetiver, yellow sandalwood, Malaya sandalwood, red sandalwood, agarwood, and so on, and from which smoke flowed.

[10.53](#) There were the superior kings of great power, renowned as having great power, from their own regions, accompanied by many divisions of perfectly adorned horses and elephants being led without their riders, chariots, and infantry,[423](#) in lines marching in front, holding in their hands many streamers and precious garlands. The horses and elephants, even

though they were being led along without riders, were proceeding magnificently and emitting beautiful cries.

[10.54](#)The Bhagavān was accompanied on his right-hand side by Brahmā, who was making offerings to him and attending upon him, and on his left-hand side by Śakra, lord of the devas, and by countless devas with great power, who were renowned for their great power, who were mighty and illustrious, and whose bodies were adorned by excellent divine crowns, ornamented anklets, earrings, bracelets, flowers on their ears, bejeweled necklaces, and flower garlands. Their forms were made visible and they were holding coral tree flowers, asters, orchids, hibiscus, [amaranths](#), magnolias, karnikara flowers, aśoka flowers,[424](#) bignonias, kachnar flowers, blue lotuses, medlar flowers,[425](#) sambac jasmine, star jasmine, ironwood flowers, red lotuses, night lotuses, white lotuses, [water lilies](#), precious garlands, precious agarwood, and precious fruit. They were playing hundreds of thousands of different kinds of musical instruments, waving millions of pieces of cloth, crying out, “Ha! Ha! Ha!” and sending down a great rain of flowers. In order to make offerings to the Bhagavān they filled the entire sky without leaving any space [F.34.a] and sent down a great rain of flowers, incense, garlands, perfumes, powders, and jewels.

[10.55](#)The Bhagavān entered at midday the great city of Rājagṛha through the hot springs gateway. The nature of this is described in these verses:[426](#)

#### [10.56](#)

The Tathāgata Buddha, knowing it was time,  
That hero adorned with all qualities,  
Who illuminates countless realms,  
The Bhagavān, the lion of men, set forth. {xxxix}

#### [10.57](#)

Avalokiteśvara, Mahāsthāmaprāpta,[427](#) and Amoghadarśin;[428](#)  
Gandhahasti, Ratnakusuma,[429](#) and Ratnabāhu;[430](#)  
And Ratnaketu, Durabhisambhava,[431](#) Vīrasena,[432](#)  
And others followed in the Jina’s footsteps.[433](#) {xxxix}

#### [10.58](#)

On his right was Ajita, who is named Maitraka,[434](#)  
Who has the wealth of infinite qualities,  
Who will become the following buddha



And has completed the accumulation of merit and wisdom. {xxxiii}

#### [10.59](#)

He is one who has cultivated<sup>435</sup> love, rejoicing, and equanimity.

He is a great being of the Dharma who has developed compassion.

He understands the infinite qualities, the qualities of the Lord of sages.<sup>436</sup>  
{xxxiv}

#### [10.60](#)

He followed behind<sup>437</sup> the compassionate Sugata

And was followed by those<sup>438</sup> who will be

Those with great realization in the Good Eon:

The thousand buddhas less four, {xxxv}

#### [10.61](#)

Who were preceded by Maitraka.

And also he who in the past, in this city of Rājagṛha,

While born in divine bodies that were like beautiful moonlight,

Made infinite offerings to jinas throughout eons, {xxxvi}

#### [10.62](#)

That hero Candraprabha was also present at the front.

To the left of the one with supreme compassion

Was Mañjuśrī,<sup>439</sup> along with many thousands of millions<sup>440</sup>

Of heroes who have sublime qualities of miraculous powers,<sup>441</sup> {xxxvii}

#### [10.63](#)

Who traveled to endless hundreds of realms.

Following him were those in the śrāvaka saṅgha:

Śārisuta,<sup>442</sup> Maudgalyāyana,<sup>443</sup> Kāla,

Kāśyapa, Subhūti, Nanda, and Kapphiṇa; {xxxviii}

#### [10.64](#)

Bhadrikarāja,<sup>444</sup> and similarly Kauṇḍinya;

Ānanda, and similarly Sthavira Rāhula;

And Svāgata, Kañcika,<sup>445</sup> Puṇa, [Udāyin](#),

Revata, Kauṣṭhila,[446](#) [Upāli](#), and Aniruddha. {xxxix}

#### [10.65](#)

A full nine thousand[447](#) of those with matted hair [F.34.b]

Followed behind the śrāvaka saṅgha.

They were all mighty ascetics who knew the Vedas and the rituals,[448](#)

And had mastered curses, renunciation, and beneficial incantations.[449](#)  
{xl}

#### [10.66](#)

Self-controlled rishis with peaceful minds,

With disciplined minds, bowing with palms together,

Followed behind the Buddha, the lamp of the world,

The lion of men, endowed with compassion, {xli}

#### [10.67](#)

The liberator of thousands of beings, as he proceeded.

Like the completely pure lord of the host of stars,

The full moon of the last month of autumn,[450](#)

The Teacher who is without equal was encircled {xlii}

#### [10.68](#)

By many hundred thousands of Brahmās.

As he stepped on the threshold of the city's gateway,

The earth and its thick forests shook.

The devas, asuras,[451](#) and mahoragas {xliii}

#### [10.69](#)

Scattered excellent flowers and supreme incense.[452](#) {xliv}

[10.70](#)The moment the Bhagavān placed his right foot, adorned by a precious wheel from the accumulation of countless roots of merit, upon the threshold of the gate, this universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank

and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. A great radiance shone in the world, and countless, numberless other amazing, wonderful, miraculous manifestations appeared.[453](#) [B4]

The nature of this is described in these verses:

[10.71](#)

When the Guide came to that supreme city  
And placed his supreme foot upon the gateway's threshold,  
That magnificence caused this earth to shake,  
And the beings in this supreme city were overjoyed. {1}

[10.72](#)

When the Jina placed his foot on the gateway's threshold  
The people who were hungry and thirsty [F.35.a]  
At that time became free of the need to eat or drink.  
They became free of hunger and thirst. {2}

[10.73](#)

When the Jina placed his foot on the gateway's threshold  
All those people who were blind,  
Deaf, and had no protector and little merit  
Were all able to see and hear. {3}

[10.74](#)

When the Jina placed his foot on the gateway's threshold  
All the pretas in the realm of Yama,  
Suffering greatly and eating snot and spit,  
Were touched by light and became happy. {4}

[10.75](#)

When the Jina placed his foot on the gateway's threshold  
The supreme trees—the sal and the karnikara—  
At the summit of crags and on mountaintops,  
They all bowed toward the Buddha. {5}

[10.76](#)

When the Jina placed his foot on the gateway's threshold  
The entire ground shook in six ways  
Throughout the villages and towns as far as the ocean,  
Without causing harm to anyone. {6}

[10.77](#)

Devas, humans, kumbhāṇḍas, and rākṣasas—  
Wherever beings lived, there was happiness and joy.  
They developed faith in supreme, sublime enlightenment  
And held a parasol for the guide of the world. {7}

[10.78](#)

When the [Jina](#) placed his foot on the gateway's threshold,  
Thousands of musical instruments sounded without being played;  
Hearing the beautiful sound of music,  
All beings were filled with joy. {8}

[10.79](#)

Hundreds of thousands of trees bowed down,  
And all flowers blossomed at that time.  
Hundreds of thousands of [devas](#) in the sky  
Made nonhuman offerings to the [Jina](#). {9}

[10.80](#)

When the [Jina](#) placed his foot on the gateway's threshold,  
Hundreds<sup>454</sup> of bulls<sup>455</sup> lowed with joy.  
The kings of horses and elephants<sup>456</sup> raised their bodies;  
The lions, the kings of animals, roared. {10}

[10.81](#)

The kings, the rulers, however many there were,  
Came from the cardinal and intermediate directions.  
When they saw the glorious majesty of the [Jina](#),  
With minds filled with joy they bowed to him. {11}

[10.82](#)

Some praised the Lord of the World;  
Some scattered a rain of flowers on the [Jina](#);  
Some placed their ten fingers together in homage,  
And they cried, “Oh, the [Jina](#), compassionate one!” {12}

[10.83](#)

Some scattered excellent strings of pearls [F.35.b]  
And various ornaments that give rise to joy,  
And some scattered clothing and jewels.  
They developed the supreme, unequalled aspiration to enlightenment. {13}

[10.84](#)

Some scattered excellent meshes of gold;  
Some also scattered mukhaphullaka adornments.  
Some scattered excellent ornaments of gold,  
And some, likewise, scattered anklets.[457](#) {14}

[10.85](#)

Some scattered excellent bracelets,[458](#)  
Some scattered armlets inset with jewels,  
And some aspired to enlightenment, scattering excellent  
Pieces of cloth,[459](#) saying, “May we become buddhas!” {15}

[10.86](#)

When the Lord of the World stood in the gateway,  
Some people scattered golden necklaces.  
Some with minds filled with faith scattered excellent crest jewels;[460](#)  
Some scattered networks of jewels. {16}

[10.87](#)

Those beings who were in extreme suffering,  
Tormented by many kinds of miseries,  
All attained happiness through the majesty  
Of the Guide, the supreme human. {17}

[10.88](#)

Cuckoos, mynas, and peacocks,  
And similarly cranes and other water birds<sup>461</sup>—

All the flocks of birds were in the sky  
Emitting their beautiful, perfect songs. {18}

[10.89](#)

Desire, anger, and ignorance  
Ceased in whoever heard  
The sweet, beautiful songs  
Of those flocks of joyous birds. {19}

[10.90](#)

The millions of beings who heard that joyful sound  
All attained the patience that is concordant with the Dharma.  
The Sugata gave them all this prophecy:  
“You will in the future become buddhas.” {20}

[10.91](#)

At that time the kleśas did not arise,  
And everyone was respectful to the Dharma king.<sup>462</sup> {21}

[10.92](#)

At that time, when they saw the form of the Guide’s body,<sup>463</sup>  
They developed the aspiration for the supreme wisdom of buddhahood.  
They wondered, “When will we attain this kind of wisdom?”  
And the Jina, knowing that, gave them their prophecies. {22}

[10.93](#)

From each pore of the Sugata  
There shone hundreds of thousands of light rays  
And more, as many as there are sand grains in the Ganges—  
It would not be possible to perceive all their attributes. {23}

[10.94](#)

At that time, the sunlight did not shine.  
Nor was there light from jewels, fire, or the devas. [F.36.a]

There was no other light at that time

When there was the splendor of the Buddha entering the city. {24}

[10.95](#)

When with that great assembly the Sugata proceeded on the path,

Wherever the feet of the one with the ten strengths trod

There appeared from the ground a hundred thousand lotuses

That were pure and had ten thousand million petals. {25}

[10.96](#)

When the Guide entered the supreme city,

At that time there was no dirt or refuse.

Throughout the entire city there arose

The lovely aroma of the most fragrant incense. {26}

[10.97](#)

The entire city and its streets were purified.

They had no stones or gravel and were sprinkled with perfume

And bestrewn with the petals of various kinds of flowers.

That is the kind of merit the one with ten strengths had. {27}

[10.98](#)

When a hundred thousand yakṣas with ferocious minds

Saw the Buddha, the Lord of men who was like gold,

They felt an immense love for the Guide

And took refuge in the Buddha, Dharma, and Saṅgha. {28}

[10.99](#)

All of the million millions<sup>464</sup> of devas

Who had come to see the Lord of men<sup>465</sup>

Let fall a rain of flowers on the Sugata.

They scattered flowers while in the middle of the sky. {29}

[10.100](#)

The flowers scattered by humans for the Jina

Formed a parasol of flowers in the sky.

The flowers scattered by the devas  
Were strewn on the ground as divine flowers. {30}

[10.101](#)

The devas, humans, kumbhāṇḍas, and rākṣasas  
Never tired of gazing upon him.  
When they saw the Lord<sup>466</sup> with the ten strengths,  
They were overjoyed and felt the highest delight. {31}

[10.102](#)

When they saw the body of the supreme being,  
All beings were overjoyed and delighted;  
They did not even think of the divine flowers,  
Which did not seem at all wonderful.<sup>467</sup> {32}

[10.103](#)

Brahmā upon the right of the one with ten strengths,  
Śakra, the king of the devas, on his left,  
And the many millions of deities in the middle of the sky  
Showed great veneration to the supreme being. {33}

[10.104](#)

Devas and asuras encircled the Jina,  
Who eclipsed all the majesty of devas and humans.  
With the soles of his feet making patterns on the ground,  
The invited Bhagavān entered into the city. {34}

[10.105](#)

His body was beautified by excellent primary signs,  
Like the firmament filled with stars. [F.36.b]  
The Buddha shone upon the king's road<sup>468</sup>  
Like the full moon in the sky. {35}

[10.106](#)

Just as an excellent, pure, precious jewel  
That is free of all impurities shines



So that a pure light goes in all directions,[469](#)

In that way the Jina illuminated the entire world. {36}

[10.107](#)

Devas and asuras encircled the Jina.

The supreme human who entered Rājagṛha

With the soles of his feet leaving patterns on the ground,

The Buddha, came to the home of the youth Candraprabha. {37}

[10.108](#)

The supreme city was perfectly adorned,

Millions of banners had been erected,

The entire ground was anointed with the best perfumes,

And beautiful summer flowers were scattered. {38}

[10.109](#)

When the Sugata spoke to teach

With compassion for the people in the streets,

The [Jina](#) manifested emanations

That taught to them the excellent Dharma of the Buddha. {39}

[10.110](#)

[The [Jina](#) manifested emanations;

Bodies that were like gold were manifested.

The Buddha, the [Jina](#), through his emanations,

Remained in [emptiness](#), peace, the enlightenment of buddhahood.][470](#) {40}

[10.111](#)

When the hundreds of thousands of beings heard that,

They prayed for the supreme wisdom of the Buddha,

Wondering, “When will I attain this kind of wisdom?”

Knowing their thoughts, the [Jina](#) prophesied to them. [471](#){41}

[10.112](#)

There were those who aspired to attain

That inconceivable supreme attainment.

They had invited the [Jina](#), the Lord of men,  
And there was no limit to the offerings they made. [472](#) {42}

[10.113](#)

There were those who developed an excellent aspiration,  
Thinking, “I will tomorrow invite the compassionate one,  
He who wishes to benefit beings,  
Whom it is difficult to see in saṃsāra.”[473](#) {43}

[10.114](#)

Some who were upon the roofs  
Developed the sublime, supreme aspiration to enlightenment  
And they scattered divine flowers on the handsome,  
Beautifully adorned body of the one with the [ten strengths](#). {44}

[10.115](#)

Some developed the supreme, highest aspiration  
And scattered garlands of magnolias,  
Kachnar flowers, the scents of summer,  
And wreaths of silken ribbons. {45}

[10.116](#)

Some stood, holding excellent flowers,  
Their bodies perfectly beautified by their raiment.  
They held various flowers and wreaths of silk  
That they cast in the direction of the Jina with great power.[474](#) {46}

[10.117](#)

Some scattered red lotuses, night lotuses,  
Blue lotuses, and excellent golden flowers. [F.37.a]  
Some scattered precious flowers,[475](#)  
And some scattered sandalwood powder. {47}

[10.118](#)

When the Guide entered the supreme city  
The wonders that appeared were uncountable,

Unequaled, impossible to describe,  
And they brought many millions of beings to buddha wisdom. {48}

[10.119](#)

Those in Avṛha, Atapa, who had seen the truth,  
The devas of Sudṛśa and Sudarśana,  
And those in [Akanisṭha](#), who are free of desire—  
They all came to see the Lord of humans. {49}

[10.120](#)

Similarly, countless Parittaśubha<sup>476</sup> devas,  
Apramāṇaśubha<sup>477</sup> devas, filled with joy,  
And countless millions of Śubhakṛtsna devas  
Came to see the Guide, the great Rishi. {50}

[10.121](#)

Countless Apramāṇābha devas,  
And similarly the Parittābha devas,  
And countless millions of [Ābhāsvara](#) devas  
Came to see the Lord of the World.<sup>478</sup> {51}

[10.122](#)

Many hundreds of thousands of Brahmā's entourage,<sup>479</sup>  
And similarly the faithful Brahmapurohita devas  
And many hundreds of Brahmakāyika devas,  
All came so as to see the Guide. {52}

[10.123](#)

Also the Paranirmitavaśavartin<sup>480</sup> devas,  
And the pure beings who dwell in Nirmāṇaratin,  
And the joyful devas of [Tuṣita](#) and Yāma  
All came to pay homage to the Buddha. {53}

[10.124](#)

Śakra, king of the devas, and the Trāyastriṃśa<sup>481</sup> devas <sup>482</sup>  
Came with hundreds of millions of apsaras

And they sent down a rain of flowers,  
Having come to see the Buddha, the Lord of sages. {54}

[10.125](#)

Also the world guardians of the four directions  
Vaiśravaṇa, Dhṛtarāṣṭra the nāga king,[483](#)  
Virūḍhaka, and Virūpākṣa, their minds filled with joy,  
All came in order to praise the Lord of men. {55}

[10.126](#)

Ailavila, the powerful king of the yakṣas,  
With a delighted mind and encircled by a hundred yakṣas,  
Was in the middle of the sky and joyfully  
They sent down a rain of numerous various flowers. {56}

[10.127](#)

Also the Sadāmatta[484](#) and Mālādhāra devas,  
Holding various kinds of incense and flowers,  
With their retinues, all joyful, [F.37.b]  
Made offerings there to the supreme individual. {57}

[10.128](#)

Also numerous Karoṭapāṇi yakṣas  
And adorned yakṣa maidens  
Made offerings to the Buddha  
With hundreds of compositions of  
The beautiful, melodious music of the yakṣas. {58}

[10.129](#)

Druma, the king of the kinnaras,  
With thousands of kinnara maidens skilled  
In sweet and melodious songs and music,  
Arrived from Gandhamādana to make offerings to the supreme Jina. {59}

[10.130](#)

Śambara, Bala, Vemacitra, and Rāhu,

Together with an entourage of thousands of asura maidens,  
And together with crowds of other powerful asuras,  
Came and sent down a rain of jewels. {60}

[10.131](#)

From countless trillions of rākṣasas  
A thousand million rākṣasas honored him.  
They respectfully scattered a multitude of various  
Flower petals upon the supreme individual. [485](#) {61}

[10.132](#)

The nāga king Girivalgu,  
With a great entourage came before the Tathāgata,  
Holding great numbers of perfect, precious flowers,  
And bowed down at the Sugata's feet. [486](#) {i}

[10.133](#)

The nāga lords Padma and Mahāpadma,  
And also Vasuki, Ananta, and Phanaka, [487](#)  
Came before the great leader  
And respectfully bowed to the Sugata. {ii}

[10.134](#)

The nāga king Maṇi, filled with joy,  
Came before the feet of the great leader  
Holding fragrant, perfect nāga flowers  
And sat before the Sugata at no great distance. {iii}

[10.135](#)

Also the nāga king Anavatapta,  
With perfectly trained nāga maidens  
Playing a hundred thousand musical instruments and drums,  
Came and made offerings there to the Lord of the World. {62}

[10.136](#)

The five hundred sons of Anavatapta,

Encircled by their kindred and filled with joy,  
Seeking the highest, vast wisdom,  
Came to make offerings to the self-arisen one. {63}

[10.137](#)

Similarly, the nāga king Apalāla,  
Palms together, bowed to the supreme individual  
Holding beautiful, excellent nāga pearls.  
He remained in the sky, making offerings to the king of sages. {64}

[10.138](#)

Similarly, the nāga king Mucilinda,  
With great happiness and filled with joy,  
Holding various jewels and pearls, [F.38.a]  
Came and scattered them for the Guide. {65}

[10.139](#)

Similarly, the nāga king Kālīka  
Came before the Tathāgata.  
Joyful and holding perfect, beautiful strings of jewels,  
He made offerings to the supreme individual.[488](#) {66}

[10.140](#)

He[489](#) felt great veneration as he thought  
Of the qualities of the Tathāgata.

Encircled by his many nāga kindred,  
He recited many praises of the Guide. {67}

[10.141](#)

Similarly, the nāga kings Nanda and Upananda—  
Similarly, also, Takṣaka and Kṛṣṇagautama—  
Came there gazing upon the Jina  
And bowed down to the Sugata's feet. {68}

[10.142](#)

The nāga king Elapatra

Came weeping, encircled by a hundred nāgas.  
He remembered the supreme sage Jina Kāśyapa  
And saw what an unfavorable rebirth he himself had obtained. {69}

[10.143](#)

“Alas! I had doubts in the past.  
In the past I cut down an elapatra<sup>490</sup> bush,<sup>491</sup>  
And therefore I obtained this unfavorable rebirth.  
It is not easy to know the Dharma of the Jina. {70}

[10.144](#)

“I forsake this rebirth into a nāgī’s womb,  
And this birth in an extremely detestable body.  
I will realize the Dharma, the state of peace,  
That the best of men realized in the Bodhimaṇḍa.” {71}

[10.145](#)

Sāgara, the nāga cakravartin king,  
Accompanied by an entourage of thirty million nāgas,  
And the majestic Varuṇa, holding necklaces of jewels,  
Came in order to make offerings to the Bhagavān.<sup>492</sup> {72}

[10.146](#)

The yakṣa of Rājagrha who caught  
While he was in the sky  
The rock thrown at the Buddha  
Was respectfully present before the Sugata. {73}

[10.147](#)

The entire domain of the king of [Alakavati](#)<sup>493</sup>  
Became empty, with no yakṣa remaining there.  
They had all promised each other  
To come and see the Lord of the World. {74}

[10.148](#)

In the same way, Kharakarṇa and Sūciromā,

The terrifying yakṣas of the forests,  
And the yakṣa Gardabhaka, who lives in the snow mountains,  
Had come into the presence of the self-arisen Jina.[494](#) {75}

[10.149](#)

Indraketu, Vikāṭa, and Surūpa,  
Bakula, Pañcika, and Śākyavardhana,[495](#)  
And a thousand other yakṣa lords [F.38.b]  
Came holding censers of incense.[496](#) {76}

[10.150](#)

Many with ugly, misshapen bodies,  
Many kinds of bodies, destitute of adornment,  
In their hundreds of thousands  
Came into his presence, holding yakṣa flowers. {77}

[10.151](#)

Gautama, Rishi Bṛhaspati, and Jahnu,  
Kauśika, Kāśyapa, and Markandeya,  
Viśvamisra, Parāśara, and Gargā,  
They all came to pay homage to the Buddha. {i}

[10.152](#)

And similarly, there were the joyous and enraptured Nārada,  
And the rishis [Vyāsa](#), Kutsa, and Aṅgiras,  
And Manu, Bhṛgu, Vātsyāyana, and Vaśiṣṭha,  
Who came to pay homage to the Buddha. {ii}

[10.153](#)

Jaimini, Vāmana,[497](#) and Vaiśampāyana,  
Jamadagni and supreme rishi Vālmīki,  
Durvāsa, and also Cyavana  
Came to the supreme city to see the Guide. {iii}

[10.154](#)

When they saw the Rishi, the rishis were overjoyed



And they bowed down to the feet of the king of sages.  
They paid homage to the lamp of the world and praised him,  
Standing before the Hero with palms placed together. {iv}

[10.155](#)

The entire multitude of [rishis](#) in the world  
Came in order to see the Lord of men.  
When they saw him they made vast offerings  
And stood before him with palms placed together. {v}

[10.156](#)

The garūḍas that live at the ocean's shore  
Came, having transformed into the appearance of brahmins.  
Holding various beautiful kinds of crowns  
And positioned in the sky, they paid homage to the Sugata. {78}

[10.157](#)

All of the [devas](#) that dwell in [Jambudvīpa](#),  
Whether in hundreds of towns or in its forests,  
And all the goddesses of the towns  
Came and made offerings to the Lord. {79}

[10.158](#)

The countless [devas](#) of the forests  
And all the mountain [devas](#) came,  
And also the countless [devas](#) of rivers<sup>498</sup>  
Arrived to make offerings to the Guide. {80}

[10.159](#)

The hundreds of [devas](#) of desert wildernesses,  
All the [devas](#) of mountain peaks,  
The [devas](#) of lakes, springs, and ponds,  
And the [devas](#) of the ocean came into the Buddha's presence. {81}

[10.160](#)

Assemblies of [devas](#), [asuras](#), and [nāgas](#),

[Yakṣas](#), [kinnaras](#), [mahoragas](#), and garūḍas, [F.39.a]

And similarly, a multitude of [pretas](#) and pūtanas  
Showed their respect to the supreme being. {82}

[10.161](#)

They made offerings to the supreme Jina  
When the Guide entered the supreme city.  
The kings of the devas, asuras, nāgas, and yakṣas  
Could not get their fill of looking at him. {83}

[10.162](#)

In previous existences the Lord of the World  
Had made perfect offerings to the jinas of the past.  
This was the ripened result of that merit.  
The beings could not stop looking at the Lord of humans. {84}

[10.163](#)

When the Jina shone light through the buddha realm,  
Meru, and similarly Sumeru and Cakravāla  
The Himagiri and Gandhamādana  
Could not obscure the Jina's light. {85}

[10.164](#)

All of the oceans in this buddha realm  
At that time all became land,  
And the entirety of this buddha realm  
Became equally scattered with flowers. {86}

[10.165](#)

Countless hundreds of thousands of light rays  
Came from the soles of the King of Dharma's feet.  
All the beings in the hells were cooled  
And, freed from suffering, experienced happiness. {87}

[10.166](#)

The one with the [ten strengths](#) taught the Dharma

So that the sight of [devas](#) and humans was purified.

Countless hundreds of thousands of beings

All gained certainty in the Buddha’s wisdom. {88}

[10.167](#)

The numerous miracles manifested by the Sugata

Could not easily be described in ten million eons.

When the Guide entered the supreme city

All beings rejoiced at the [Jina](#), the Sugata.[499](#) {89}

[10.168](#)

These qualities of the Sugata are immeasurable.

They are the supreme human’s perfection of qualities.

They have transcended all unique qualities.

Bow your heads to the realm of the Buddha’s merit! {90}

[10.169](#)Conclusion of the tenth chapter, “The Entry into the City.”

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[11.](#)

## Chapter 11

### Becoming a Keeper of the Sūtra

[11.1](#)The Bhagavān came to the street on which was the home of [the youth Candraprabha](#), and soon arrived at the home of [the youth Candraprabha](#). Once he had arrived, he sat on the seat prepared for him. The [saṅgha](#) of [bodhisattvas](#) and the [saṅgha](#) of [bhikṣus](#) also sat on the appropriate seats that had been arranged for each of them.

[11.2](#)Then [the youth Candraprabha](#), knowing that the Bhagavān, the [saṅgha](#) of [bodhisattvas](#), and the [saṅgha](#) of [bhikṣus](#) were seated, [F.39.b] himself presented and served a series of great offerings: numerous excellent foods, with hundreds of flavors to savor as they chewed, licked, sucked, and drank.

[11.3](#)When he saw that the Bhagavān had concluded his meal, which was signaled by his setting down his alms bowl,[500](#) he offered for the Bhagavān’s body two lengths of cloth[501](#) of the value of a trillion silver coins,[502](#) and also to each of the [bodhisattvas](#), and he offered three dharma robes to each one in the [saṅgha](#) of [bhikṣus](#).

[11.4](#)Then [the youth Candraprabha](#) rose from his seat, removed his robe from one shoulder and, casting toward the Bhagavān a divine [coral tree](#) flower, he made offerings and uttered praises. Then, his palms placed together, he bowed toward the Bhagavān and praised him with these appropriate verses:[503](#)

#### [11.5](#)

“You are unborn and unceasing;  
Without a body, inconceivable,  
You have the perfect body and [primary signs](#).  
I pay homage to you who are an ocean of qualities. {i}

#### [11.6](#)

“You are a hero who has been born from wisdom.  
You possess the power of methods and strengths.  
You are a buddha who is the same as space.  
I pay homage to you who have perfected patience. {ii}

#### [11.7](#)

“Your conduct is to remain in constant mindfulness.  
The Tathāgata’s bed is joy and happiness.  
Your drink is samādhi and your food is supreme dhyāna.  
I pay homage to you who reside in the solitude of emptiness. {iii}

#### [11.8](#)

“Oh! Inconceivable Buddha,  
The Guide for the whole world!  
When the beings of this world make offerings to you  
They advance toward supreme nirvāṇa.” {iv}

[11.9](#)Thus did he praise the one unequalled Lord, and then the youth said, with a joyous mind, “Unequaled Buddha, who has an inconceivable body, you have consumed the meal. Through this may I also become a buddha like you, the god of gods!” [F.40.a]

[11.10](#)In that way, therefore, the youth Candraprabha provided divine food with a hundred flavors to the Bhagavān. He offered divine coral tree flowers to the Bhagavān, and praised him with appropriate verses.

[11.11](#) Now, placing his palms together in homage toward the Bhagavān, in his mind he addressed him with these verses:

[11.12](#)

“Whatever the wise bodhisattvas do,  
They always follow the nature of the Dharma.  
I pray to the Guide to teach what actions are performed  
When those with wisdom engage in actions. {1}

[11.13](#)

“In what way, Guide, are past lives remembered?  
In what way is rebirth in a womb avoided?  
In what way does the community not become divided?  
In what way does one gain endless eloquence? {2}

[11.14](#)

“You know the activities of all beings.  
You have the knowledge of all phenomena.  
You are the invincible, supreme human.  
I have asked my questions; give me your elucidation. {3}

[11.15](#)

“You know that nonexistence is the nature of phenomena;  
You put into words that which cannot be described.  
Just as a lion overpowers all jackals,[504](#)  
That is how the Buddha overpowers the tīrthikas. {4}

[11.16](#)

“You know the conduct of all beings.  
You have the wisdom of all phenomena.  
You have wisdom without attachment, and activity that is pure.  
Lord of the Dharma, elucidate those for me. {5}

[11.17](#)

“You know the past and also the future.  
You also know what is happening in the present.

You have unimpeded knowledge of the three times.

Therefore I have asked you my questions, lion of the Śākya. {6}

[11.18](#)

“You, Dharma king, know the true nature

That is the nature of the jinas of the three times.

You are skilled in the nature of phenomena, self-arisen one.

Therefore, ocean of wisdom, I have asked you my questions. {7}

[11.19](#)

“You do not have any quality of error.

Therefore you have a mind of complete elimination—

You have eliminated the fetters and the rigidity of ignorance.

Lord of humans, teach me the conduct of a bodhisattva. {8}

[11.20](#)

“You, Jina, know the characteristics of phenomena.

Teach me the characteristics of phenomena. [F.40.b]

When I have understood those characteristics of phenomena

I shall practice the conduct of enlightenment that has those characteristics.  
{9}

[11.21](#)

“The conduct of beings is infinitely different.

How do they engage in practicing their conduct?

Teach to me how conduct is engaged in

So that from your words, I may know the conduct of beings. {10}

[11.22](#)

“Different characteristics are characteristic of the nature of phenomena.

Their essence<sup>505</sup> is empty and their nature<sup>506</sup> is pure.

I pray that you teach me the way of phenomena

That a bodhisattva directly perceives. {11}

[11.23](#)

“In this there is the perfect knowledge of all phenomena.

There is skill in all the words of the teaching.

There is no doubt; all doubt and uncertainty have been cut though.

Teach me the enlightenment of buddhahood.” {12}

[11.24](#)The Bhagavān, knowing the thoughts that were in the mind of the youth Candraprabha, said to him, “Young man, a bodhisattva mahāsattva will attain all these qualities, and he will quickly attain the highest, complete enlightenment of perfect buddhahood, if he possesses just one quality. What is that one quality? Young man, it is when the bodhisattva mahāsattva knows the nature of all phenomena.

[11.25](#)“Young man, how does a bodhisattva mahāsattva know the nature of all phenomena? Young man, a bodhisattva mahāsattva knows that all phenomena are nameless; they have no names. He knows that all phenomena have no vocalization, they have no expression in speech, they have no letters, they have no birth, they have no cessation, they have no characteristics of cause, they have no characteristics of conditions,[507](#) they are devoid of characteristics, they have the one characteristic of having no characteristics, they are devoid of attributes, they cannot be conceived of, they have no thought, and they have no mentality.”

Then the Bhagavān taught this in the following verses:

[11.26](#)

“The single teaching on phenomena

Is that phenomena have no characteristics.

That is the teaching of supreme wisdom

From having true, correct knowledge. {13} [F.41.a]

[11.27](#)

“The bodhisattva who knows

That teaching on phenomena

Will not cease from elucidation[508](#)

Even though he teaches ten million sūtras. {14}

[11.28](#)

“Through the blessing of the Guide

The ultimate truth is known.

When the ultimate is known

There is nothing to be taught. {15}

### [11.29](#)

“Through one thing, everything is known.

Through one thing, everything is seen.

However much he teaches

He will not become proud. {16}

### [11.30](#)

“With his mind he has ascertained

The selflessness of all phenomena,

And as he is trained in teaching using terms,

He speaks with words that are correct. {17}

### [11.31](#)

“Whatever sound he hears,

He knows its past.[509](#)

Knowing the past[510](#) of that sound

He is not captivated[511](#) by that sound. {18}

### [11.32](#)

“Just like the past[512](#) of a sound,

So are the characteristics of phenomena.

Knowing phenomena to be like that

He will not be reborn in a womb. {19}

### [11.33](#)

“He knows that all phenomena are unborn

And that they have no origin.

Knowing this teaching on birth[513](#)

He always remembers his previous lives. {20}

### [11.34](#)

“When he remembers his lives

He performs those actions.

For one who performs those actions

His community of followers remain united. {21}



### 11.35

“The bodhisattva who knows  
The emptiness of phenomena  
Will never be without that knowledge.  
It is the summit of nothingness. {22}

### 11.36

“When the foolish think about  
The summit of nothingness  
They continue in saṃsāra  
For millions of eons. {23}

### 11.37

“If they are able to understand it  
Just as the Guide knows it,  
Then they will have no suffering  
And they will not go to the lower realms. {24}

### 11.38

“All ordinary individuals  
Are ignorant of this nature.  
They reject this kind of Dharma  
That brings the cessation of suffering.[514](#) {25}

### 11.39

“Phenomena are perceived when  
No phenomena can be found.  
Recognize that perception  
When that perception occurs. {26}

### 11.40

“The foolish conceptualize  
Through consciousness and perception.  
The wise do not become ignorant  
In conceiving of phenomena. {27} [F.41.b]

[11.41](#)

“The unpolluted phenomena of emptiness  
Are within the field of experience of the bodhisattvas.[515](#)  
This level of those who are wise  
Is not within the field of experience of the foolish. {28}

[11.42](#)

“This level of the bodhisattvas  
Is that of bodhisattva practice.  
It is the adornment of the Buddha’s Dharma.  
It is the peace and emptiness that has been taught. {29}

[11.43](#)

“When the bodhisattvas  
Eliminate their propensities  
They remain in the family of the buddhas  
And are not captured by form. {30}

[11.44](#)

“All phenomena are without location;  
They have no location that can be known.  
For the one who knows this about their location,  
Enlightenment is not difficult to attain. {31}

[11.45](#)

“Generosity, conduct, learning, and patience,  
And relying upon a good friend:[516](#)  
The one who knows these activities  
Will quickly attain enlightenment. {32}

[11.46](#)

“Devas, nāgas, yakṣas, and asuras,  
Mahoragas and gandharvas, will always honor him.  
All the kings of the garūḍas, kinnaras,  
And rākṣasas [517](#) will make offerings to him. {33}

[11.47](#)

“Millions of buddhas will recite his praises  
Continuously for many millions of eons.  
It is not possible to reach the end  
Of such praise for one who teaches this Dharma. {34}

[11.48](#)

“The bodhisattva who knows emptiness  
Benefits many millions of beings.  
He kindly teaches the Dharma to assemblies [518](#)  
And those who hear it are delighted and respectful. {35}

[11.49](#)

“They gain vast knowledge  
So that they see the supreme humans.  
They see the beautiful display of their realms  
And the lords of the worlds teach them the Dharma. [519](#) {36}

[11.50](#)

“Know that all phenomena are like illusions;  
Know that just as space is naturally empty,  
Phenomena are also naturally like that.  
In that way there will no attachment in any kind of activity. {37}

[11.51](#)

“With unimpeded wisdom, benefiting others,  
Performing supreme bodhisattva conduct in the world,  
With wisdom examining all phenomena,  
They send emanations to other realms. {38}

[11.52](#)

“Those emanations accomplish buddha activities.  
They go naturally, just as is their nature.  
The beings who remain in the aspiration to enlightenment [F.42.a]  
Will attain whatever goals they wish for. {39}

[11.53](#)

“He who is steadfastly within the buddha family  
Will always honor the buddhas.  
His body will shine brightly,  
Adorned by the thirty-two excellent signs. {40}

[11.54](#)

“He will attain the conduct that is within the supreme samādhi  
And an endless multitude of other benefits.  
He will always have great, unshakable strength  
And a majesty that outshines that of kings. {41}

[11.55](#)

“The wise ones who practice the Buddha’s Dharma  
Will have an excellent appearance and great beauty.  
Their merit and majesty and splendor will increase.  
Their majesty will outshine even that of the devas. {42}

[11.56](#)

“Whoever steadfastly remains in the aspiration to enlightenment  
Will always be a friend to all beings.  
There will never be any darkness  
In his teaching of the enlightenment of buddhahood. {43}

[11.57](#)

“The nature of phenomena is like that of space,  
Inexpressible, beyond speech and words.  
The one who knows that supreme nature  
Will have an unceasing confidence in teaching. {44}

[11.58](#)

“Even though he teaches a hundred thousand sūtras,  
He knows the finest details of the past.  
The wise one will always have unimpeded speech,  
Knowing the subtlety of the nature of phenomena. {45}

[11.59](#)

“He will be skilled<sup>520</sup> in hundreds of ways.

He will have mastered the many kinds of words and definitions.

He has certainty in the ripening<sup>521</sup> of actions and results.

He becomes distinctively preeminent in that way. {46}

[11.60](#)

“He will possess unimpaired power.

He is a great wise one, the son of those with the ten strengths.

Knowing the subtle nature of phenomena,

He will always have a completely pure memory.<sup>522</sup> {47}

[11.61](#)

“Because he knows the subtle nature of phenomena,

He will never hear an unpleasant sound.

He always hears pleasant and melodious sounds

And his words are always pleasant. {48}

[11.62](#)

“Because he knows the very subtle nature of phenomena,

He has memory, understanding, wisdom, and realization.

Similarly, his mind is clear and unpolluted

And he teaches many hundreds of sūtras. {49}

[11.63](#)

“He is learned in the categories of letters and words.

He knows many different kinds of sounds,

And he is skilled in meanings and letters. [F.42.b]

He has these qualities through knowing the nature of phenomena. {50}

[11.64](#)

“Because he knows the subtle nature of phenomena

He is always attractive and charming

To devas, humans, nāgas,<sup>523</sup> and rākṣasas,

Asuras, mahoragas, and kinnaras. {51}

[11.65](#)

“Because he knows the subtle nature of phenomena  
He never perceives as frightening  
The extremely terrible and flesh-devouring  
Crowds of spirits, pretas, and rākṣasas. {52}

[11.66](#)

“Those who hear the vast<sup>524</sup> teaching of the wise  
Experience vast joy and their hairs stand on end.  
They develop a vast attraction to the buddhas,  
And gain a vast, inconceivable benefit.<sup>525</sup> {53}

[11.67](#)

“Even by speaking for many thousands of eons  
It is not possible to describe the power of the merit  
That comes from memorizing this Dharma treasure of the sugatas.  
It is immeasurable, infinite, and unquantifiable. {54}

[11.68](#)

“The jinas to whom offerings have been made in the past,  
The countless buddhas of the future,  
And the buddhas who are present in the ten directions,  
Are so by having memorized this supreme samādhi of peace. {55}

[11.69](#)

“If someone who wishes for merit,  
With immeasurable affection for them  
Serves compassionate ones with the ten strengths  
For countless endless millions of eons, {56}

[11.70](#)

“And if a second man who wishes for merit  
Memorizes, during future times,  
One verse from this way of the ultimate truth,  
Then the previous man’s merit will not even be a fraction of that. {57}

[11.71](#)

“This will be the supreme offering to the buddhas.

During the future dreadful times

Hearing one of these four-line verses

And memorizing it will be an offering to all the buddhas. {58}

[11.72](#)

“They will always obtain the best provisions.

They will always eat the best alms of the land.[526](#)

As the best senior sons of the one with [ten strengths](#),

They will for a long time make offerings to many [jinas](#). {59}

[11.73](#)

“They will also see myself here on [Vulture Peak](#) Mountain.

And I, in buddha wisdom, will thus prophesy to them.

Also, after my passing away, there will be [Maitreya](#),[527](#)

Who at that time will also prophesy to them. {60}

[11.74](#)

“Similarly, Buddha [Amitāyus](#) also

Has taught many other kinds of benefits:

‘All will enter my [Sukhāvati](#),

And go to [Abhirati](#) and see Buddha [Akṣobhya](#).’[528](#) {61} [F.43.a]

[11.75](#)

“For countless hundreds of thousands of eons

He will never have the fear of downfalls.

In this supreme practice of [bodhisattva](#) conduct

He will always experience happiness. {62}

[11.76](#)

“In that way it has been taught that this,

Which is preeminent, has the most excellent merit.

May I learn every single word,

And in future times be a keeper of this [sūtra](#).”[529](#) {63}

[11.77](#) Conclusion of the eleventh chapter, “Becoming a Keeper of the Sūtra.”

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[12.](#)

## Chapter 12

### The Training According to the Samādhi

[12.1](#) “Young man, those are the qualities and benefits that a [bodhisattva](#) who knows the nature of all phenomena will have. He will describe the true, excellent qualities of the [tathāgatas](#). He will not falsely say that which is untrue about the [tathāgatas](#). Why is that? It is because he knows perfectly that nature, which is the nature through which a [tathāgata](#) comes to be.[530](#) He knows the infinite qualities of a buddha. Why is that? Young man, the qualities of a buddha are infinite, inconceivable, beyond thought. They cannot be conceived or measured. Why is that? The mind, young man, is taught to be without a nature of its own,[531](#) to be without form.[532](#) Young man, that nature of the mind is also the nature of the qualities of a buddha. That nature of the qualities of a buddha is also the nature of the [tathāgatas](#), and that is the nature of all phenomena.

[12.2](#) “Young man, the [bodhisattva](#) mahāsattva who knows correctly that teaching on the nature of all the qualities is called, young man, a [bodhisattva](#) mahāsattva with profound comprehension. He is skilled in emancipation. He knows perfectly emancipation from the three realms. He has perfect knowledge, does not teach that which is erroneous, and does not say that which is anything other than true. [F.43.b] His conduct is in line with what he teaches. He has no attachment to the three realms. He has transcended the three realms. He has transcended the [level](#) of desire, the [level](#) of form, the [level](#) of formlessness, the [level](#) of the [kleśas](#), the [level](#) of names, and the [level](#) of language. He is skilled in the way of letters and words. He knows freedom from letters.[533](#) He has mastered the inexpressible Dharma. He knows letters. He is skilled in letters. He is skilled in the knowledge of the categories of letters and words. He is skilled in the knowledge of the detailed categories of letters and words. He is skilled in the knowledge of the categories of all the words[534](#) of the Dharma. He is skilled in the knowledge of the detailed categories of all the words[535](#) of the Dharma. He is skilled in the knowledge[536](#) of the presentation of all the Dharma. He is endowed with the certainty of understanding, so that all the evil [māras](#) and all the [devas](#) in their entourages cannot overcome him.”



[12.3](#)At that time, when this Dharma teaching was given, ninety-eight times a hundred thousand million devas and human beings who had created the karma in previous lifetimes,[537](#) had accumulated[538](#) a trillion retentions,[539](#) were unobscured, and had insight into the Dharma, all attained patience.[540](#) The Bhagavān prophesied to them all that after four million, eight hundred thousand countless eons they would attain the highest, complete enlightenment of perfect buddhahood. He prophesied to each of them their separate names, their identical lifespans, and the individual buddha realms where they would attain the highest, complete enlightenment of perfect buddhahood.

It was said:

#### [12.4](#)

“The wise bodhisattva who seeks to attain  
The highest, supreme enlightenment,  
Who is skilled in meaning and the Dharma,  
Practices the nature of phenomena. {1}

#### [12.5](#)

“He says nothing that is untrue  
About the unique qualities of the buddhas.  
The hero, free of all doubt,  
Knows the nature of the jinas. {2}

#### [12.6](#)

“He knows that all phenomena have but a single meaning,  
And that is solely emptiness.  
They do not have different meanings.  
He becomes adept in that single meaning. {3}

#### [12.7](#)

“The wise one knows that they are without thought,  
Are devoid of thought, and that there is no object. [F.44.a]  
He has eliminated without remainder  
Every conception of cessation and noncessation. {4}

#### [12.8](#)

“He does not see the one with ten strengths as form,  
But sees the lion of men as the dharmakāya.  
Neither does he conceive of attributes  
Because he has eliminated all error. {5}

#### [12.9](#)

“The qualities are inconceivable, beyond thought.  
They have the nature of complete peace.  
With this knowledge he thus sees  
The buddhas as the supreme among humans. {6}

#### [12.10](#)

“Just as he knows his own conceptions to be,  
Thus he directs his understanding of everything.  
All phenomena have that nature,  
Which is as completely pure as space.<sup>541</sup> {7}

#### [12.11](#)

“Nothing arises to his conceptual mind.  
He knows emancipation<sup>542</sup> from all phenomena.  
He is liberated from the three realms  
And he has no aspiration for them.<sup>543</sup> {8}

#### [12.12](#)

“He is one who sees correctly and does not say  
Anything to the contrary or any untrue words.  
All the words that he speaks  
Come forth through the power of the jinas. {9}

#### [12.13](#)

“He transcends the level of desire,  
And the levels of kleśas, form, and formlessness.  
His mind has no attachment to phenomena.  
He practices with joy, benefiting beings. {10}

#### [12.14](#)

“He has transcended the level of words;  
His knowledge of language is obtained from its nature.  
For however long he speaks  
He knows those words have no basis. {11}

[12.15](#)

“There is no activity of conceptualization;  
Incorrect views have completely ceased.  
His understanding is completely assured.  
It has a stability like that of space. {12}

[12.16](#)

“Even though quintillions of māras  
Come to disturb his mind,  
He overcomes all the māras  
And does not fall under their power. {13}

[12.17](#)

“He has rejected the net of the māras.  
He has pure, untroubled conduct.  
He aspires to the bliss of dhyāna  
And knows the world to be empty. {14}

[12.18](#)

“Even though it’s said the world is an aggregate,  
He knows it to be empty,  
And that all phenomena are like space,  
Without birth and without cessation. {15}

[12.19](#)

“He has forsaken the self, but not the conduct<sup>544</sup>  
Or listening to the teaching of the one with ten strengths.<sup>545</sup> [F.44.b]  
He has attained perfect conduct  
And will be reborn wherever he prays to be. {16}

[12.20](#)

“He goes to the buddha realms.  
He sees many millions of buddhas.  
He has no desire for the deva realms  
And he does not pray to be there. {17}

#### [12.21](#)

“While he is practicing the Dharma,  
His diligence does not waver for an instant.  
He is highly praised by  
The buddhas in the ten directions. {18}

#### [12.22](#)

“Therefore, young man, when you have received  
This Dharma teaching of the samādhi,  
Rejecting the profits of the intellect,  
Teach this Dharma to the people. {19}

#### [12.23](#)

“The one who wishes for the numerous qualities  
Possessed by the self-arisen buddha  
Should train in this goodness  
And become a buddha with the [ten strengths](#).” {20}

[12.24](#) Conclusion of the twelfth chapter, “The Training According to the Samādhi.”

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### [13.](#)

## Chapter 13

# The Teaching of the Samādhi

[13.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skilled in teaching this samādhi.

[13.2](#) “Young man, what is the teaching of this samādhi? It is the true nature of all phenomena; it is equality; it is the absence of inequality; it is devoid

of notions; it is devoid of concepts; it is devoid of creation; it is devoid of arising; it is devoid of production; it is devoid of cessation; it is the termination of notions, concepts, and assumptions; it is devoid of an object for the mind; it is devoid of a focus of the mind;<sup>546</sup> it is the termination of designations; it is the termination of concepts from analysis; it is the termination of desire, anger, and ignorance; it is without a limited or limitless focus of the mind; it is the termination of any focus of the mind; it is the knowledge of the nature of the [skandhas](#), [dhātus](#), and [āyatana](#)s; it is the state of accomplishing the field of activity that is the performance of the conduct of [mindfulness](#), understanding, comprehension, conscience, and stability; it is the [level](#) of freedom from corruptions;<sup>547</sup> it is the [level](#) of peace; it is the termination of all conceptual elaboration; it is the training of all [bodhisattvas](#); it is the field of activity of all [tathāgatas](#); [F.45.a] and it is the perfection of all good qualities.

[13.3](#)“Young man, that is what the teaching of samādhi is said to be. The [bodhisattva](#) mahāsattva who is established in this teaching of samādhi becomes inseparable from samādhi—his mind becomes free of delusion, he becomes endowed with great compassion, and he accomplishes the benefit of countless beings.”

Thereupon the Bhagavān spoke these verses:

#### [13.4](#)

“The [level](#) of unequaled samādhi<sup>548</sup>

Is peaceful, subtle, and difficult to see.

All conceptions have been eliminated.

Therefore it is called ‘samādhi.’ {1}

#### [13.5](#)

“There are no notions, there are no concepts,

There is nothing to be grasped, there is nothing to be shown,

And there is no object for the mind.

Therefore it is called ‘samādhi.’ {2}

#### [13.6](#)

“When in a state of meditation

There is no pride concerning any phenomenon.

That very absence of pride—

That is what is called ‘samādhi.’ {3}

### [13.7](#)

“There does not exist<sup>549</sup> even an atom of phenomena.

That which is called ‘an atom’ does not exist.

There are no phenomena as objects for the mind.

Therefore it is called ‘samādhi.’ {4}

### [13.8](#)

“ ‘The mind has no object’

Is also itself a concept.

When there are no concepts of phenomena,

Then that is known as ‘samādhi.’ {5}

### [13.9](#)

“A word indicates a meaning.

That word is not a thing.

A word is like an echo,

Like the space of the sky. {6}

### [13.10](#)

“These phenomena are not present;

There is no presence to be perceived.

The nonpresence is through the word ‘presence.’

Its nature is that there is nothing to be found. {7}

### [13.11](#)

“One says ‘going’ and ‘passing away,’

But that ‘going’ does not exist.

Through the word ‘going’ there is the absence of going.

That is given the name samādhi. {8}

### [13.12](#)

“Saying ‘I am not meditating’ is called pride.<sup>550</sup>

‘I am meditating’ is a second kind of pride.<sup>551</sup>

Practicing for enlightenment without pride,<sup>552</sup>

And attaining<sup>553</sup> the absence of pride is the highest enlightenment.<sup>554</sup> {9}

### [13.13](#)

“This unequaled equality is the level of peace;[555](#)  
It is śamatha and vipaśyanā,[556](#) devoid of attributes.  
Relying upon this peace, the level of buddhahood,  
Is engaging in the meditation[557](#) of samādhi. {10}

### [13.14](#)

“It is not possible through words to enter  
Into the understanding of the meaning. [F.45.b]  
When all sounds and words are abandoned  
There will be meditation without pride. {11}

### [13.15](#)

“When there is the fire of the eon’s end in this world  
That fire does not burn the supreme mountain in its center,  
Just like space that has never been burned in the past,  
Even though the fire burns for many hundreds of eons.[558](#) {12}

### [13.16](#)

“The bodhisattva who remains engaged  
In this samādhi as it has been taught,  
And knows that phenomena are the same as space,  
Will also not be burned by fire.[559](#) {13}

### [13.17](#)

“If the buddha realm were burning  
And in this samādhi he prayed  
For the burning to completely cease,  
Though the earth was destroyed it would be unchanged. {14}

### [13.18](#)

“He will have infinite miraculous powers.  
He will travel through the air unimpeded.  
The bodhisattva will have these qualities  
By remaining in samādhi just as he has been taught. {15}

[13.19](#)

“Though one is born and though one dies,  
There is no birth and there is no death.  
For the one who understands that  
This samādhi will not be difficult to attain {16}

[13.20](#)

“The Lord of the World has taught  
That there is no death and there is no birth.  
Just as the Lord of the World knew that,  
You should also know it through this samādhi. {17}

[13.21](#)

“Unstained by the world,  
He has no attachment to worldly phenomena.  
With a body free of impediment  
He goes to the buddha realms. {18}

[13.22](#)

“He constantly sees in those realms  
The perfect buddhas, the guides of the world.  
He listens there to the Dharma  
That is taught in the realms of the buddhas.[560](#) {19}

[13.23](#)

“He will never be in ignorance.  
He will teach the essence of phenomena.  
He always knows the way of phenomena,  
Which is comprised[561](#) of the essence of phenomena. {20}

[13.24](#)

“Even though he teaches for ten million eons,  
His confidence in speech will not decline.  
He emanates many other bodhisattvas  
Who have wisdom. {21}



[13.25](#)

“The emanated bodhisattvas  
Travel from realm to realm.  
They are seated, cross-legged,  
Upon lotuses that have a thousand petals. {22}

[13.26](#)

“They teach the enlightenment of buddhahood,  
Wonderful dhāraṇīs and sūtras, [F.46.a]  
And ten million other sūtras,  
While meditating peacefully in samādhi. {23}

[13.27](#)

“They establish in irreversibility  
Countless multitudes of beings,  
And teach the enlightenment of buddhahood  
Without their confidence in speech ever declining. {24}

[13.28](#)

“They go to a pinnacled hall  
That is adorned with jewels  
And scatter aromatic  
Flowers upon the guides. {25}

[13.29](#)

“They also sprinkle scented  
Powders upon the guides.  
They all make vast offerings  
In order to attain enlightenment. {26}

[13.30](#)

“Those countless qualities  
Are the refuge of the bodhisattvas.  
When they are free of kleśas  
They attain those miraculous powers. {27}

### [13.31](#)

“Because the kleśas are not created

They are clear, pure, and bright.

The field of activity of the bodhisattvas

Is noncomposite and inviolate. {28}

### [13.32](#)

“They have perfect peace, complete peace;

They have no kleśas, and they have no misery.[562](#)

They have no conceptualization, are free of conceptualization,

And have transcended conceptualization. {29}

### [13.33](#)

“This characteristic of phenomena

Is beyond the scope of words.[563](#)

It is difficult[564](#) to know through language[565](#)

And therefore it is called samādhi. {30}

### [13.34](#)

“It is unending; it is complete peace;

It is effortless, and it cannot be shown.

The field of activity of all the buddhas

Is the completely pure summit of the truth. {31}

### [13.35](#)

“The training of all the buddhas

Is in the nature of all phenomena.

The perfect buddhas, having trained in it,

Have reached the perfection of qualities.[566](#) {32}

### [13.36](#)

“Without any concepts of the past,

Of this side and the further side,

In that way all those buddhas

Have reached the perfection[567](#) of qualities. {33}

### [13.37](#)

“Knowing the nature of phenomena  
As having no coming or going,  
They have reached the perfection  
That is nonconceptual and effortless.” {34}

[13.38](#) Conclusion of the thirteenth chapter, “The Teaching of the Samādhi.”[B5]

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## [14.](#)

### Chapter 14

## The Buddha’s Smile

[14.1](#) Then [the youth Candraprabha](#) rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.46.b] with palms placed together he bowed toward the Bhagavān and said to him, [568](#) “Bhagavān, it is marvelous that the the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha has taught the equality that is the nature of all phenomena, which is the samādhi that all [bodhisattvas](#) train in.

[14.2](#) “Bhagavān, it was thus, in this training, that the Bhagavān trained for a long time, and accomplished the highest, complete enlightenment of perfect buddhahood. Bhagavān, that gives me confidence to speak. [569](#) Sugata, it gives me confidence to speak.”

[14.3](#) The Bhagavān said, “Young man, if you think the time has come, be confident to speak.”

Since the Bhagavān had granted [the youth Candraprabha](#) this opportunity, [Candraprabha](#) spoke the following verses of praise directly to the Bhagavān.

### [14.4](#)

“You saw beings tormented by suffering, [570](#)  
Constantly overpowered by desire and anger,  
And developed the aspiration to attain enlightenment:  
‘May I become a buddha who liberates beings!’ {1}

### [14.5](#)

“Hero, [571](#) for many millions of eons, constantly,

You practiced generosity, self-restraint and self-control,  
Patience, correct conduct, and similarly diligence,  
And your acts of generosity were vast and infinite. {2}

#### [14.6](#)

“Without ever any sadness in your mind  
You gave away your legs, arms, and even your life,  
And similarly, without attachment you gave away  
Gold, silver, sons, wives, and your kingdom. {3}

#### [14.7](#)

“Your conduct was stainless and pure.  
You made a gift of yourself without ruining your conduct.  
You controlled well your body, speech, and mind.  
Sugata who has a self-restrained mind, I pay homage to you. {4}

#### [14.8](#)

“Delighting in patience, residing on the path of patience,  
Even though your body was cut into pieces you were not angered;[572](#)  
Through your meditation on love, milk flowed from you.  
Marvelous Sugata, I pay homage to you. {5}

#### [14.9](#)

“You possess the strength of the ten strengths.  
With wisdom free of attachment you know all phenomena. [F.47.a]  
With compassion, Lord of Dharma, you benefit the world.  
Through your kindness you wish to benefit beings. {6}

#### [14.10](#)

“You know emptiness and that there are no such beings,  
And likewise you see that the world’s beings have lost that path.  
You have realized that the nature of phenomena is selfless  
And that though you bring beings to liberation, there is no such liberation.  
{7}

#### [14.11](#)

“With discrimination you reject all carelessness.  
You have conquered the infinite, powerful māras.  
Enlightened at buddhahood, you have vast, infinite wisdom.  
You teach the supreme Dharma of completely pure peace. {8}

[14.12](#)

“The sky with its moon and the stars may fall,  
The earth with its mountains and towns may be destroyed,  
The element of space may change into something else,  
But you will never speak an untrue word. {9}

[14.13](#)

“You have seen the suffering of beings  
Who take joy in the perception of objects.  
You teach the profound peace, emptiness,  
In which there is no perception of objects. {10}

[14.14](#)

“Great hero, you trained  
For countless millions of eons  
In the training of nonperception,  
And so you are free of error. {11}

[14.15](#)

“Just as you have trained in the Dharma,  
In that way you teach the Dharma.  
Yours is not the level of foolish beings,  
And neither is it the level of all the tīrthikas. {12}

[14.16](#)

“Those who have the conception of a self,  
They are unwise beings who are in error.  
You know that phenomena have no self,  
And so you are free of any error. {13}

[14.17](#)

“You speak the truth, great hero;  
You are established in the true Dharma.  
Lord, you remain within truth, within veracity,  
And you speak words that are true. {14}

[14.18](#)

“Your conduct has been true,  
Just as you have prayed for.  
You have the consequence of that true conduct  
And you speak words that are true. {15}

[14.19](#)

“You have perfected true conduct.  
You have trained in the summit of truth.  
You have truly practiced with a true motivation.  
I pay homage to you who has true wisdom. {16}

[14.20](#)

“There is no equal to your wisdom.  
Your words of wisdom illuminate.  
You have attained unique wisdom.  
I pay homage to you who speaks words of wisdom. {17}

[14.21](#)

“You have meditated on kindness  
And become a friend to all beings. [F.47.b]  
You are as unshakable as Sumeru.  
You are completely stable and unwavering. {18}

[14.22](#)

“Teacher, your following is vast.  
You have attracted these followers.  
Sugata who has profound wisdom,  
Make your voice resound within this assembly. {19}

[14.23](#)

“The voice of the Buddha is a lion’s roar.

You walk with the gait of a lion.

You defeat all the ūrthikas

Like a lion defeats jackals. {20}

[14.24](#)

“Hero who subdues the unsubdued,

The unsubdued are subdued by you.

They become friends who are reliable,

Inseparable, and pleasant to be with. {21}

[14.25](#)

“You see the beings who are suffering

Because they maintain the view of a self.[573](#)

You teach the Dharma of no-self

In which there is neither like nor dislike. {22}

[14.26](#)

“The foolish who are untrained

Take up the wrong paths.

You show them the path

That the guides have followed. {23}

[14.27](#)

“Whoever holds to the concept of a self,

They will remain in suffering.

They do not know selflessness,

Within which there is no suffering. {24}

[14.28](#)

“You teach the Dharma with words that are without error.

Lord of the World, you make no error.

You are one who speaks words that are never incorrect.

I pay homage to you, who bring freedom from suffering. {25}

[14.29](#)

“In the sky there are many quintillions  
Of devas, nāgas, and yakṣas.  
They all feel joy in the Guide  
When they hear the meaningful words of the Bhagavān. {26}

[14.30](#)

“Your words are mild, gentle, and pleasing,  
Timely, melodious, appropriate, and beloved.  
You have the countless qualities of speech  
That benefit and bring liberation to many beings. {27}

[14.31](#)

“Countless hundreds of thousands of musical instruments  
Are all played melodiously and simultaneously,  
But the Sugata with one word eclipses them all  
With his unique, divine, beloved voice.[574](#) {28}

[14.32](#)

“Avadavats[575](#) and flocks of birds[576](#) with beautiful songs,  
With their beautiful songs that are pleasing to everyone—  
All of the songs of these many flocks of birds[577](#)  
Cannot equal a fraction of the Buddha’s speech. {29} [F.48.a]

[14.33](#)

“Deva maidens with beautiful voices  
And with melodious music and songs,  
And the sound of lutes, paṭaha[578](#) drums, bherī drums,[579](#) and conches,  
Cannot equal a fraction of the Buddha’s speech.[580](#) {i}

[14.34](#)

“The songs of cuckoos, parrots, and mynas,  
Of cranes, peacocks, and kinnaras—  
All these beautiful, melodious sounds  
Cannot equal a fraction of the Buddha’s speech.[581](#) {30}

[14.35](#)



“Delightful, melodious, beautiful, enjoyable,  
Exquisite, peaceful voices singing praises—  
All such voices singing simultaneously  
Are not as delightful as the Tathāgata’s perfect speech. {31}

[14.36](#)

“The light from all luminous beings,  
From devas,[582](#) humans, kings, and asuras,[583](#)  
And from all beings in the three existences,  
Are eclipsed by one light ray from the Sugata. {32}

[14.37](#)

“The Sugata’s body is like a blossomed flower  
With the various adornments of all the special signs.  
A pure and clear accomplishment of hundreds of merits,  
The body of the Jina shines on the entire world. {33}

[14.38](#)

“The sound of conches and of paṇavas,[584](#)  
And the sound of bherī drums[585](#) and kimpalas[586](#)—  
All those beautiful and delightful sounds  
Cannot equal a hundredth of the Buddha’s voice. {34}

[14.39](#)

“The sounds of quintillions of musical instruments,  
Clear and beautiful voices like those of the devas,[587](#)  
And the delightful voices of male and female devas[588](#)  
Cannot equal a hundredth of the Buddha’s voice.[589](#) {35}

[14.40](#)

“Flocks of a multitude of birds—cranes, peacocks,  
Shelducks, cuckoos, geese, and snipe—  
May simultaneously sing their songs, but they  
Cannot equal a hundredth of the Buddha’s voice.[590](#) {36}

[14.41](#)

“The voices of nāgas, yakṣas, asuras, mahoragas,  
Devendra,[591](#) Brahmā, and the lords of the devas—  
All the lovely and beautiful voices in the three existences  
Cannot equal a hundredth of the Buddha’s voice. {37}

[14.42](#)

“The light of Brahmā and lords of the devas, [117]  
The light of the sun and precious jewels,  
The many different kinds of light—  
All those lights are eclipsed by the brilliance of the Jina’s light.[592](#) {38}

[14.43](#)

“Your body, speech, and mind are perfectly pure.  
The purity of your wisdom is unstained by the three existences. [F.48.b]  
Lord of men, you have the wealth of qualities, precious qualities.  
Self-arisen one, through all your qualities, you are without equal.” {39}

[14.44](#)

In that way the youth spoke those words with great joy,  
Praising the one with ten strengths, the speaker of truth.  
He said, “By offering to the measureless,[593](#) unquantifiable Buddha  
May I also become a buddha like Śākyamuni!” {40}

[14.45](#)

Knowing his perfect conduct, the Sugata,  
The Lord of humans, the one with wisdom free of attachment, smiled.  
Maitreya, the senior son of the one with ten strengths, asked him,  
“For what reason did the Guide smile? {41}

[14.46](#)

“The earth has shaken in six ways.  
The devas and nāgas in the sky are filled with joy.  
They are gazing at the Buddha with great delight and happiness.  
I pray to the unconquerable Sugata that you elucidate this to them. {42}

[14.47](#)

“You have a supreme being’s wisdom,  
Which is not the level of the Bhagavān’s śrāvakas.  
You who has pure wisdom beyond examples, wise one,  
Tell<sup>594</sup> us the entire reason, Jina, why you smiled.<sup>595</sup> {43}  
[14.48](#)

“You are the Śākya lion, possessor of the ten strengths, the Guide,  
The chief of humans, the one who has reached the perfection of  
wisdom.<sup>596</sup>  
You have eliminated intractable desire, anger, and ignorance.  
To you who shine with intense light, I ask this question: {44}  
[14.49](#)

“Seeking the supreme, highest enlightenment,  
You, the Guide, practiced for millions of eons  
As numerous as the grains of sand in the Ganges.  
For what reason did you show a smile? {45}  
[14.50](#)

“Seeking the supreme, highest enlightenment,  
You, the Teacher, gave away your arms and legs.  
You gave away sons, wives, companions, and relations.  
Sage, for what reason did you show a smile? {46}  
[14.51](#)

“You gave away horses, elephants, and chariots,<sup>597</sup>  
Slaves, jewels, silver, and pearls.<sup>598</sup>  
When you practiced the sublime conduct  
There were no jewels or wealth that you did not give away. {47}  
[14.52](#)

“You have the supreme wisdom in the three existences.  
You know the conduct of all beings. [F.49.a]  
You are skilled in knowing their natures, minds, and aspirations.  
For what reason did you smile? {48}

[14.53](#)

“Who made the offering to you, best of men?

For whom has vast merit been created?

Who has gained that excellent conduct?

Sage, for what reason did you smile? {49}

[14.54](#)

“The earth has shaken in six ways.

Millions of lotuses have appeared on the ground.[599](#)

They shine and have millions of excellent petals.

They are the color of gold, beautiful and delightful. {50}

[14.55](#)

“Present here are the heart sons of the Jina

Who show the greatest bodhisattva miracles.

Many[600](#) dharmabhāṇakas have gathered here.

Guide, I ask my question for their sake. {51}

[14.56](#)

“The sound of bherī drums,[601](#) conches, and gongs,[602](#)

Of quintillions of instruments has resounded.

That music was heard coming from the sky,

But compared to that the Sugata’s speech is inconceivable. {52}

[14.57](#)

“Many flocks of birds have gathered,

Cranes,[603](#) geese, avadavats,[604](#) and cuckoos.

They have sung their perfect, beautiful songs,

But they do not equal a fraction of the Buddha’s speech. {53}

[14.58](#)

“Who in the past with generosity, self-restraint, and self-control

Has served well for many millions of eons?

Who has made offerings to you, supreme among men?

For what reason did you smile? {54}

[14.59](#)

“Who in the past, having shown you the greatest veneration,  
Asked you, supreme among men, the question,  
‘How can I attain the enlightenment of buddhahood?’  
For what reason did you smile? {55}

[14.60](#)

“Those with the ten strengths in the past,  
The sugatas of the present and the future.  
And you, supreme among men, know all,  
Therefore for the benefit of beings I ask this question. {56}

[14.61](#)

“You know the thoughts in the minds of beings  
And all beings’ infinite ways of conduct:  
You know the aspirations that humans have.  
Therefore I ask this question to you, supreme among men. {57}

[14.62](#)

“Those who are practicing the supreme conduct,  
Who are adept in causes, reasons, and discipline,  
They ask, ‘How does one attain the Buddha’s wisdom?’  
Therefore, supreme human, I ask this question. {58}

[14.63](#)

“There are those who meditate on the field of experience of those with the  
ten strengths:  
The subtle Dharma that is difficult to perceive, [F.49.b]  
And emptiness and peace that is unequalled and inconceivable.  
For their sake, Guide, I ask you this question. {59}

[14.64](#)

“Those who meditate on love and compassion  
For all the countless beings in the world,  
Without their having the concept of beings—

Supreme human, for their sake I ask this question. {60}

[14.65](#)

“Those who have inconceivable, unequalled wisdom,  
They are never known to have any grasping.  
They have reached the perfection of the mind’s field of activity.  
Lord, it is for their sake that I ask this question. {61}

[14.66](#)

“You have reached the perfection of conduct and wisdom’s qualities.  
You have unequalled knowledge of the three times.  
You will never make an error.  
For what reason did you smile? {62}

[14.67](#)

“Śāriputra, Aniruddha, and Kolita,  
And the other śrāvakas of the Sugata,  
Do not have that wisdom.  
It is the unsurpassable field of activity of the buddhas. {63}

[14.68](#)

“You have reached the perfection of power over all phenomena.  
You have ascended through the practice of the training.  
Guide, you have developed compassion.  
You who know the ultimate truth, release your voice! {64}

[14.69](#)

“You have had, in the past for many millions of eons,  
The goal of being the ultimate refuge and protector,  
And have inquired, supreme human, with just that intention;  
Guide, tell us the result of that today. {65}

[14.70](#)

“Yakṣas, rākṣasas, kumbhāṇḍas, and guhyakas  
Are gazing upon the supreme among humans.  
They are all respectful, their palms together in homage,

In order to listen to the elucidation from the great being. {66}

[14.71](#)

“Many bodhisattvas with miraculous powers  
Have come from millions of buddha realms.  
These senior sons, born from the minds of the sugatas,  
Are all respectfully present, their palms together in homage. {67}

[14.72](#)

“Gandhahasti with millions of bodhisattvas  
Has come into your presence from the east,  
From the famous world of [Akṣobhya](#)’s realm  
For this question, Lion of the Śākyas, supreme human. {68}

[14.73](#)

“Avalokiteśvara and Mahāsthāmaprāpta  
Have come before you with millions of bodhisattvas  
From the supreme realm of Sukhāvātī [F.50.a]  
For this question, Lion of the Śākyas, supreme human. {69}

[14.74](#)

“In the past for many millions of eons  
They have served countless sugatas  
As numerous as the sand grains in all the oceans,  
Seeking this supreme sublime wisdom. {70}

[14.75](#)

“Mañjuḥṣa is present, his palms together in homage.  
He has been praised and extolled by all the buddhas.  
He has reached the perfection of all good qualities  
And is renowned throughout the worlds in all directions. {71}

[14.76](#)

“They have practiced in millions of buddha realms.  
It is very rare to see such beings.  
They have the qualities of sons of the buddhas and excellent training,

And are all present, with their palms together respectfully in homage. {72}

[14.77](#)

“There is no one here other than worthy recipients.

That is what these wise ones [605](#) are like,

The holders of the Dharma treasures of all teachers.

Guide, release your gentle speech. [606](#) {73}

[14.78](#)

“The jinas, the guides, the supreme humans

Have never been seen to smile without a reason.

Grant us your supreme speech, which is like the beat of a drum.

What is the reason that we saw you smile? {74}

[14.79](#)

“The supreme beings resound like thunder, [607](#)

Geese, cuckoos, peacocks, and swans, [608](#)

And they emit the melodious music of the devas.

Liberator of beings, elucidate with your words. {75}

[14.80](#)

“You develop kindness, you increase joy,

You teach wisdom, you eliminate ignorance,

You realize the meaning, you expand wisdom,

And you have purified for quintillions of eons. {76}

[14.81](#)

“You have realized the nature of things with certainty,

You have taught the meaning in words that end suffering.

You have routed the teachings of all tīrthikas.

You meditate on emptiness, the absence of being, and the absence of a soul.

{77}

[14.82](#)

“You are adorned by thousands of merits.

You have practiced with hundreds of thousands of buddhas,



Are praised by hundreds of thousands of devas,  
And hundreds of thousands of Brahmās pay homage to you. {78}

[14.83](#)

“Yakṣas, rākṣasas, and kumbhāṇḍas have faith in you. [F.50.b]  
You have liberated nāgas, mahoragas, and garūḍas.  
You are constantly without any attachment.  
Speak the words[609](#) that are the result of good actions. {79}

[14.84](#)

“All the jinas that have passed into nirvāṇa,  
Those who will live in the future, and those now present,  
You know them all without impediment.  
Guide, you are sublime because of all your qualities. {80}

[14.85](#)

“This earth that supports beings, with its mountains  
And oceans, has been shaken in six ways.  
The devas have thrown down flowers from the sky.  
There has arisen the beautiful aroma of the incense of the devas. {81}

[14.86](#)

“Desire, anger, and darkness of the mind have been completely eliminated.  
Conduct has become completely pure and the mind has become completely  
pure.  
There is delight in complete peace, emptiness, and the absence of attributes.  
There is the sound of the lion’s roar, the sound of the compassionate ones.  
{82}

[14.87](#)

“You have the confidence of speech, and great renown.  
You have perfected wisdom, the wisdom of the jinas.  
Compassionate one, there is no one like you in this world.  
Tell us, for what reason did you smile? {83}

[14.88](#)

“The songs of peacocks, cuckoos, and avadavats,  
And likewise the beautiful song of the partridge,[610](#)  
All those pleasant sounds simultaneously  
Do not equal a fraction of the Sugata’s speech. {84}  
[14.89](#)

“Bherī drums, mṛdaṅgas, and similarly paṇavas;  
Conches, flutes, and similarly lutes:  
The simultaneous sound of a thousand instruments  
Does not equal a fraction of the Sugata’s speech. {85}  
[14.90](#)

“The divine, sublime sound of thousands of instruments  
And the beautiful songs of deva maidens,  
The excellent songs that bring delightful sounds to the mind,  
Do not equal a fraction of the Sugata’s speech. {86}  
[14.91](#)

“With one sound you benefit the world  
As it resounds to those with different aspirations,  
Each person thinking, ‘The Jina is speaking to me.’  
For what reason did you smile? {87}  
[14.92](#)

“The music of the devas and the music of the nāgas,  
And also the melodious music of the kinnaras,  
Are never able to pacify the kleśas.  
The Buddha’s speech always dispels the kleśas. {88}  
[14.93](#)

“You create joy but not joy in desire.  
You create love and not a mind of anger.  
You create wisdom and not a mind of stupidity. [F.51.a]  
The Buddha’s speech eliminates all stains. {89}  
[14.94](#)

“The sound of your voice does not go beyond your followers.  
It cuts through everyone’s hundreds of doubts.  
It is never too quiet nor too loud.

The Sage’s voice teaches everyone equally and easily. {90}

[14.95](#)

“This earth with its mountains and forests may perish,  
And so may the waters of the ocean.

The moon and the sun may fall to the earth,  
But the Jina’s speech will never change. {91}

[14.96](#)

“Your voice has all the qualities of pure speech.  
Your beautiful voice is a gentle lion’s roar.  
Compassionate one, you have the voice of Brahmā.

For what reason did you smile? {92}

[14.97](#)

“You know the minds and conduct  
Of all the beings in the world,  
Those in the past, the future, and the present.

Tell us the reason why you smiled. {93}

[14.98](#)

“All of the jinas, the compassionate ones,  
They who have reached the perfection of power and wisdom,  
The jinas whose faces are like stainless moons,  
Have never smiled without a reason. {94}

[14.99](#)

“If for millions of eons one were to describe your unequalled qualities,  
Which are as numerous as the sands of the Ganges,  
One would not be able to describe them fully.

Teach us the reason why you smiled.”[611](#) {95}

[14.100](#) Conclusion of the fourteenth chapter, “The Buddha’s Smile.”

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[15.](#)

## Chapter 15

# The Elucidation of the Buddha's Smile

[15.1](#) At that time the Bhagavān spoke these appropriate verses to [Bodhisattva Maitreya](#):

[15.2](#)

“This youth, [Candraprabha](#),

Has praised the Buddha with unequaled joy.

He described the unique superior qualities of the buddhas.

All the time he is reciting their praises. [612](#) {1}

[15.3](#)

“In this very city of [Rājagrha](#) in the past

He has seen ten thousand million buddhas.

In the presence of all those [jinas](#)

He asked about this supreme samādhi of peace. {2}

[15.4](#)

“He has always been my son,

Practicing this supreme [bodhisattva](#) conduct.

He has always had the confidence of speech,

And always he has been practicing celibacy. {3} [F.51.b]

[15.5](#)

“In the very fearful future times

You, [Ajita](#), will be my witness. [613](#)

Always remaining in a state of celibacy,

He will make this samādhi widespread. {4}

[15.6](#)

“Those who seek entry into this sublime samādhi,

Through that path will attain enlightenment.

He will be adopted by many millions of buddhas  
And he will make supreme offerings to those guides. {5}

[15.7](#)

“I prophesy that, remaining in wisdom,  
Candraprabha’s conduct will be exceptional.  
In the future times there will be no obstacle  
To his celibacy or to his life. {6}

[15.8](#)

“He will know millions of buddhas as clearly  
As five myrobalan plums in the palm of the hand.  
And he will make offerings in the future to even more,  
As numerous as sand grains in the Ganges. {7}

[15.9](#)

“Eight hundred million devas and nāgas,  
And seven hundred billion yakṣas,  
In future times will be zealous  
And make offerings to the supreme of humans. {8}

[15.10](#)

“He will make offerings to the supreme human  
And will practice this unsurpassable wisdom.  
In a future time he will become a Lord of the World,  
A jina by the name of Vimalaprabha.”[614](#) {9}

[15.11](#)

The young man was overjoyed  
On hearing this prophecy about himself.  
Candraprabha floated up to the height of seven palm trees  
And remaining in the sky he made this declaration: {10}

[15.12](#)

“O Jina, you who teach the supreme Dharma,  
You have the power of a lord of liberating wisdom.

You remain in the certainty of supreme wisdom

And cannot be defeated by adversaries. {11}

#### [15.13](#)

“You have abandoned attachment and reached liberation.

You have no attachment to existence, which is devoid of things.

You have no conceptualization whatsoever.

You have the wisdom of nonattachment toward the three existences. {12}

#### [15.14](#)

“You are unstained by any conceptualization.

You are free of all conceptualized views.

You have meditated perfectly on the path that has no location.

You cannot be defeated or hindered [615](#) by anyone. {13}

#### [15.15](#)

“You have no residence in the three realms.

You are free from the floods [616](#) and the knots. [617](#)

You have cut through the bondage of the creepers of craving. [618](#) [F.52.a]

You are free of existence and are devoid of existence. {14}

#### [15.16](#)

“You know the nonexistence that is the nature of phenomena.

You make understood in words that which cannot be described.

Just as the lion destroys the jackal,

You defeat the unwise tīrthikas. {15}

#### [15.17](#)

“I have obtained today the highest treasure,

The treasure of the Dharma taught by the Sugata.

I am freed from falling into any of the lower existences.

I will never have doubts that you are my guide. {16}

#### [15.18](#)

“He placed upon my head his hand,

Which was shining, beautiful, the color of gold.

He gave me the consecration to be a supreme leader of humans,

With the world and its [devas](#) as witnesses.” {17}

[15.19](#)Conclusion of the fifteenth chapter, “The Elucidation of the Buddha’s Smile.”

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[16.](#)

## Chapter 16

### The Past

[16.1](#)The Bhagavān then said to [the youth Candraprabha](#), “Young man, in that way the [bodhisattva](#) mahāsattva wishes to liberate all beings from all the suffering of existence. He wishes to establish beings in the noble, unsurpassable bliss and joy of samādhi. Therefore he should hear this king of samādhis, the revealed equality of the nature of all phenomena, obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

[16.2](#)“Why is that? Young man, this king of samādhis, the revealed equality of the nature of all phenomena, causes one to transcend all lower existence and be freed from all illness.

[16.3](#)“Young man, when a [bodhisattva](#) mahāsattva hears this king of samādhis, the revealed equality of the nature of all phenomena, obtains it, and meditates on it, then, young man, [F.52.b] that [bodhisattva](#) mahāsattva liberates all beings from all the sufferings of existence. He will establish them in the noble, unsurpassable bliss and joy of samādhi, this samādhi will be quickly attained, and the highest, complete enlightenment of perfect buddhahood will be quickly attained.”[619](#)

[16.4](#)Thereupon the Bhagavān, in order to teach this meaning to [Candraprabha](#), repeated what he had previously said by explaining it in the following verses.

[16.5](#)

“I remember that, as I was practicing in the past,

In the teaching of Sugata Siṃhadhvaja

There was a wise bhikṣu, a dharmabhāṇaka

Whose name was Brahmadata. {1}

### [16.6](#)

“At that time I was Prince Mati.  
I was tormented by the pain of an illness.  
The dharmabhāṇaka Brahmadaṭṭa  
Became my teacher at that time. {2}

### [16.7](#)

“More than five hundred physicians  
Diligently sought to cure that illness,  
But they were unable to cure me of my disease.  
Everyone in my family was in suffering. {3}

### [16.8](#)

“The bhikṣu heard about my illness,  
And he came to me and asked about it.  
Brahmadatta felt great pity for me,  
And he taught me this supreme samādhi. {4}

### [16.9](#)

“When I had heard this sublime samādhi  
I experienced a noble, nonworldly joy.  
I understood the essential nature of phenomena  
And at that time I was healed of my disease. {5}

### [16.10](#)

“That wise dharmabhāṇaka bhikṣu was Dīpaṃkara  
While he was practicing bodhisattva conduct,  
And I was Prince Mati, who was freed from illness  
Through the wisdom of the samādhi. {6}

### [16.11](#)

“Therefore, young man, in the future  
Remember past declines like that.  
Tolerate the bad things the foolish will say  
And keep and recite [620](#) this samādhi. {7}



### 16.12

“In future time, there will be many bhikṣus  
Who will be covetous,[621](#) malicious, and without restraint.[622](#)  
They will enjoy bad actions and be attached to alms bowls and robes,  
And they will reject completely this samādhi. {8} [F.53.a]

### 16.13

“They will be unstable, distracted by their senses, and envious,  
Attached to families[623](#) and desiring gain.  
They will always be engaged in familiarity with them  
And they will reject completely[624](#) this samādhi. {9}

### 16.14

“They will strike with their hands and feet.  
They will always engage in fun and play.  
They will embrace each other and hold hands,  
And will do other kinds of laypeople’s activities.[625](#) {10}

### 16.15

“They will have the signs of inappropriate activity.  
They will always desire the daughters of others.[626](#)  
They will be excited and captivated by bodies,  
And roam through the villages, towns, and regions. {11}

### 16.16

“They will always be engaged in eating and drinking,  
And similarly in dance, song, and music.  
They will always be dedicated to buying and selling.  
Attached to drinking, they will cast aside their shame. {12}

### 16.17

“They will carry letters, engaging in inappropriate activity,  
And likewise discard correct conduct and the pure path.[627](#)  
They will break the rules through dwelling with families,  
And having broken them continue engaging in incorrect conduct. {13}[628](#)

[16.18](#)

“They will be fraudulent with weights and measures,  
Always engaging in actions that the buddhas have rejected.  
Through doing those actions that are sinful and defiled,  
They will have bad karma and will go to the lower realms. {14}

[16.19](#)

“They will enter homelessness, forsaking home,  
Conches, gold and jewels, and great wealth;  
But having entered homelessness within the Buddha’s teaching,  
They will continually engage in bad actions. {15}

[16.20](#)

“They will see wealth and grain as essential.  
They will be attached to dairy cows,[629](#) cattle, and carriages.  
These people who do not follow the training,  
Why will they have shaved their heads? {16}

[16.21](#)

“In the past I practiced bodhisattva conduct,  
Which was extremely difficult, for thousands of eons.  
I did so seeking this samādhi of peace,  
But they will laugh when they hear of it. {17}

[16.22](#)

“For a long time they will lie and will not be celibate.  
Always enjoying what is harmful, they will descend to the lower realms.  
They will hold up the banner of celibacy,  
But will have bad conduct and what they teach will not be the Dharma.  
{18}

[16.23](#)

“They will be divided against each other.  
They will yearn for that which is acquired inappropriately.  
They will say unpleasant things to each other,

And when they die they will go to the level of the lower existences. {19}  
[F.53.b]

[16.24](#)

“It will be hard to find among a hundred, a thousand,[630](#)

One who has the power of patience.

Therefore there will be many who are deeply involved in quarreling.

They will explain elaborately, having rejected patience. {20}

[16.25](#)

“They will say the words, ‘I am a bodhisattva,’

And those words will spread in every direction.

They will become conceited[631](#) through their arrogant, false words,[632](#)

But how can there be enlightenment for someone whose conduct has gone astray? {21}

[16.26](#)

“I have never heard of, nor have I seen,

Someone whose motivation is not pure

And who has no patience for these phenomena,

Attaining enlightenment after discarding the Dharma. {22}

[16.27](#)

“It is through fear and anxiety they will have abandoned their homes

And held firmly to the homeless life.

But having acute desires they will proceed toward destruction,

Forsaking the way of the supreme humans. {23}[633](#)

[16.28](#)

“They will have inferior wisdom and be devoid of good qualities,

And they will always be criticizing the supreme yāna.

They will always be talking about the hundreds of faults

Of that in which they have taken refuge. {24}[634](#)

[16.29](#)

“Many will have entered homelessness because they had no livelihood.

They will have no wish at all for the enlightenment of buddhahood.

Those foolish ones will maintain the view of a self

And become afraid when they hear of emptiness. {25}

[16.30](#)

“They will quarrel with each other [635](#)

And develop intractable evil malice.

They will say unpleasant things to each other

And find great joy in having done bad things. {26}

[16.31](#)

“Those who have good conduct will have good qualities.

They will always remain loving and be skilled in patience.

They will be perfectly gentle, kind, and controlled—

Yet they will be the ones despised at that time. {27}

[16.32](#)

“Those who have wicked minds,

Who are dreadful, and accomplish terrible, very low actions,

Those whose conduct is not that of the Dharma and who enjoy fighting:

They will have offerings made to them at that time. {28}

[16.33](#)

“I declare this, I know this.

Young man, if you have faith in me,

Remember this teaching by the Sugata

And never depend on those others. {29}

[16.34](#)

“They will have strong desire and strong anger.

They will have strong ignorance and be conceited and arrogant.

They will have unrestrained bodies and unrestrained speech

And unrestrained minds, and will descend to the lower existences. {30}

[F.54.a]

[16.35](#)

“I have recited the praises of those qualities  
But the bhikṣus will not practice these qualities.  
Enlightenment is not attained by mere words.

For one who is dedicated to practice, enlightenment will not be difficult to attain.” {31}

[16.36](#) Conclusion of the sixteenth chapter, “The Past.”

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[17.](#)

## Chapter 17

### The Entranceway to the Samādhi that is Taught by Many Buddhas

[17.1](#) When the Bhagavān had finished speaking, the [bodhisattva](#) mahāsattva [Maitreya](#), who was seated there, in his mind recited this verse to the Bhagavān.[636](#)

[17.2](#)

“I am going, [Tathāgata](#),[637](#) to the king of mountains,  
[Gr̥dhrakūta](#), which is always the residence of the buddhas.

When I have gone there, lamp of the world,[638](#)

I will make inconceivable offerings to you.” {i}

[17.3](#) The Bhagavān knew the thoughts that were in the [bodhisattva](#) mahāsattva [Maitreya](#)’s mind, and from his own mind sent this verse to the [bodhisattva](#) mahāsattva [Maitreya](#):

[17.4](#)

“Go, [Ajita](#), you who have conquered the [māras](#),[639](#)

To the king of mountains where [jinas](#) reside.

There you will quickly accomplish

A great unsurpassable benefit for beings.” {ii}

[17.5](#) So the [bodhisattva](#) mahāsattva [Maitreya](#), having received in his mind that verse from the Bhagavān, paid homage to the Bhagavān in his mind and, again in his mind, circumambulated him three times. He then left the assembly and went to [Gr̥dhrakūta](#), the king of mountains, which has been

the residence of countless buddhas, as numerous as the grains of sand in the ocean, and where there is a great [caitya](#).

[17.6](#)The moment he arrived there, for the enjoyment of the Bhagavān, he magically transformed the king of mountains to become level and vast, without any tree stumps, thorns, stones, pebbles, or gravel, and with a surrounding wall made of the seven jewels. The ground was comprised of countless shining sapphire jewels and was adorned by divine adornments and jewels, all of them beyond compare, and beautified by an array of innumerable, different kinds of jewels. All the area was decorated by the clothing of [Tuṣita](#) devas, [F.54.b] pervaded by the aroma of incense from a variety of censers, adorned by garlands and wreaths, scattered with various flowers; it resounded with the sound of divine music, was filled with erect and fluttering banners and flags, and over it canopies were suspended.

[17.7](#)In the center of this area a divine lion throne made from the seven jewels was emanated. It was draped in cloth that was not woven, and covered with divine clothing from [Tuṣita](#) that was as soft and pleasant to the touch as down. A central awning hung above, and there were two red cushions placed upon it. It was a [yojana](#) wide and a [yojana](#) high.

[17.8](#)Its beautiful footstool, made of Jambu River gold, transcended that of humans and devas. It was covered with a net of strings of pearls, and it was draped in divine, precious cottons.

[17.9](#)Strung upon the lion throne were strings of divine, precious bells from which came clear, beautiful, gentle sounds. In all directions there were great shining jewels. And there was emanated a precious, vast parasol, with a handle made of a great, precious jewel of stainless beryl.

[17.10](#)The bodhisattva mahāsattva Maitreya now emanated an inconceivable, adorning array of various jewels on [Grdhrakūṭa](#), the king of mountains, and in its entire environs. Then, in an instant, he returned to the home of the youth Candraprabha.

[17.11](#)Once he was back there, in his mind he paid homage to the Bhagavān, and in his mind circumambulated him three times. He then sat on his seat.

It was said:

[17.12](#)

He manifested the mountain as a divine, vast place

With excellent, beautiful jewel flagstones—

Inconceivable, divine, formed from the mind—

And he placed in the center a precious lion throne. {iii}

[17.13](#)

Jinaputra Ajita also manifested

A divine, splendid parasol that emitted delightful sounds

With great shining jewels all around,

And a handle of pure, beautiful beryl. {iv}

[17.14](#)

Maitreya, the hero, having emanated

A variety of jewels on the mountain,

And a precious seat that was a krośa in size, [F.55.a]

In one instant returned to the house.[640](#) {v}

[17.15](#)Then the Bhagavān taught the Dharma to the great assembly that was like an ocean. He inspired them, he filled them with joy, and he guided them. Then he rose from his seat and departed. And with the miraculous power of a buddha he emerged through Rājagṛha's gate of the hot springs and proceeded toward [Grḍhrakūṭa](#), the king of mountains. When he arrived he went to the site created by Maitreya, and having arrived there he sat upon the great lion throne that Maitreya had manifested.[641](#)

[17.16](#)He was encircled by the assembly of bhikṣus, and the saṅgha of bodhisattvas gazed upon him from the front. The devas, nāgas, yakṣas, gandharvas, asuras, rishis, garūḍas, kinnaras, mahoragas, humans, and nonhumans paid homage to him. Within the ocean-like assembly, he taught the Dharma.

[17.17](#)Then the youth Candraprabha arrived together with a hundred thousand quintillion beings, and many millions of bodhisattva mahāsattvas who had come from other worlds. They were holding flowers, incense, and garlands; playing musical instruments and percussion; holding parasols, banners, and divine flags; and holding great garlands as offerings.

[17.18](#)In order to make this offering to the Bhagavān they left the great city of Rājagṛha through the gateway of peace,[642](#) and went to [Grḍhrakūṭa](#), to the Bhagavān. They bowed down their heads to the Bhagavān's feet, circumambulated him three times, made a great offering to him of flowers, incense, perfume, garlands, ointments, powders, clothes, food, parasols, banners, and flags, playing music and percussion, and then they sat down in one place. In order to ask about the Dharma they sat in that place with veneration and with respect while the youth Candraprabha, kneeling on his right knee, [F.55.b] with palms placed together, bowed toward the

Bhagavān<sup>643</sup> and said to him, “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha.”

17.19The Bhagavān addressed the youth Candraprabha, saying, “Young man, the Bhagavān will always give you the opportunity. Ask whatever question you wish to the Tathāgata, the arhat, the perfectly enlightened Buddha.”

17.20The Bhagavān having given him this opportunity, the young man Candraprabha asked, “Bhagavān, it is through possessing what qualities that a bodhisattva mahāsattva attains the samādhi, the revealed equality of the nature of all phenomena?”

The Bhagavān replied to Candraprabha, “Young man, if a bodhisattva mahāsattva possesses four qualities, he will attain the samādhi, the revealed equality of the nature of all phenomena.

17.21“What are those four qualities? Young man, one is that a bodhisattva mahāsattva is calm, and pleasant company. He has self-restraint, and has attained a level of self-restraint such that when others abuse him or insult him, he will be patient with the abuse and the insults that are spoken, for it is his nature to have endurance; he has the view of karma, has overcome pride, and his desire is for the Dharma. Young man, if a bodhisattva mahāsattva has this first quality, he will attain this samādhi.<sup>644</sup>

17.22“Another, young man, is that a bodhisattva mahāsattva has good conduct. He has pure conduct, conduct that is not impaired, conduct that is free of faults, conduct that is unshakable, conduct that is unstained, conduct that has not declined, conduct that is unattached, [F.56.a] conduct that is inviolate, conduct that is beyond conceptualization, conduct that is praised by the āryas, and conduct that is praised by the wise. Young man, if a bodhisattva mahāsattva has these two qualities, he will attain this samādhi.<sup>645</sup>

17.23“Another, young man, is that a bodhisattva mahāsattva is frightened of the three realms. He is terrified of them, saddened by them,<sup>646</sup> does not value them, takes no delight in them,<sup>647</sup> and has no attachment or clinging to them.<sup>648</sup> Because he is distressed by the three realms he is dedicated to the thought, ‘I shall deliver other beings from their suffering, to somewhere other than the three realms!’ and he thus proceeds to the highest, complete enlightenment of perfect buddhahood. Young man, a bodhisattva mahāsattva who has these three qualities will attain this samādhi.<sup>649</sup>

17.24“Moreover, young man, a bodhisattva mahāsattva has faith.<sup>650</sup> He insatiably seeks the Dharma. He listens to many teachings. He has



confidence. He longs for the Dharma. He is devoted to the Dharma. He is not devoted to obtaining material gain or honors. He is not devoted to attaining success through knowledge. He thinks first of what will benefit others, and he teaches and explains extensively to others the Dharma that he has received. He has no desire for material gain through his reputation. He thinks, 'If these beings can hear this Dharma then they will proceed irreversibly to the highest, complete enlightenment of perfect buddhahood.'[651](#) Young man, a bodhisattva mahāsattva who has these four qualities will attain this samādhi.

[17.25](#)“Young man, a bodhisattva mahāsattva who has these four qualities will attain the samādhi, the revealed equality of the nature of all phenomena, and he will quickly attain the highest, complete enlightenment of perfect buddhahood.

[17.26](#)“Young man, the samādhi has been taught through this Dharma discourse by many buddhas, has been commended by many buddhas, [F.56.b] has been explained by many buddhas, and has been praised[652](#) by many buddhas.

[17.27](#)“Young man, I have entered homelessness in the presence of many buddha bhagavāns. I heard extensively from them this samādhi, the revealed equality of the nature of all phenomena. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with unadulterated meditation, promulgated it,[653](#) and made it widely known to others.”[654](#)

[17.28](#)Thereupon the Bhagavān taught extensively in verse what he had previously said about the samādhi doorway taught by many buddhas.

[17.29](#)

“I remember countless, innumerable eons ago

There was a jina named Svarāṅgaghoṣa.

Tathāgata Svarāṅgaghoṣa

Had a lifespan of six thousand years. {1}

[17.30](#)

“After him there was a buddha,

A supreme man named Jñāneśvara.

Jñāneśvara, highest of humans,

Had a lifespan of twelve thousand years. {2}

[17.31](#)

“After Jñāneśvara there was a buddha,  
A jina who was named Tejeśvara.  
Tejeśvara, highest of humans,  
Had a lifespan of sixty-seven thousand years. {3}

[17.32](#)

“After Tejeśvara there was a buddha,  
A jina who was named Matīśvara.  
Matīśvara, highest of humans,  
Had a lifespan of ten million years. {4}

[17.33](#)

“After Matīśvara there was a buddha,  
A jina who was named Brahmeśvara.  
Brahmeśvara, highest of humans,  
Had a lifespan of fourteen thousand years.[655](#) {5}

[17.34](#)

“After Brahmeśvara there was a buddha,  
A jina who was named Agnīśvara.[656](#)  
Agnīśvara, highest of humans,  
Had a lifespan of seventy-six thousand years. {6}

[17.35](#)

“After Agnīśvara there was a buddha,  
A jina who was named Brahmānana.  
Brahmānana, highest of humans,  
Had a lifespan of seven days. {7}

[17.36](#)

“After Brahmānana there was a buddha, [F.57.a]  
A jina who was named Gaṇeśvara.  
Gaṇeśvara, highest of humans,  
Had a lifespan of a full ten million years.[657](#) {8}

[17.37](#)

“After Gaṇeśvara there was a buddha,  
A jina who was named Ghoṣeśvara.  
Ghoṣeśvara, highest of humans,  
Had a lifespan of ninety million years. {9}

[17.38](#)

“After Ghoṣeśvara there was a buddha,  
A jina who was named Ghoṣānana.  
Ghoṣānana, highest of humans,  
Had a lifespan of a hundred million years. {10}

[17.39](#)

“After Ghoṣānana there was a buddha,  
A jina who was named Candrānana.  
Candrānana, highest of humans,  
Had a lifespan of one day. [658](#) {11}

[17.40](#)

“After Candrānana there was a buddha,  
A jina who was named Sūryānana.  
Sūryānana, highest of humans,  
Had a lifespan of eighteen thousand years. {12}

[17.41](#)

“After Sūryānana there was a buddha,  
Another jina who was named Brahmānana.  
Brahmānana, highest of humans, [DP.138]  
Had a lifespan of twenty thousand years. [659](#) {13}

[17.42](#)

“After Brahmānana there was a buddha,  
A jina who was named Brahmaśrava.  
Brahmaśrava, highest of humans,  
Had a lifespan of eighteen thousand years. {14}

[17.43](#)

“In one eon these buddhas appeared  
Among two hundred guides of the world.  
Listen as I shall proclaim the names  
Of these invincible tathāgatas:[660](#) {15}

[17.44](#)

“Anantaghoṣa and [Vighuṣṭaghoṣa](#),  
[Vighuṣṭatejas](#) and [Vighuṣṭaśabda](#),  
Svarāvighuṣṭa and Svarārcita,  
Svarāṅgaśūra and Svarāṅgaśabda, {16}

[17.45](#)

“Jñānābala and Jñānaviśeṣaga,  
Jñānābhibhū and Jñānasamudgata,  
Jñānārcimat and Jñānābhyudgata,  
[Vighuṣṭajñāna](#) and likewise Jñānaśūra, {17}

[17.46](#)

“Brahmābala, Brahmavasū, Subrahma,  
Brahmādeva[661](#) and similarly Brahmaghoṣa,  
Brahmeśvara, Brahmanarendranetra, [F.57.b]  
Brahmasvarāṅga, Brahmadatta,[662](#) {18}

[17.47](#)

“Tejobala, Tejavati, Sutejas,  
Teješvara and Tejasamudrata,  
Tejovibhu and Tejaviniścita,  
Tejasvarendra and Suvighuṣṭatejas, {19}

[17.48](#)

“Bhīṣmabala, Bhīṣmamati, Subhīṣma,  
Bhīṣmānana and Bhīṣmasamudgata,  
Bhīṣmārci, Bhīṣmottara, and Bhīṣmaghoṣa—  
These jinas were guides of the world. {20}

[17.49](#)

“Gambhīraghoṣa and Śīridhāraṇa,  
Viśuddhaghoṣeśvara, Śuddhaghoṣa,[663](#)  
Anantaghoṣa, Suvimuktaghoṣa,  
Mārabala[664](#) and Māravitrāsana, {21}  
[17.50](#)

“Sunetra, Śuddhānana, Netraśuddha,  
Viśuddhanetra and Anantanetra,  
Samantanetra and [Vighuṣṭanetra](#),  
Netrābhibhu, Netrānindita, {22}  
[17.51](#)

“Dāntottara, Dānta, Sudāntacitta,  
Sudānta, Śāntendriya, Śāntamānasa,  
Śāntottara, Śāntaśirin, Praśānta,  
Śāntīyapāraṃgata and Śāntīśūra, {23}  
[17.52](#)

“Sthitottara, Śānta, Sudāntacitta,  
Sudānta, Śāntendriya, Śāntamānasa,  
Śāntottara, Śāntaśriyajvalanta,  
Śānta, Praśānteśvara, Śāntīśūra,[665](#) {24}  
[17.53](#)

“Gaṇendra, Gaṇamukhya, and Gaṇeśvara,  
Gaṇābhibhu, Gaṇivara, Śuddhajñānin,  
Mahāgaṇendra and Gaṇendraśūra,  
And also Gaṇivarapramocaka, {25}  
[17.54](#)

“Dharmadhvaja and similarly Dharmaketu,  
Dharmottara, Dharmasvabhāvodgata,  
Dharmabala and Sudharmaśūra,  
And Svabhāvadharmottaraniścita. {26}  
[17.55](#)

“Also there were eight hundred million with the same name  
Of Svabhāvadharmottaraniścita.

These are the guides that appeared in two eons.

I made offerings to them for the sake of enlightenment. {27}

[17.56](#)

“Whoever hears the name of those jinas,

Svabhāvadharmottaraniścita,

And having heard it remembers that renowned name, [F.58.a]

They will quickly attain this samādhi.” {28} [B6]

[17.57](#) Then the Bhagavān, through many verses, taught extensively to the youth Candraprabha the samādhi entranceway accomplished by many buddhas in the past. [666](#)

[17.58](#)

“After inconceivable, countless eons

Following these buddhas,

There was a buddha named Narendraghoṣa,

To whom humans and devas made offerings. {29}

[17.59](#)

“Tathāgata Narendraghoṣa

Lived for seventy-six thousand years,

And three billion śrāvakas

Gathered for his first assembly. {30}

[17.60](#)

“At that time he had a shining saṅgha

Of those who had the six higher cognitions, the three knowledges,

Subdued senses, great powers, great miracles,

The cessation of outflows, and who were in their last bodies. {31}

[17.61](#)

“There was a saṅgha of bodhisattvas

Who numbered eight thousand quintillion.

They had profound understanding, fearlessness,[667](#)

Great powers, and great miracles. {32}

[17.62](#)

“They had attained the higher cognitions, eloquence,

And they had realized emptiness in everything.

They miraculously went to millions of realms

And to even more, as numerous as the sands of the Ganges. {33}

[17.63](#)

“They came into the presence of that jina

And addressed questions to that supreme human.

They were accomplished in the sūtras and skilled in definitions.

They were shining and moved upon the earth. {34}

[17.64](#)

“They performed bodhisattva conduct for the benefit of beings.

They were powerful sons of the Sugata.

They performed no bad actions through desire,

And toward them even the devas developed aspirations. {35}

[17.65](#)

“They had no longings and were detached from the realms of existence.

They were in meditation, the field of experience of remaining in dhyāna.

They had certainty in the true meaning, and were fearless.

They maintained celibacy and were free of defilement. {36}

[17.66](#)

“They had the confident eloquence of unceasing speech.

They were skilled in the meaning of the words and the teaching of definitions.

They were the sons of the Buddha who taught everywhere,

And they perfectly possessed good karma. {37}

[17.67](#)

“They maintained superior conduct throughout an infinity of eons; [F.58.b]

They were always praised and extolled by the guides.

They taught the words and meaning of liberation.

They had perfectly pure conduct free of kleśas. {38}

[17.68](#)

“They were as unstained as a lotus by water.

They were liberated from the three realms, and were vigilant.

They were unstained by the eight worldly concerns.

They had pure bodies and pure actions. {39}

[17.69](#)

“They had contentment, great power, and few desires.

They were free of grasping and are established in buddha qualities.

They were a refuge and friend for all classes of beings.

They considered practice, not words, as the essence. {40}

[17.70](#)

“Wherever they dwelt, there they taught others.

They were adopted by all the buddhas.

They were trustworthy holders of the treasure of the jinas.

They were terrified of the entire three realms. [668](#) {41}

[17.71](#)

“Their minds were at peace, they always had the conduct of protectors,

And they were blessed by the guides of the world.

They taught ten thousand million sūtras,

And the buddhas praised their teachings. {42}

[17.72](#)

“They had forsaken all worldly words. [669](#)

They aspired to emptiness and taught the ultimate.

They were like an ocean of good qualities; there was no end to their being praised.

Their learning was vast; they were wise and endowed with knowledge. {43}



[17.73](#)

“If a young man were to recite their praises  
Continuously for many millions of eons  
He would have only uttered a small amount,  
Like a drop of water from an ocean. {44}

[17.74](#)

“At that time Narendraghoṣa  
Taught this samādhi of peace, which is difficult to see.  
This universe of a thousand million worlds  
Was filled with devas and nāgas. {45}

[17.75](#)

“When he taught this samādhi of peace  
The ground shook in six ways.  
Devas and humans as numerous as the Ganges sands  
Became irreversible within the buddha’s wisdom. {46}

[17.76](#)

“There was a human king, a sovereign  
Named Śirībala, who was very powerful.  
He had five hundred sons  
Who were handsome and attractive to the sight. {47}

[17.77](#)

“The king had a harem  
Of eighty thousand million women.  
The king had daughters [F.59.a]  
Who numbered a full four hundred billion. {48}

[17.78](#)

“He took the eight poṣadha vows  
On the full moon day of the Kārtika month,  
And with the eighty thousand million others  
He came before the Lord of the World. {49}

[17.79](#)

“The king bowed down to the feet of the supreme human  
And sat down before the Jina.

The supreme human knew the king’s aspiration  
And he taught this samādhi. {50}

[17.80](#)

“When the king had heard this samādhi  
He abandoned his kingdom as if it were spittle.  
He renounced his beloved family and kinsmen  
And entered homelessness in that jina’s teaching. {51}

[17.81](#)

“His five hundred sons entered homelessness,  
And also his harem and his daughters,  
And also his other relatives,  
Numbering seventy-five quintillion. {52}

[17.82](#)

“Having entered homelessness along with his children and wives,  
He kept to the station of acquiring alms food<sup>670</sup>  
And steadfastly wandered in this way for eight years.  
While remaining<sup>671</sup> in wandering his life came to an end. {53}

[17.83](#)

“His life having ended, that preeminent king,<sup>672</sup>  
Being always perfectly focused on a samādhi mind,  
Was reborn into a king’s family,  
Appearing miraculously, unstained by a womb. {54}

[17.84](#)

“Dṛḍhabala was his father’s name.  
And his mother’s name was Mahāmatī.  
As soon as he was born, the prince asked,  
‘Is the Lord of the World present? {55}

[17.85](#)

“ ‘The Lord of the World, who knows my mind,  
Taught to me the samādhi of peace. [143]  
It has no causal factors, is free of causal factors,  
And is the one teaching for beings in existence. {56}

[17.86](#)

“ ‘It is the seal of the nature of all phenomena.  
It is the transmission of a quintillion sūtras.  
It is the unsurpassable wealth of the bodhisattvas.  
Does the Jina teach this samādhi? {57}

[17.87](#)

“ ‘It is the purity of the body, the purity of speech,  
The purity of the mind, and the purity of view.  
It transcends all objects of the mind.  
Does the Jina teach this samādhi? {58}

[17.88](#)

“ ‘The result of this Dharma teaching is imperishable.  
It is the meditation of the supreme eightfold path.  
It is the sharp wisdom of the congregation of the tathāgatas. [F.59.b]  
It is entering truth and constant knowledge of the Dharma.[673](#) {59}

[17.89](#)

“ ‘It is understanding the skandhas, the equality of the dhātus,  
And the complete elimination of the āyatanas.  
It is the direct perception of birthlessness.  
Does the Jina teach this samādhi? {60}

[17.90](#)

“ ‘It is discernment, the wisdom that enters peace.[674](#)  
It is the knowledge of the different categories of all letters.  
It is transcending focusing upon the material.  
Does the Jina teach this samādhi? {61}

[17.91](#)

“ ‘It is the comprehension of all sounds, and the attainment of joy.

It is the enjoyment of praising the sugatas.

It is the kindness and honesty that is the way of the āryas.

Does the Jina teach this samādhi? {62}

[17.92](#)

“ ‘It is being pleasant and never frowning.

It is being friendly and gentle with a smiling face.

It is being first to speak on seeing beings.

Does the Jina teach this samādhi? {63}

[17.93](#)

“ ‘It is being without laziness and respecting the gurus.

It is being reverential, paying homage, and being pleasant to see.

It is being content with whatever arises, and virtuous.

Does the Jina teach this samādhi? {64}

[17.94](#)

“ ‘It is having a pure livelihood and dwelling in solitary places.[675](#)

It is maintaining the disciplines of mendicancy with no loss of mindfulness.

It is being adept in the āyatanas and in the dhātus.

Does the Jina teach this samādhi? {65}

[17.95](#)

“ ‘It is skill in the āyatanas, and the knowledge of the higher cognitions;

It is the elimination of the kleśas, and the level of self-subjugation.

It is the termination[676](#) of all the multitudes of mantras.[677](#)

Does the Jina teach this samādhi? {66}

[17.96](#)

“ ‘It transcends all the states of being in existence.

It is remembering previous lives and having no doubt in the Dharma.

It is aspiring to the Dharma and seeking to hear it.

Does the Jina teach this samādhi?[678](#) {67}

[17.97](#)

“ ‘It is a special attainment, being always engaged in meditation.

It is the knowledge of downfalls and remaining in emancipation.[679](#)

It is the elimination of propensities through remaining in that emancipation.

Does the Jina teach this samādhi?[680](#) {68}

[17.98](#)

“ ‘It is the attainment of the perfection of sharp wisdom.

It is being as unwavering and unshakable as a mountain.

It is the dhāraṇī entranceway that has the characteristic of irreversibility.

Does the Jina teach this samādhi? {69}

[17.99](#)

“ ‘It is always longing for good qualities. [F.60.a]

It is always[681](#) avoiding bad qualities.

It is never going to the side of the kleśas.

Does the Jina teach this samādhi? {70}

[17.100](#)

“ ‘The one who is wise in mastering[682](#) all training,

The one who has mastered remaining in samādhi,

The one who inspires beings through knowing their thoughts

Teaches the Dharma for the supreme enlightenment of buddhahood. {71}

[17.101](#)

“ ‘It is unique knowledge, the knowledge of births.

It is infinite knowledge, completely perfect knowledge.

It is the knowledge of the transition between all existences.

Does the Jina teach this samādhi? {72}

[17.102](#)

“ ‘Abandoning home, aspiring to mendicancy,

Finding no joy in the three realms, having no grasping,

And rejoicing in controlling the mind:

The supreme human teaches that Dharma. {73}

[17.103](#)

“ ‘Having no attachment for phenomena,  
Always grasping the supreme Dharma,  
And having a stable aspiration for the ripening of karma:  
The supreme human teaches that Dharma. {74}

[17.104](#)

“ ‘Skill in the vinaya, knowledge of the ripening of karma,  
The pacification of conflict and quarrels,  
Freedom from discord, the level that is free of quarrels:  
The supreme human teaches that Dharma. {75}

[17.105](#)

“ ‘Having complete patience, never having anger,  
Always having skill and certainty in the Dharma,  
Distinguishing between words and having the insight of wisdom:  
Having developed compassion, he teaches that Dharma. {76}

[17.106](#)

“ ‘He has taught the knowledge of the past, knowledge of the future,  
The equality of the three times in the teaching of the sugatas,  
And the cessation of the three aspects of an action:  
That is what the Jina, the Lord of the Dharma, teaches. {77}

[17.107](#)

“ ‘The mind’s perfect stability and one-pointedness,  
The body’s perfect stability as on the level of the āryas,  
And at all times guarding the conduct of a mendicant:  
That is the Dharma that the sage, the preminent human, teaches. {78}

[17.108](#)

“ ‘A pleasing sense of modesty and self-respect,  
Speaking appropriate words, knowledge of the world,  
The origination of phenomena, and the nature of beings:  
He teaches that Dharma of the supreme, perfect enlightenment. {79}

[17.109](#)

“ ‘Benefiting and having a sense of modesty,  
Abhorring the wickedness of the mind, [F.60.b]  
Never abandoning the mendicant’s discipline, and begging for alms:  
That is the Dharma that the supreme human teaches. {80}

[17.110](#)

“ ‘Always maintaining a sense of modesty and self-respect,  
Speaking reverently to the guru and rising to greet him,  
Having overcome pride from the beginning:  
That is what the Jina, the Lord of the Dharma, teaches. {81}

[17.111](#)

“ ‘That which arises from the mind is the goodness of the mind;  
There is wisdom’s discrimination, and thus realization,  
And the region of ignorance is always avoided:  
He teaches that Dharma of supreme, perfect enlightenment. {82}

[17.112](#)

“ ‘There is understanding of the mind, the knowledge of words,  
Being established in definitions, with certainty of meanings,  
And all that is meaningless<sup>683</sup> is always avoided:  
That is what the Jina, the Lord of the Dharma, teaches. {83}

[17.113](#)

“ ‘Always associating with good persons  
And always avoiding bad persons,  
And always being attracted to and delighting in the Jina:  
That is the supreme Dharma that the Jina teaches. {84}

[17.114](#)

“ ‘The description of designations and appellations,<sup>684</sup>  
The continual avoidance of the suffering of saṃsāra,  
And indifference to whether there is gain or no gain:  
That is the supreme Dharma that the Jina teaches. {85}

[17.115](#)

“ ‘There is no amazement if honors are gained,  
There is equanimity when there are no honors,  
And there is never pride when there are praises:  
This is nature of the teaching that benefits the world. {86}

[17.116](#)

“ ‘All abuse and disgrace is endured,  
There is no association with any householder,  
And there is no mingling with homeless mendicants:[685](#)  
That is what the Jina, the Lord of the Dharma, teaches. {87}

[17.117](#)

“ ‘Remaining in the Buddha’s scope of conduct,  
Rejecting all that is not that conduct,  
And having perfect conduct and a well-controlled mind:  
That is the way of the Dharma that the Sugata teaches. {88}

[17.118](#)

“ ‘Always rejecting the dharma of the foolish,  
Rejecting all that disgraces the family of the Buddha,  
Always protecting the teaching of the Buddha:  
That is what the Jina, the Lord of the Dharma, teaches. {89}

[17.119](#)

“ ‘Speaking little, pleasantly, and articulately,  
Speaking good and gentle words to others,  
Subjugating adversaries through the Dharma:  
That is the nature of the Jina’s teaching. {90}

[17.120](#)

“ ‘Arriving at the right time, and not the wrong time, [F.61.a]  
Never depending on any ordinary being,  
Not being saddened on encountering suffering:  
That is the nature of the Jina’s teaching. {91}



[17.121](#)

“ ‘When seeing the poor, bringing them wealth;  
When seeing those with bad conduct, feeling compassion.  
Always teaching those things that are beneficial:  
That is the nature of the Jina’s teaching. {92}

[17.122](#)

“ ‘Benefiting beings through the Dharma,  
Always giving away worldly material things,  
Never accumulating, never amassing:  
That is the nature of the Jina’s teaching. {93}

[17.123](#)

“ ‘Praising good conduct and condemning bad conduct,  
Being free of dishonesty and relying on those with good conduct,  
Giving away one’s possessions and not relying on wealth:  
That is the nature of the Jina’s teaching. {94}

[17.124](#)

“ ‘Providing for the guru with a higher motivation,  
Doing all that he has told one to do,  
Never ceasing from serving the dharmabhāṇaka:  
That is the nature of the Jina’s teaching. {95}

[17.125](#)

“ ‘Always being respectful and delighted,  
Remaining continually in a peaceful view,  
Always being sure of one’s past conduct:  
That is the nature of the Jina’s teaching. {96}

[17.126](#)

“ ‘Always following those with good conduct,  
With skillful methods shunning [686](#) concepts,  
Repelling identification and the characteristics of things:  
That is the nature of the Jina’s teaching. {97}

[17.127](#)

“ ‘Being skilled in the words produced within the sūtras,  
Having certainty in the words that teach the truth,  
The manifestation of the wisdom of liberation:  
That is the nature of the Jina’s teaching. {98}

[17.128](#)

“ ‘Speaking words that are never contradictory,  
Skillful in the certainty of what is taught,[687](#)  
And using words that will not be doubted:  
That is the nature of the Jina’s teaching.[688](#) {i}

[17.129](#)

“ ‘Always relying on the Dharma of emptiness,  
Maintaining fearlessly the power of good conduct,  
And applying equality through remaining in samādhi:  
That is the nature of the Jina’s teaching. {99}

[17.130](#)

“ ‘Not wishing to attain intellectual knowledge,  
Keeping the mind free from hypocrisy,  
And rejecting the creation of any view:  
That is the nature of the Jina’s teaching. {100} [F.61.b]

[17.131](#)

“ ‘Supreme confidence in speech and sublime retention,  
The limitless radiance of wisdom,  
And correct eloquence with the power of mantra:  
That is the nature of the Jina’s teaching. {101}

[17.132](#)

“ ‘Meditation on the path through this doorway of good conduct,[689](#)  
Excellent practice, instruction, and conduct,[690](#)  
And teaching that follows practicing the teaching:[691](#)  
That is the nature of the Jina’s teaching. {102}

[17.133](#)

“ ‘The appropriate patience that is praised by the buddhas,  
The maintenance of patience that avoids bad actions,  
And eliminating ignorance by being established in knowledge:  
That is the nature of the Jina’s teaching. {103}

[17.134](#)

“ ‘The level of yoga[692](#) that is based upon wisdom,  
The mastery of yoga through entering enlightenment,  
The continual reliance on good beings:  
That is the nature of the Jina’s teaching. {104}

[17.135](#)

“ ‘It is the constant avoidance of unrestrained practitioners,[693](#)  
It is the level of buddhahood taught by tathāgatas,  
And it is rejoiced in by all who are wise:  
That is the nature of the Jina’s teaching. {105}

[17.136](#)

“ ‘It is rejected by the foolish and ignorant.  
It is not the level[694](#) of the numerous śrāvakas,[695](#)  
And it is always obtained by the bodhisattvas:  
That is the nature of the Jina’s teaching. {106}

[17.137](#)

“ ‘It is realized[696](#) by the tathāgatas.  
It is offered to and honored by the devas.  
It is rejoiced in by a hundred billion Brahmās.  
Is the Jina teaching this samādhi? {107}

[17.138](#)

“ ‘Thousands of nāgas always pay homage to it,  
And so do garūḍas, yakṣas, and kinnaras.  
It is the supreme enlightenment taught by the Jina.  
Is the Jina teaching this samādhi? {108}

[17.139](#)

“ ‘It is always obtained by those who are wise.  
It is the perfect attainment of the best, supreme wealth.  
It is the supreme nonmaterial medicine of wisdom.  
Is the Jina teaching this samādhi? {109}

[17.140](#)

“ ‘It is wisdom’s treasure of unceasing eloquence.  
Ten million sūtras are contained within it.  
It is accurate knowledge, the complete knowledge of the three realms.  
Is the Jina teaching this samādhi? {110}

[17.141](#)

“ ‘It is a boat that crosses to the other shore,  
It is a ship that crosses a great river, [F.62.a]  
And it increases fame and garlands of praises  
For those to whom this samādhi of peace is taught. {111}

[17.142](#)

“ ‘Those who teach this samādhi of peace  
Are praised by all the tathāgatas,  
Extolled by the chiefs among humans,  
And unceasingly commended by bodhisattvas. {112}

[17.143](#)

“ ‘It is the teaching of love to end bad actions.  
It is the level of compassion’s equanimity.  
It is the comfort of the greatly famed ones [697](#)  
For the ones to whom this samādhi is taught. {113}

[17.144](#)

“ ‘It is the practice of the teaching of the lion’s roar.  
It originates from the supreme wisdom of buddhahood.  
It is the seal of the nature of all phenomena.  
This is the samādhi taught by the guides. {114}

[17.145](#)

“ ‘It brings the attainment of omniscient wisdom,  
It is the conduct of those established in enlightenment,  
And it also terrifies the army of the māras.  
This is the samādhi of peace taught by the Jina. {115}

[17.146](#)

“ ‘This knowledge<sup>698</sup> is the protection that is based in the Dharma.  
It is the supreme protection in the midst of enemies.  
It is the subjugation of adversaries through the Dharma:  
This is the samādhi of peace taught by the Jina.<sup>699</sup> {116}

[17.147](#)

“ ‘This is the teaching of the level of eloquence.  
It is the strengths, the liberations, and likewise the powers,  
And it is the eighteen unique qualities of a buddha:  
That is the practice of this samādhi, this peace. {117}

[17.148](#)

“ ‘It is seeking the ten strengths,  
It is the omen of the coming of buddha wisdom,  
It is the buddhadharma taught by the supreme being,  
And it is the teaching that compassionately benefits the world. {118}

[17.149](#)

“ ‘It is possessed by the sons of the buddhas.  
It is the path taught for those who seek enlightenment.  
It is rejoiced in by the offspring of the sugatas  
When they hear this samādhi of peace that is difficult to see. {119}

[17.150](#)

“ ‘It is the complete wisdom of buddhahood.  
It is what the wise bodhisattva seeks.  
One with a pure mind, clear and unblemished,<sup>700</sup>  
Practices the peace of this samādhi. {120}

[17.151](#)

“ ‘One who has a pure body like that of the jinas,  
Who has the knowledge of liberation, the vision of liberation,  
And who is never afflicted by the bondage of desire,  
Practices this excellent samādhi. {121} [F.62.b]

[17.152](#)

“ ‘One who is not on the level of anger and is free of ignorance,  
In whom wisdom has arisen [701](#) and who seeks liberation, [702](#)  
In whom knowledge has developed and ignorance is destroyed,  
Practices the peace of this samādhi. {122}

[17.153](#)

“ ‘This samādhi of peace is taught to the meditator  
For whom liberation is central, and is fulfilled by this teaching.  
The one with the sight of the faultless buddhas  
Practices the peace of this samādhi. {123}

[17.154](#)

“ ‘The clairvoyance that reveals many realms,  
The miraculous powers that reveal infinite buddhas,  
And dhāraṇī is also not difficult to attain  
For the one who practices this samādhi. {124}

[17.155](#)

“ ‘The senses are pacified in this state of enlightenment.  
There is the revelation of infinite blessings,  
And subtle, vast, and pure wisdom  
For the one who practices this samādhi. {125}

[17.156](#)

“ ‘For the one who has not heard this samādhi of peace,  
Practice without self-restraint will bring no realization,  
And as all the words will have been subverted,  
No understanding will be possible from speech. {126}

[17.157](#)

“ ‘This is known by wise bodhisattvas  
Just as taught by the Lord of Dharma.  
There is faultless realization of peace  
For the one who practices this samādhi. {127}

[17.158](#)

“ ‘For the one who practices this samādhi  
With diligent application, having possession of it,  
Constantly serving it, and perfectly keeping it,  
There will be cessation of suffering and the end of rebirth. {128}

[17.159](#)

“ ‘It has been taught that all phenomena are birthless,  
As are all the existences of beings.  
Is the Jina teaching this samādhi  
Of the greatly famous, supremely wise buddhas?’ {129}

[17.160](#)

“A full eighty-eight trillion beings  
Heard these verses recited by the prince,  
Attained the patience that corresponded to those words,  
And were established in irreversible progress toward buddha wisdom.  
{130}

[17.161](#)

“Dṛḍhabala said to the prince,  
‘The Lord of the World is still present.  
I have a question for you, my son:  
Where did you hear of this samādhi?’ {131}

[17.162](#)

“The prince said to the king, ‘Listen! [F.63.a]  
During one eon I have seen  
A quintillion buddhas, honored them all,

And asked them for this samādhi of peace. {132}

[17.163](#)

“ ‘And for another ninety-four [703](#) eons,

And for a thousand quintillion eons,

I remember all my births wherever they were,

And I was never born from a womb. {133}

[17.164](#)

“ ‘Then I meditated upon this samādhi.

I listened correctly to the teaching of those jinas.

Having heard it I had longing for what had been described.

Free from uncertainty I embraced enlightenment. {134}

[17.165](#)

“ ‘I questioned whatever bhikṣus

Had understood this samādhi.

I venerated them respectfully

As if they were benefactors of the world. {135}

[17.166](#)

“ ‘When I received even one verse from them

I practiced that teaching properly

And considered them to be teachers,

Venerating them with the respect shown to buddhas. {136}

[17.167](#)

“ ‘Whenever someone questioned me

About my understanding of this samādhi,

Even in dreams I had no doubts

That I would become a jina, a guide of the world. {137}

[17.168](#)

“ ‘I respectfully attended

To senior, middle, and junior bhikṣus.

With that respect my renown increased,



As did my merit, fame, and qualities. [704](#) {138}

[17.169](#)

“ I had no desire for conflict or quarrels.

At that time, I had few desires.

Those who do bad actions are reborn in certain existences.

Those who do good actions are reborn in other existences. {139}

[17.170](#)

“ ‘One hears unpleasant words from those

Who, without restraint, act inappropriately.

At that time I became the lord of my own actions.

The karma that is created is never lost. {140}

[17.171](#)

“ ‘I did not at that time become absorbed in anger.

I maintained the power of patience, which is praised by the buddhas.

The guides have always praised patience;

Attaining enlightenment is not difficult for those who practice patience.

{141}

[17.172](#)

“ ‘I continually had good conduct

And established others in good conduct.

I always spoke the praises of good conduct, [F.63.b]

And what I spoke at that time was praiseworthy. {142}

[17.173](#)

“ ‘I was always speaking the praises of solitude.

I always maintained good conduct.

I established others in the poṣadha vows

And I introduced them to enlightenment. {143}

[17.174](#)

“ ‘I established them in celibacy,

I introduced them to the meaning of the Dharma,

And I awoke them to the path to enlightenment,  
For which they had endless devotion.[705](#) {144}

[17.175](#)

“ I remember an eon in the past  
When there was the jina Svarāṅgaghōṣa.[706](#)  
I took a vow in his presence  
To have the power of patience at all times. {145}

[17.176](#)

“ I remained faithful to that vow  
For eight hundred and forty million years.  
Although Māra reviled and abused me,  
My mind remained unshakable. {146}

[17.177](#)

“ Māra put me to the test,  
And discovered my love and patience to be enduring.  
And with faith[707](#) he bowed down to my feet,  
And I established five hundred beings on the path to supreme  
enlightenment. {147}

[17.178](#)

“ At all times I was free of avarice  
And always praised generosity.  
I became wealthy, possessing many riches  
And was a benefactor in times of famine. {148}

[17.179](#)

“ I pay homage to any monks  
Who possess this samādhi,  
Who recite it and teach it.  
They all become supreme men. {149}

[17.180](#)

“ Because of that unsurpassable karma

I saw many buddhas, many lords of the world.

I entered into homelessness in the teachings of those jinas

And I always became a wise dharmabhāṇaka. {150}

[17.181](#)

“ ‘I was always engaged in the discipline of a mendicant.

I always remained in the solitude of forests.

I never gave the appearance of spirituality in order to obtain food.

I was content with whatever I obtained. {151}

[17.182](#)

“ ‘At all times I was free of envy.

I had no attachment to a family.

Attachment to family causes envy.

Without envy I remained in the pleasant forests. {152}

[17.183](#)

“ ‘At all times I had loving-kindness. [F.64.a]

When I was abused I did not become angry.

As I was always kind, the garland of fame

Of my compassion spread in the four directions. {153}

[17.184](#)

“ ‘I was always content, with few desires.

I was dedicated to mendicancy in solitary places.

I never abandoned begging for alms.

I remained unwaveringly committed to mendicancy. {154}

[17.185](#)

“ ‘I always had faith and belief.

I always had great belief in the Buddha’s teaching.

I obtained many benefits from having belief.

I became attractive with faultless faculties. {155}

[17.186](#)

“ ‘I practiced whatever I taught.

I always valued practice above all else.

As I valued practice above all else,

Devas and nāgas believed in me and honored me. {156}

[17.187](#)

“There are also numerous other qualities,

Other than these that I have described.

They should always be trained in by the wise ones

Who wish for the enlightenment of buddhahood. {157}

[17.188](#)

“I remember the greatest number of hardships

That I practiced through numerous eons,[708](#)

So numerous[709](#) I am unable to describe them.[710](#)

I will now go[711](#) into the presence of the Sugata.’ {158}

[17.189](#)

“That wise bodhisattva with sharp wisdom

At that moment attained the five higher cognitions.

Through miraculous power he came before the Jina,

Accompanied by eight hundred million beings. {159}

[17.190](#)

“Dṛḍhabala was extremely pleased,

And, accompanied by one billion six hundred million beings,

He came into the presence of the Buddha,

Bowed down to his feet, and sat before him. {160}

[17.191](#)

“Knowing the aspiration of that king,

The Lord of humans taught this samādhi.

When the king had heard that samādhi

He renounced his kingdom and entered homelessness. {161}

[17.192](#)

“Homeless, he meditated on this samādhi,

And he recited it and taught it.

After sixty eons had passed

He became a jina named Padmottara. {162}

[17.193](#)

“The one billion six hundred million beings

Who had come with the king into the presence of the Jina

Also heard this samādhi, [F.64.b]

And with the highest joy they entered homelessness. {163}

[17.194](#)

“Homeless, they possessed this samādhi,

And recited it and taught it.

After six trillion eons had passed

They all reached supreme enlightenment in the same eon. {164}

[17.195](#)

“They all had the name Anantajñānanottara.

They were buddhas to whom devas and humans made offerings.

Each of those supreme humans liberated as many beings

As there are grains of sand in the Ganges. {165}

[17.196](#)

“I was King Śīrībala. [712](#)

The practitioners of this supreme bodhisattva conduct,

Those who were my five hundred sons,

Are these guardians of the Dharma. {166}

[17.197](#)

“The one who was my mother

Was Māyadevī [713](#) in this time.

My four hundred billion daughters

All entered nirvāṇa. [714](#) {166b}

[17.198](#)

“The king who was named Dṛḍhabala,

The powerful cakravartin with many treasures,  
Became King Śuddhodana<sup>715</sup> in this age,  
And has been my father in various lifetimes.<sup>716</sup> {166c}

#### [17.199](#)

“Thus have I for ten billion eons  
Exercised diligence that is free of laziness.  
The pure yearning for this samādhi  
Brings the accomplishment of supreme enlightenment. {167}

#### [17.200](#)

“Therefore, young man, those bodhisattvas  
Who wish to meditate<sup>717</sup> on this samādhi  
Should exercise diligence, regardless of risks to their lives,  
And always follow, young man, my example.” {168}

[17.201](#) Conclusion of the seventeenth chapter, “The Entranceway to the Samādhi that is Taught by Many Buddhas.” [718](#)

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## [18.](#)

### Chapter 18

## The Entrustment of the Samādhi

[18.1](#) The Bhagavān said to [the youth Candraprabha](#), “Young man, in that way know that there are four beneficial qualities possessed by a [bodhisattva mahāsattva](#) who obtains this samādhi, understands it, preserves it, recites it to others, promotes it, proclaims it, chants it, and makes it widely known to others.

[18.2](#) “What are those four beneficial qualities? He will be unsurpassable in merit, he will be undefeatable by opponents, he will have unlimited wisdom, and he will have unending confidence of speech.

[18.3](#) Young man, you should know<sup>719</sup> that a [bodhisattva mahāsattva](#) [F.65.a] who obtains this samādhi, studies it, keeps it, reads it out loud, disseminates it, teaches it, chants it, and makes it widely known to others will possess these four beneficial qualities.”

The Bhagavān then recited these verses:

#### 18.4

“Throughout time he will be  
Unsurpassable in merit  
Through attaining this samādhi of peace.  
That is the range of activity of all the buddhas. {1}

#### 18.5

“Throughout time the hero  
Will be protected by merit,  
Practicing supreme, pure,  
Unique [bodhisattva](#) conduct. {2}

#### 18.6

“There will be no adversary  
Whatsoever who can harm him.  
He will, throughout time,  
Be in the care of the buddhas. {3}

#### 18.7

“Throughout time his wisdom  
Will be immeasurable.  
His confidence will be eternal  
Through his possessing this state of peace. {4}

#### 18.8

“He will have an eternally unsurpassable accumulation of merit.  
He will have most excellent [bodhisattva](#) conduct.  
He will not be attacked by adversaries,  
Having come into possession of this samādhi of supreme peace. {5}

#### 18.9

“He will have vast and sharp wisdom  
And thus will have eternal confidence and pure sight.  
That wise one will always have  
The power of memory and the power of retention. {6}

[18.10](#)

“The meaningful words that he teaches  
Will be most beautiful to the minds of the wise.  
Many beings with wisdom will know  
This supreme peaceful samādhi that is taught. {7}

[18.11](#)

“He will obtain perfect, excellent Dharma robes,  
Bedding, invitations, and hard and soft food.  
The one who possesses this supreme samādhi of peace  
Will be very youthful and handsome. {8}

[18.12](#)

“He will see many buddhas, lords of worlds,  
And make unequalled offerings to those guides.  
In seeking this supreme samādhi of peace  
He will encounter no impediment. {9}

[18.13](#)

“He will be in the presence of the lords of worlds  
And made happy by hundreds of beautiful verses. [F.65.b]  
Having gained this supreme samādhi of peace  
He will never experience decline. {10}

[18.14](#)

“A Lord of the World will be present before him  
With the beautiful primary and secondary signs of the body.  
Having gained this supreme samādhi of peace  
There will be no decline in his wisdom. {11}

[18.15](#)

“He will never be disheartened.  
He will always be wealthy and never poor.  
Having gained this supreme samādhi of peace  
There will be no attachment in his mind. {12}



[18.16](#)

“He will never have an unfavorable existence.  
He will be a world ruler, a cakravartin king.  
Having gained this supreme samādhi of peace  
His kingdom will always be happy. {13}

[18.17](#)

“He will have vast wisdom free of uncertainty  
Through unceasing teachings for hundreds of eons.  
Having heard this samādhi, this level of peace,  
Constant, he will follow whatever has been taught. {14}

[18.18](#)

“Though one were to describe the benefits of the ten strengths  
Throughout countless, endless millions of eons,  
One would not have spoken of even a fraction of them.  
It would be like taking a drop of water from the ocean.” {15}

[18.19](#)

At that time the young man, with great joy,  
Stood up and paid homage with his palms together.  
Joyfully standing before the one with the ten strengths  
He uttered these inspired words: {16}

[18.20](#)

“Inconceivable great hero,  
Lord of the World, illuminator,  
These benefits have been taught to me  
By you, the Lord of humans. {17}

[18.21](#)

“Compassionate one who wishes to bring benefit,  
Great hero, pray tell me,  
Who, in the future,  
Will listen to this samādhi?” {18}

[18.22](#)

The one with a voice like the avadavat's song,  
The Teacher who had taught this to him,  
The Bhagavān, who had unimpeded wisdom,  
Answered him with these words: {19}

[18.23](#)

“Listen, young man, and I will explain  
That which is the highest practice.  
Someone who follows the Dharma  
Will be the one who listens to this sūtra. {20}

[18.24](#)

“He will make offerings to the lords of humans;  
He will seek the wisdom of buddhahood.  
Developing a loving mind,  
He will listen to this sūtra. {21} [F.66.a]

[18.25](#)

“He who has the qualities of mendicancy<sup>720</sup>  
And the qualities of austerity,<sup>721</sup>  
And who maintains this practice,  
Will be one who listens to this sūtra. {22}

[18.26](#)

“He will not listen to this sūtra  
When it is in the hands of those whose acts are evil,  
Nor of those who have lost their good conduct  
Regarding the teaching of the lords of worlds. {23}

[18.27](#)

“He will hear it when in the hands  
Of the celibates, the heroes,  
Those who have a mind free of craving  
And who have been consecrated by the buddhas. {24}

[18.28](#)

“In future times he will hear  
This sūtra when it is in the hands  
Of those who have served the buddhas,  
The lords of the world, in the past. {25}

[18.29](#)

“Those who in previous lifetimes  
Have been tīrthikas  
Will experience no joy  
When they hear this sūtra. {26}

[18.30](#)

“Those who have entered homelessness  
In my teaching in order to have a livelihood  
Will be under the power of gain and honor,  
And they will criticize each other. {27}

[18.31](#)

“Many bhikṣus with unrestrained senses,  
Who covet the wives of others,  
Who wish for gain and have poor conduct,  
Will have no faith in this sūtra. {28}

[18.32](#)

“Those who do not intend to attain  
Merit for buddhahood or to attain dhyāna,  
And who maintain the conception of a self,  
Will have no faith in this sūtra. {29}

[18.33](#)

“In future times there will be those  
Who are intent on the result of worldly dhyānas.  
They will eat the alms food of arhats  
And criticize the enlightenment of buddhahood. {30}

[18.34](#)

“One who rejects this sūtra  
Will have greater bad karma  
Than someone who destroys  
All the caityas in this Jambudvīpa. {31}

[18.35](#)

“One who rejects this sūtra  
Will have greater bad karma  
Than someone who kills as many arhats  
As there are grains of sand in the Ganges. {32}

[18.36](#)

“Who among you has the fortitude  
To teach this sūtra  
In the dreadful future time  
When the Dharma is ruined?”[722](#) {33}

[18.37](#)

The young man stood up, weeping,  
And at that time spoke to the Jina.  
This heart-born son of the Buddha,  
Roared thus this lion’s roar: {34} [F.66.b]

[18.38](#)

“In the dreadful time in future  
When the Buddha has passed away,  
Without concern for my life or body  
I will spread this sūtra widely. {35}

[18.39](#)

“I will endure  
The false talk of fools  
And, Guide, I will undergo  
Their abuse and threats. {36}

[18.40](#)

“I shall cleanse myself of whatever bad actions  
I have done in the past  
And any maliciousness  
Toward other bodhisattvas.” {37}

[18.41](#)

“The Buddha, who was the color of gold,  
Placed his hand upon Candraprabha’s head.  
The Tathāgata, who had a gentle voice,  
The Teacher, then said to him,” {38}

[18.42](#)

“I give you my blessing.  
Young man, in the future  
There will be no obstacle to your celibacy  
Nor will there be to your life.” {39}

[18.43](#)

Eight hundred dharmabhāṅakas  
Who were present stood up and said,  
“In future times we also  
Will be holders of this sūtra.” {40}

[18.44](#)

Eight hundred million  
Devas, nāgas, and yakṣas stood up,  
And another six trillion,  
And said to the guide of the world, {41}

[18.45](#)

“Guide, in future times  
We will protect  
These bhikṣus who  
Stood up today.” {42}

[18.46](#)

When this sūtra was taught,  
Through the blessing of the Teacher,  
Buddha realms shook, in numbers  
Equal to the Ganges sands. {43}

[18.47](#)

The Lord of the World sent  
To all those shaken buddha realms  
Emanations of the Buddha  
Who taught the Dharma there. {44}

[18.48](#)

In each of those realms  
Countless millions of beings  
Were established in the wisdom of buddhahood  
When they had heard that Dharma. {45}

[18.49](#)

In those buddha realms  
Nine hundred million devas<sup>723</sup>  
Developed the aspiration to enlightenment  
And scattered flowers on the Buddha. {46}

[18.50](#)

The Lord of men prophesied that  
After eight hundred million eons  
They would all, within the same eon,  
Become guides of the world.<sup>724</sup> {47}

[18.51](#)

Bhikṣus and bhikṣuṇīs,  
Upāsakas and upāsikās— [F.67.a]  
Seven hundred and sixty million beings—  
All heard this sūtra. {48}

[18.52](#)

The Lord of humans<sup>725</sup> prophesied  
That they would see as many guides of the world  
As there are grains of sand in the Ganges  
While practicing bodhisattva conduct. {49}

[18.53](#)

“They will make offerings to them all,  
Seeking the wisdom of enlightenment,  
And here and there they will hear  
This unsurpassable sūtra. {50}

[18.54](#)

“They will make unsurpassable offerings  
To Buddha Maitreya.  
They will possess the highest Dharma  
And they will go to Sukhāvātī. {52}<sup>726</sup>

[18.55](#)

“There they will make offerings  
To the stainless buddha,  
The Tathāgata Amitāyus,  
For the sake of supreme enlightenment. {53}

[18.56](#)

“Having heard this unsurpassable [sūtra](#)  
They will not go in future  
To the lower existences  
For seventy-three<sup>727</sup> countless eons. {54}

[18.57](#)

“Those who in future times  
Listen to this unsurpassable [sūtra](#),  
And keep it and read it,<sup>728</sup>  
Will all be honoring<sup>729</sup> me. {55}

[18.58](#)

“I make this declaration [730](#)

To all those who are standing before me.

I bestow this enlightenment gained [731](#) with difficulty.” {56}

[18.59](#) Conclusion of the eighteenth chapter, “The Entrustment of the Samādhi.”

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[19.](#)

## Chapter 19

# The Teaching of the Inconceivable Dharma of the Buddha

[19.1](#) The Bhagavān said to [the youth Candraprabha](#), “Young man, in that way the [bodhisattva](#) mahāsattva, having heard the inconceivable and measureless benefits of the qualities that come from the samādhi, the revealed equality of the nature of all phenomena, through wishing not to be fearful, wishing not to be terrified, and not to be gripped with terror, will become learned in the teaching of the inconceivable Dharma of the Buddha. Aspire to the inconceivable Dharma of the Buddha. Be wise in asking questions about the inconceivable Dharma of the Buddha. Be wise in seeking the inconceivable Dharma of the Buddha. Do not be fearful, do not be terrified, and do not be gripped by terror on hearing the inconceivable Dharma of the Buddha.” [F.67.b]

[19.2](#) [The youth Candraprabha](#) placed his palms together, bowed toward the Bhagavān, and asked him, “Bhagavān, in this way how does the [bodhisattva](#) mahāsattva aspire to the inconceivable Dharma of the Buddha, become wise in asking questions about the inconceivable Dharma of the Buddha, become wise in seeking the inconceivable Dharma of the Buddha, and not be fearful, not be terrified, and not be gripped by terror on hearing the inconceivable Dharma of the Buddha?”

[19.3](#) The Bhagavān replied to [the youth Candraprabha](#), “A [bodhisattva](#) mahāsattva who listens to and hears this samādhi, the revealed equality of the nature of all phenomena, and obtains it, understands it, keeps it, reads it out loud, disseminates it, meditates on it with unadulterated meditation, promulgates it, and makes it widely known to others, that [bodhisattva](#) mahāsattva will become wise in the teaching of the inconceivable Dharma of the Buddha. He will aspire to the inconceivable Dharma of the Buddha,



he will become wise in asking questions about the inconceivable Dharma of the Buddha, and will not be fearful, will not be terrified, and will not be gripped by terror on hearing the inconceivable Dharma of the Buddha.”[732](#)

[19.4](#)“After [the youth Candraprabha](#) had been taught by the Bhagavān these words on accomplishing the benefits of the qualities that come from the samādhi, the revealed equality of the nature of all phenomena, he again heard from the Bhagavān countless, innumerable verses[733](#) describing the benefits of the qualities that come from the samādhi, the revealed equality of the nature of all phenomena; and it was at that time that [the youth Candraprabha](#) attained this king of samādhis, the revealed equality of the nature of all phenomena.[734](#)

[19.5](#)Innumerable, countless bodhisattva mahāsattvas attained the great, higher cognitions. [F.68.a] Countless beings also developed the motivation that is directed toward great compassion.

[19.6](#)This universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe. There fell a great rain of divine incense. Devas and their sons gathered in order to listen to the Dharma. High in the sky they heard the innumerable verses on the benefits of the qualities that come from the samādhi, the revealed equality of the nature of all phenomena. All the devas and their sons felt pleased, delighted, thrilled, joyous, happy, and glad, and they emitted cries of joy[735](#) and laughter. They let fall a great rain of divine flowers of various kinds. They played many thousands of trillions of divine musical instruments. And they proclaimed the following words together as one voice:

[19.7](#)“Aho![736](#) We have obtained something that is excellent to obtain. We have heard the innumerable verses on the benefits of the qualities from the Bhagavān. Bhagavān, just as the bodhisattva mahāsattva, the youth Candraprabha, attained this samādhi, the revealed equality of the nature of all phenomena, we also, Bhagavān, will all together at the same time attain this samādhi, the revealed equality of the nature of all phenomena.” [F.68.b]

[19.8](#)At the time when the Bhagavān was teaching the Dharma on [Vulture Peak](#) Mountain to the assembly that was like an ocean, the gandharva[737](#) Pañcaśikha, in order to honor and serve him, descended from the sky

accompanied by the sound of five hundred musical instruments, and remained before the Bhagavān.

[19.9](#)The gandharva Pañcaśikha thought, “Just as [I738](#) render service and honor in Sudharma before the devas of Trāyastriṃśa and Śakra, the lord of the devas, by singing them songs, in that same way I shall sing in order to make an offering to the god of gods, the Tathāgata, the arhat, the perfectly enlightened Buddha.”

[19.10](#)Then the gandharva Pañcaśikha stood up before the Bhagavān holding a lute, the body of which was made of beryl. He was accompanied by the music[739](#) of five hundred other gandharvas[740](#) holding musical instruments.

[19.11](#)The Bhagavān thought, “I shall perform a miracle so that the youth Candraprabha will attain skill in the realization of the inconceivable Dharma of the Buddha, so that he will not waver from the samādhi, the revealed equality of the nature of all phenomena, and so that I may manifest the gandharva Pañcaśikha’s skill in singing and playing the lute.”

[19.12](#)Then the Bhagavān performed that miracle, and through the power of the Buddha the five hundred instruments were played excellently. From that excellent playing there came the sound of the inconceivable meaning, which was united[741](#) with the true nature. And these verses of the realization of the inconceivable Dharma of the Buddha were sung:[742](#)

### [19.13](#)

“Within the breadth of one hair there are as many buddhas

As the number of grains of sand in the Ganges.

And those jinas have as many buddha realms, too,

Each one separate and with distinct characteristics. {1}

### [19.14](#)

“Within the breadth of one hair there are the five kinds of beings:

The beings in hell, those who are animals, [F.69.a]

Those in the realm of Yama, the devas, and humans,

Without overlapping or being squeezed.[743](#) {2}

### [19.15](#)

“Within that space there are the lakes and oceans,

All rivers, and similarly ponds and springs,

Without overlapping or being squeezed.

In that way the Buddha's Dharma is inconceivable. {3}

[19.16](#)

“Within that space there are numerous mountains:

Cakravāla, Meru, and Sumeru,

Mucilinda and Mahāmucilinda,

Vindhya, [Gṛdhrakūta](#), and Himavat. {4}

[19.17](#)

“Within that space there are the terrible hells,

The horrible Tāpana and Pratāpana.

Those who have fallen into those hells

Experience the sensation of suffering. {5}

[19.18](#)

“Within that space there are divine palaces,

Twelve [744 yojanas](#) in size and beautiful. [745](#)

Within them there are many thousands of devas [746](#)

Who experience bliss in divine pleasures. {6}

[19.19](#)

“Within that space there are the births of buddhas.

There is illumination from the teaching of those who know the world.

Those [747](#) who have not trained in pure conduct

And who have no wisdom will not see them. {7}

[19.20](#)

“Within that space they hear the words,

‘The Dharma has ceased, the Guide has passed away.’

Within that space there are some who hear,

‘The Guide lives and he teaches the Dharma.’ {8}

[19.21](#)

“Within that space there are some who perceive

That they live for countless years.

Within that space there are those whose time is ending.

They hear the words, 'You have not long to live.' {9}

[19.22](#)

“Within that space there are some who have the perception,

Believing what their mind perceives,

Of seeing and making offerings to sugatas<sup>748</sup> and pleasing the buddhas.

Yet there is no arising and no making of offerings. {10}

[19.23](#)

“A man dreams he is in a house

Experiencing the bliss of sensory pleasures.

When he awakes he does not see those pleasures.<sup>749</sup>

He knows that it was a dream. {11}

[19.24](#)

“In that way, what is seen, heard, thought, or known,<sup>750</sup>

All of this is unreal, like a dream.

The one who has attained the samādhi

Will know this nature of phenomena. {12}

[19.25](#)

“For people such as this there is no pleasure or displeasure.

They are always perfectly happy in the world. [F.69.b]

Those who delight in vast forests

Become perfectly happy mendicants. {13}

[19.26](#)

“Those who have no thought of ‘mine,’

Those who have abandoned all attachments,

Wander in the world like rhinoceroses

And roam like the wind through the air. {14}

[19.27](#)

“Meditation on the path, the development of wisdom,

The emptiness and selflessness of all phenomena:

He who meditates on these Dharmas  
Will have unending confidence. {15}

[19.28](#)

“The people in the world whose minds have no attachment,  
They are perfectly happy in this world.  
Their minds are always like the wind,  
Knowing no attachment to pleasure or displeasure. {16}

[19.29](#)

“It is suffering to be with that which is unpleasant;  
It is suffering to be separated from that which is pleasant.  
Finally abandoning both of these,  
Those happy people delight in the Dharma. {17}

[19.30](#)

“The one who has attachment on hearing this Dharma,  
And animosity on hearing that which is not Dharma,  
Goes astray through conceit and pride,  
And overpowered by pride, experiences suffering. {18}

[19.31](#)

“Those who remain in equanimity  
Are always free of arrogance and depression.  
When faced with the pleasant and the unpleasant  
They always have a liberated mind. {19}

[19.32](#)

“Those who maintain perfectly pure good conduct,  
Who remain always in inconceivable [dhyāna](#)  
And delight in the peace of the forests,  
Will never know the arising of doubts. {20}

[19.33](#)

“Those who engage in that which is unreal,  
The fools who are always enjoying sensory pleasures

Like vultures attracted to a corpse,

They always fall under the power of [Namuci](#).”<sup>751</sup> {21}

[19.34](#)When these verses had been created through the sound of the lutes,<sup>752</sup> [the youth Candraprabha](#) attained skill in the realization of the inconceivable Dharma of the Buddha; the [gandharva Pañcaśikha](#) attained the patience that was in accord with that sound; countless beings, both [devas](#) and humans, developed the aspiration to the highest, complete enlightenment; [F.70.a] and countless beings were benefitted.

[19.35](#)Conclusion of the nineteenth chapter, “The Teaching of the Inconceivable Dharma of the Buddha.”

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[20.](#)

## Chapter 20

### Indraketudhvajarāja

[20.1](#)Then the Bhagavān said to [the youth Candraprabha](#), “Young man, in that way the [bodhisattva](#) mahāsattva who wishes for this Dharma teaching of entering great compassion and wishes to attain the highest, complete enlightenment of perfect buddhahood quickly should rely upon all roots of merit, training, qualities, and completely pure conduct.

[20.2](#)“The [bodhisattva](#) mahāsattva who has few involvements, avoids bad companions, relies on [kalyānamitras](#), has an inquiring nature, unrelentingly seeks the Dharma, has the Dharma as his goal, desires the Dharma, delights in the Dharma, obtains the Dharma, and practices the Dharma in accord with the Dharma will, young man, develop great compassion for beings and will develop the aspiration for the highest, complete enlightenment.

[20.3](#)“Moreover, young man, the [bodhisattva](#) mahāsattva who wishes for this Dharma teaching of entering great compassion and wishes to attain the highest, complete enlightenment of perfect buddhahood quickly should be diligent, without regard for life or body, and should continuously seek [kalyānamitras](#) who teach this Dharma teaching of entering great compassion, and unwaveringly serve them, rely upon them, and honor them.

[20.4](#)“Young man, the [bodhisattva](#) mahāsattva who with a higher motivation seeks [kalyānamitras](#) should hear from them the Dharma teaching of entering great compassion, and should obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, [F.70.b] promulgate it, and make it widely known

to others. He should, with joy and veneration, perceive as the Teacher the person from whom he hears this Dharma teaching on entering great compassion.

[20.5](#)“Young man, when a [bodhisattva](#) mahāsattva searches for a [kalyāṇamitra](#), and respects him and serves him without weariness, at that time, young man, that [bodhisattva](#) mahāsattva easily attains the highest, complete enlightenment of perfect buddhahood and he obtains this Dharma teaching on easily entering great compassion.

[20.6](#)“Young man, in that way the [bodhisattva](#) mahāsattva should constantly seek for [kalyāṇamitras](#) as if his head or clothing were on fire, and unwaveringly attend upon them, serve them, and venerate them.

[20.7](#)“Why is that? Young man, for bodhisattva mahāsattvas the highest, complete enlightenment of perfect buddhahood, not even to speak of this Dharma teaching on entering great compassion, depends upon kalyāṇamitras.

[20.8](#)“Therefore, young man, you should always practice by thinking, ‘I will not weary of seeking kalyāṇamitras, venerating them, and serving them.’ ”

[20.9](#)Thereupon the Bhagavān, in order to make clear this Dharma teaching on entering great compassion, gave the youth Candraprabha the teaching that had been given in the past in detail in the form of the following verses:[753](#)

#### [20.10](#)

“Many incalculable, innumerable,  
Inconceivable millions of eons in the past,  
There was the highest of humans,  
The Guide named Indraketuḍhvajarāja. {1}

#### [20.11](#)

“He taught this samādhi of peace  
In which there is no human, soul, or person:  
‘All phenomena are like the moon on water,  
Illusions, bubbles, mirages, and lightning. {2}

#### [20.12](#)

“ ‘There is no human, no descendant of Manu, to be found [F.71.a]  
Who goes to the next world when his time has come to an end.

However, the karma that has been created will not disappear,  
But will give corresponding black or white results. {3}

[20.13](#)

“ ‘This is the excellent doorway of the way of logic,  
The subtle, difficult-to-see realm of experience of the jinas.  
The Bhagavān knows the enlightenment of buddhahood  
In which there are there no words or letters to be found. {4}

[20.14](#)

“ ‘Vast retention and the accumulation of wisdom  
Come from a hundred thousand trillion sūtras.  
The Bhagavān teaches the samādhi  
That is the field of experience of a hundred thousand trillion buddhas. {5}

[20.15](#)

“ ‘This frees the sick person from his illness.  
It is the wealth accomplished by bodhisattvas.  
It is praised and extolled by all buddhas;  
A hundred thousand trillion devas make offerings to it. {6}

[20.16](#)

“ ‘It is condemned by all foolish beings,<sup>754</sup>  
And the tīrthikas always reject it.  
It is the supreme wealth of conduct that is praised by the buddhas.  
It is as undefiled as lightning in the sky. {7}

[20.17](#)

“ ‘Those who make offerings to millions of jinas  
Are wise in the practice of generosity and good conduct,  
Have forsaken their previous bad companions,  
And have an unsurpassable inheritance of wealth.’<sup>755</sup> {8}

[20.18](#)

“There was present a bhikṣu, a dharmabhāṇaka,  
A celibate who was the heart son of the Sugata.



When he had heard this benevolent Dharma,  
He developed the aspiration to be a guide of the world.[756](#) {9}

#### [20.19](#)

“The Guide, Indraketudhvajarāja,  
Said to the dharmabhāṇaka,  
‘Bhikṣu, develop the supreme, difficult-to-attain  
Motivation for the highest enlightenment. {10}

#### [20.20](#)

“ ‘Maintain the conduct that is like a precious jewel,  
Always depend on favorable friends,  
Never depend on friends whose actions are evil  
And before long you will attain buddha wisdom.’ {11}

#### [20.21](#)

“The one who developed the aspiration to enlightenment  
In the presence of Indraketudhvajarāja  
Became a supreme dharmabhāṇaka,  
A celibate who was the heart son of the Sugata.”[757](#) {12}

[20.22](#) Conclusion of the twentieth chapter, “Indraketudhvajarāja.”[F.71.b]  
[B7]

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## [21.](#)

### Chapter 21

## The Past

[21.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva should entertain no misgivings about all the teachings on the root of merits, the training, and the qualities.[758](#) He should have few involvements, avoid bad companions, rely on [kalyānamitras](#), have an inquiring nature, unrelentingly seek the Dharma, have the Dharma as his goal, desire the Dharma, delight in the Dharma, obtain the Dharma, and practice the Dharma in accord with the Dharma. He should perceive every buddha and [bodhisattva](#) as the teacher. He should

with joy and veneration perceive as the teacher the person from whom he hears this Dharma teaching.

[21.2](#)“Young man, the [bodhisattva](#) mahāsattva who adopts and follows this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities will quickly display unending confidence of speech. He will accomplish [759](#) the inconceivable Dharma of the Buddha. He will realize the profound Dharma of the Buddha. He will be like a light that dispels the darkness of perplexity, uncertainty, and doubt of the people of the world and the [devas](#).”

[21.3](#)Then at that time, in order to relate this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities, he spoke to [the youth Candraprabha](#) these verses that told of the past. [760](#)

#### [21.4](#)

“In the past, in this world named [Jambudvīpa](#), [761](#)

There were two excellent sons [762](#) who were not heedless.

They entered homelessness in the teaching of a sugata,

And dwelt like rhinoceroses in a grove of trees. {1}

#### [21.5](#)

“They had miraculous powers and had attained the four [dhyānas](#),

They were very learned and skilled in composing poetry and texts, [F.72.a]

They had mastered levitating up into the air,

And they could travel freely through the sky. {2}

#### [21.6](#)

“They were engaged in conversation

In that cool grove of trees

That was filled with a variety of beautiful flowers

And attended by flocks of varieties of birds. {3}

#### [21.7](#)

“A king who was pursuing a deer

Heard their voices and entered that grove.

The monarch saw the two dharmabhāṇakas

And with the greatest joy he approached them. {4}

### [21.8](#)

“They addressed each other agreeably  
And the king sat down before them.  
The king’s multitudinous army  
Of sixty quintillion soldiers approached. {5}

### [21.9](#)

“Then both of those dharmabhāṅakas  
Said to the king, ‘Listen, Kṣatriya![763](#)  
It is very difficult to reach supreme buddhahood.  
Monarch, always be careful! {6}

### [21.10](#)

“ ‘Life is always passing and never stays.  
It passes as quickly as a mountain stream.  
From the torment of illness, misery, and aging  
You have no other refuge than good actions.[764](#) {7}

### [21.11](#)

“ ‘Supreme king,[765](#) be a protector of the Dharma.  
Guard the teaching of the one with ten strengths  
In this utterly terrible time of degeneration.  
Remain on the side of Dharma, supreme king!’ {8}

### [21.12](#)

“Thus the wise ones at that time  
Gave much advice to that sovereign,  
Following which the monarch, with the other six quintillions,[766](#)  
Developed the aspiration to enlightenment. {9}

### [21.13](#)

“When the supreme king had heard the Dharma,  
He was joyful, very happy, and enraptured  
With those who had spoken it so gently and pleasantly,  
And bowed down to their feet before departing. {10}

[21.14](#)

“Under that king there were many other bhikṣus  
Who desired gain and who entered homes.  
When he saw how dissimilar was their conduct  
The king did not show them respect. {11}

[21.15](#)

“The teacher of the teaching had passed away  
And this was the time of the latter years.  
There were very few worthy recipients in Jambudvīpa,  
And there were present many who were without self-control. {12}

[21.16](#)

“The many bhikṣus, who were desirous and greedy,  
Yearned for acquisitions, held the view of objective reality, [F.72.b]  
And had fallen away from the Sugata’s teaching,  
At that time repeatedly urged the king to action. {13}

[21.17](#)

“ ‘You must kill those two dharmabhāṅakas.  
They are tīrthikas who are teaching nihilism.  
Among those who have adopted that practice for a long time  
There are none who have attained nirvāṇa. {14}

[21.18](#)

“ ‘They deny karma, they deny ripening;  
Those imposters teach that there are no skandhas.  
Your Majesty, banish them from the land  
And then the Dharma will remain for a long time.’ {15}

[21.19](#)

“When he had listened to what they had to say,  
The elephant-like king became distrustful.  
‘I shall kill these two dharmabhāṅakas.  
I must not leave them alone, for that would be harmful.’ [767](#) {16}

### [21.20](#)

“The king was attended by a goddess<sup>768</sup>  
Who had practiced with him in a previous lifetime.  
She was wise and had benefited him for a long time,  
And at this time she said to the sovereign king, {17}

### [21.21](#)

“ ‘Kṣatriya,<sup>769</sup> do not think in this way  
Because of what bad associates have said.  
Do not kill<sup>770</sup> those two wise dharmabhāṅakas  
Because of what bad associates have said. {18}

### [21.22](#)

“ ‘Lord of men, do you not remember even a little  
Of what they said to you in the forest grove?  
In this perfectly terrible time of degeneration,  
Remain on the side of Dharma, elephant-like king!’ <sup>771</sup> {19}

### [21.23](#)

“The king, inspired by those true words,  
Did not abandon the teachings of the jinas.<sup>772</sup>  
But the king had a cruel brother  
Who was persuaded by those around him.<sup>773</sup> {19b–20a}<sup>774</sup>

### [21.24](#)

“They told him, ‘The king, your brother, is wicked;  
He has no joy in being alive.<sup>775</sup>  
Those two bhikṣus possess dreadful spells.  
With those spells they can fly through the sky.<sup>776</sup> {20}

### [21.25](#)

“ ‘Having heard this we have come to you,  
To tell you all that has occurred.  
Quickly kill those dreadful magicians,  
Or afterward you will be filled with regret.’ {21}

[21.26](#)

“Then the king’s brother<sup>777</sup> put on his armor,  
Under the influence of those bad associates.  
The king’s brother, encircled by his entire army,  
Came to the forest where the two bhikṣus dwelt. {22}

[21.27](#)

“The nāgas and yakṣas that lived in that forest  
Knew the intention of the king’s dreadful, cruel brother [F.73.a]  
And hurled upon them a rain of bricks and stones  
That killed the king’s brother and his army. {23}

[21.28](#)

“See how the life of the king’s cruel brother came to an end  
Because he listened to what bad associates said.  
Those who were angry at the dharmabhāṇakas  
Took rebirth sixty times in the Avīci hell. {24}

[21.29](#)

“Those numerous bhikṣus who believed in reality  
And drove the kṣatriya king to action  
Experienced the sufferings of hell  
For countless billions of rebirths. {25}

[21.30](#)

“The goddess who influenced the king  
And protected the dharmabhāṇakas  
Saw buddhas as numerous as sand grains in ten million Ganges,  
Made offerings to them, and engaged in practice. {26}

[21.31](#)

“The multitudinous six quintillion men,  
Who with the king had heard the Dharma  
And developed the aspiration to enlightenment,  
Became buddhas in numerous different realms. {27}

[21.32](#)

“Their lifespans were many millions of eons.  
They had inconceivable, unequalled wisdom.  
They all taught this excellent samādhi,  
And then those supreme humans passed into nirvāṇa. {28}

[21.33](#)

“Having heard this unsurpassable teaching  
On the accumulation of good conduct, purity, qualities, and wisdom,  
You must practice intently, without distraction,  
And quickly attain the wisdom of buddhahood.[778](#) {29}

[21.34](#)

“Look upon us us, you tathāgatas in the ten directions,  
Who have peaceful minds and compassionate, loving eyes.  
You are the refuge and protection for all beings.  
Send down your rain of Dharma upon the world.[779](#) {30}

[21.35](#)

“Do not think that those two young men,  
Those perfect sons,[780](#) were anyone else:  
Dīpaṃkara was at that time one of them,  
And I was the second dharmabhāṇaka. {30a}

[21.36](#)

“At that time Maitreya was the king[781](#)  
Who listened favorably to the Dharma.  
And you, young man, at that time,  
Were the wise goddess who wished to help. {30b}

[21.37](#)

“At that time, Devadatta  
Was the king’s [brother](#),  
Influenced by the acquisitive [bhikṣus](#) [F.73.b]  
Who said, ‘Kill those two [dharmabhāṇakas](#).’ ” {30c}

[22.](#)

**Chapter 22**

**The Teaching on the Body**

[22.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should have no attachment to his life or body. Why is that? Because, young man, beings accomplish bad actions due to attachment to their lives and bodies. [782](#)

[22.2](#) “Young man, the [bodhisattva](#) mahāsattva who has no attachment to his life and body will have no difficulty in attaining the highest, complete enlightenment of perfect buddhahood, let alone this samādhi. Therefore, young man, have no attachment to your life and body. That is how you should practice.”

It was said concerning this:

[22.3](#)

“Foolish beings always unceasingly  
Have strong attachment to the putrid body.  
Grasping at life, and for the sake of happiness,  
The unwise always commit bad actions. {i}

[22.4](#)

Those who do not know attachment  
To body and life, which have no essence,  
Will defeat the armies of [Māra](#)  
And realize enlightenment at the foot of the [Bodhi tree](#). {ii}

[22.5](#)

Those who have attachment to these two things—  
The body that is empty and selfless,  
And life, which is like a dream or a fleeting dewdrop—  
Those people will go to hell when they die. {iii}



[22.6](#) Conclusion of the twenty-second chapter, “The Teaching on the Body.”[783](#)

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[23.](#)

## Chapter 23

### The Teaching on the Tathāgata’s Body

[23.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should not know the [Tathāgata](#) to be the [rūpakāya](#).[784](#) Why is that? It is because the Buddha Bhagavān manifests because of the [dharmakāya](#) and does not manifest because of the [rūpakāya](#). [F.74.a]

[23.2](#) “Young man, the [bodhisattva](#) mahāsattva whose wish is to aspire to the body of the [tathāgata](#), who wishes to know the body of the [tathāgata](#), should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with dedication to the practice of meditation, and make it widely known to others.

[23.3](#) “Young man, the body of the [tathāgata](#)[785](#) is taught to be one meaning,[786](#) with the understanding that it arises from a hundred merits. It arises from the Dharma.[787](#) It is without attributes. It is devoid of all attributes. It is profound.[788](#) It is immeasurable. It is an immeasurable phenomenon.[789](#) It has the nature of [the absence of attributes](#).[790](#) It is free of all attributes.[791](#) It is unwavering.[792](#) It has no location. It completely has the nature of space. It is invisible. It transcends the scope of the eye’s vision. That should be known as the [dharmakāya](#).[793](#)

[23.4](#) “It is inconceivable. It is beyond the [level](#) of thought. It is unaffected by bliss or suffering. It transcends all conceptual elaboration.[794](#) It has no location,[795](#) because it transcends the scope of the words of those who aspire to the wisdom of buddhahood. It is the quintessence[796](#) because it transcends desire. It is indivisible because it transcends anger.[797](#) It is stable because it transcends the scope of ignorance. It is taught through the teaching of [emptiness](#). It is unborn because it transcends birth.[798](#) It is ‘permanent’ in terms of words, and terminology is empty.[799](#) It is undifferentiated because it is [nirvāṇa](#).[800](#) It is ‘nirvāṇa’[801](#) because of a word. It is ‘peace’ because of speaking.[802](#) There is equality in terms of conventional appellations.[803](#) There are appellations in terms of ultimate truth. There is ultimate truth through correct speech.[804](#)

[23.5](#)“It is calmness, the absence of anguish.[805](#) It is groundless,[806](#) and cannot be comprehended.[807](#) There is no end to its description.[808](#)

[23.6](#)“Young man, it arises from training in the great, [higher cognitions](#), and it is known as the [tathāgatakāya](#).”

Thereupon, the Bhagavān spoke these verses: [F.74.b]

### [23.7](#)

“Someone who wishes to know

This body of the Lord of the World[809](#)

Should meditate on this samādhi,

And then he will know the Buddha’s body.[810](#) {1}

### [23.8](#)

“A buddha’s body is born from merit.[811](#)

It[812](#) is pure and it is brilliant.

It is the same as space;

There is no difference between them. {2}

### [23.9](#)

“The characteristics of a buddha

Are the same as those of enlightenment.

The characteristics of the body

Are the same as those characteristics. {3}

### [23.10](#)

“The body has enlightenment’s characteristics

And a buddha realm has the same.

The strengths, liberations, and dhyānas

Are all also a single characteristic. {4}

### [23.11](#)

“That is the nature of the emergence

Of the buddhas, of the lords of worlds.

There is no being who with physical eyes

Is able to see their bodies. {5}

[23.12](#)

“There are many who declare,  
‘I have seen the guide of the world.  
He is the color of gold and his body  
Illuminates the entire world.’ {6}

[23.13](#)

“This body that is seen,  
Beautified by characteristics,  
Is a manifestation through the power  
Of the blessing of the buddhas. {7}

[23.14](#)

“The Buddha’s body is displayed  
As having a height and a width,  
But that body cannot be measured,  
And therefore it is inconceivable. {8}

[23.15](#)

“If the Buddha’s body could be measured  
And found to be of a certain size,  
Then the Teacher would be the same  
As a deva or a human. {9}

[23.16](#)

“That characteristic is the ripening  
Of a mind in meditation.  
There will be pure, radiant names-and-form  
That have that characteristic. {10}

[23.17](#)

“There is no being whatsoever  
Who has meditated on this samādhi of peace  
It is in that way that the Lord of the World  
Has practiced for millions of eons. {11}

[23.18](#)

“I have developed this samādhi  
Through a multitude of good qualities.  
Because of the vastness of that samādhi  
My body cannot be seen. {12}

[23.19](#)

“As is someone’s mind,  
So are their names-and-form;  
The mind that has no nature of its own  
Has names-and-form with that characteristic. {13}

[23.20](#)

“One who has a gross perception  
Of names-and-form,  
His inharmonious perception [F.75.a]  
Gives rise to a mind that is gross. {14}

[23.21](#)

“The one who has a subtle perception  
Within his names-and-form  
Will have a mind that is radiant  
And without attachment to names-and-form. {15}

[23.22](#)

“I remember that in my previous lives  
During seven countless eons,  
The three bad perceptions<sup>813</sup>  
Never arose in me at any time. {16}

[23.23](#)

“My mind has been undefiled  
For countless millions of eons.  
I bring benefit to beings  
And my body is not visible. {17}

[23.24](#)

“The one whose mind  
Is liberated from existents  
Will never again be  
Connected with existents. {18}

[23.25](#)

“My consciousness is liberated  
Completely from all things.  
I know the nature of the mind,  
So that henceforth wisdom will arise. {19}

[23.26](#)

“My emanations proceed  
To thousands of millions of realms.  
There they benefit beings  
Though there is no body to be found. {20}

[23.27](#)

“Without characteristics, without attributes,  
It is the same as space.  
My body is indescribable.  
It is taught to be difficult to understand. {21}

[23.28](#)

“The dharmakāya, the great hero,  
Is a body born from the Dharma.  
The Jina cannot be made known  
By means of the rūpakāya. {22}

[23.29](#)

“Māra will find no opportunity  
To cause harm to the one  
Who has felt joy on hearing  
These words that have been taught. {23}

[23.30](#)

“One who has heard the profound Dharma  
And has not been frightened by it,  
Will not even for the sake of his life  
Forsake the enlightenment of buddhahood. {24}

[23.31](#)

“He will know the truth that is taught  
In thousands of millions of sūtras.  
He will be a light for the world  
Wherever it is that he will go.[814](#) {25}

[23.32](#)“Young man, the body of the Tathāgata is not easily known through attributes or actions. It is blue, or is colored blue, or is like blue, or shines with blue light; or it is yellow, or is colored yellow, or is like yellow, or shines with yellow light; or it is red, or is colored red, or is like red, [F.75.b] or shines with red light; or it is white, or is colored white, or is like white, or shines with white light; or it is madder, or is colored madder, or is like madder, or shines with madder light; or it is crystal, or is crystal-colored, or is like crystal, or shines with crystal light; or it is fire, or is fire-colored, or is like fire, or shines with fire light; or it is distilled ghee, or is ghee-colored, or is like ghee, or shines with ghee-colored light; or it is gold, or is gold-colored, or is like gold, or shines with golden light; or it is beryl, or is beryl-colored, or is like beryl, or shines with beryl light; or it is lightning, or is lightning-colored, or is like lightning, or shines with lightning’s light; or it is Brahmā, or is Brahmā-colored, or is like Brahmā, or shines with Brahmā’s light; or it is a deva, or is deva-colored, or is like a deva, or shines with a deva’s light. It is not easy to know it.

[23.33](#)“Young man, in that way the body of the tathāgata is pure. It cannot be conceived of through attributes, and so it is taught to be inconceivable. It cannot be conceived of [815](#) through any attribute, and so it is taught to be inconceivable. It cannot be conceived of through external appearances. It is immeasurable. The beings and devas of this world cannot easily grasp its extent even through the perfect rūpakāya.”[816](#)

The Bhagavān then spoke these verses:

[23.34](#)

“All the particles in the world  
And all that can be conceived of as dust,

And all the water that is in springs,  
Lakes, ponds, and the ocean— {26}

[23.35](#)

“One may ask how many particles there are,  
But one can never find the end.  
Even if, with the tip of a hair, one could measure out  
How much water there is in an ocean, [817](#) {26–27}

[23.36](#)

“Even that could not be taught  
As an analogy for the Lord of the World.  
There are countless drops of water [F.76.a]  
And it is the same for atoms, {27}

[23.37](#)

“But I see that even a single sentient being  
Has far more numerous  
Aspirations and motivations  
That are developed at numerous times. [818](#) {28}

[23.38](#)

“Yet even the aspirations of all beings  
Are not adequate as an analogy  
For those qualities of the body  
That I have indicated. {29}

[23.39](#)

“One cannot [819](#) through [820](#) attributes and actions  
Know the appearance of these kinds  
Of qualities [821](#) of a buddha,  
And that is my distinctive characteristic. {30}

[23.40](#)

“The buddhas are devoid of attributes.  
They are the manifestation of the dharmakāya.

They are profound and immeasurable,  
And therefore the buddhas are inconceivable. {31}

[23.41](#)

“The inconceivable buddha body  
Of a buddha is also inconceivable.  
Those bodies are inconceivable.  
They are the manifestation of the dharmakāya. {32}

[23.42](#)

“The mind is incapable of conceiving  
The bodies of the buddhas.  
“One cannot, therefore, obtain  
The measure of such a body.” {33}

[23.43](#)

“Those immeasurable qualities  
I have practiced for ten million eons.  
Therefore have I accomplished  
A body that is inconceivable and radiant, too. {34}

[23.44](#)

“There is no being that can grasp it  
Or that can obtain its measure.  
In that way the body of a buddha  
Is inconceivable and immeasurable. {35}

[23.45](#)

“Because the qualities are immeasurable  
There is no measure that can be conceived for them.[822](#)  
Because the qualities are not conceived  
The buddha also is inconceivable. {36}

[23.46](#)

“The measured is taught to be a conception;  
The measureless is nonconceptual.



That which is not conceived is without conception;

Therefore the buddha is inconceivable. {37}

#### [23.47](#)

“Just as space is limitless

And no one is able to measure it,

Likewise a buddha’s body

Is just the same as space. {38}

#### [23.48](#)

“Those who thus know the body

Of the buddhas are the progeny of the [jinās](#).

They will also become buddhas,

Inconceivable lords of worlds.” {39}

[23.49](#)Conclusion of the twenty-third chapter, “The Teaching on the [Tathāgata](#)’s Body.”[823](#)

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## [24.](#)

### Chapter 24

## The Inconceivable Tathāgata

[24.1](#)Then the Bhagavān said to [the youth Candraprabha](#), [F.76.b] “Young man, an aspiring [bodhisattva](#) mahāsattva thinks, ‘How can I make manifest the four [discernments](#)? What are these four? They are the [discernment](#) of meaning, the [discernment](#) of phenomena, the [discernment](#) of definitions, and the [discernment](#) of [eloquence](#). I shall manifest these four!’ On having this thought, young man, the [bodhisattva](#) mahāsattva should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, and make it widely known to others.

[24.2](#)“Young man, what is the [discernment](#) of phenomena?

“Young man, however many words there can be for forms, the [tathāgata](#) has that many appellations for them.[824](#) It is the same for sensation, [identification](#), [mentation](#); and, young man, for consciousnesses. Young man, in that way there are infinite, endless, inconceivably numerous[825](#) words for forms, and the [tathāgata](#), too has inconceivably numerous

appellations for them. It is the same for sensation, [identification](#), [mentation](#), and, young man, for consciousnesses: there are infinite, endless, inconceivably numerous words for them, and the [tathāgata](#), too has inconceivably numerous appellations for them.[826](#)

[24.3](#)“Young man, there are countless faults in those composite phenomena; there are also countless benefits in [nirvāṇa](#), and the [tathāgata](#), too, has that many countless appellations. Young man, as numerous as are the names for [nirvāṇa](#), the [tathāgata](#) has that many appellations. [F.77.a] Thus, young man, there are countless names of [nirvāṇa](#), and the [tathāgata](#), too, has that many appellations.

[24.4](#)“Young man, the [tathāgata](#) has spoken of four kinds of appellations that are inconceivably numerous because it is not easy to state that there is an end to them. What are these four? They are the inconceivably numerous appellations in regard to the composite, the inconceivably numerous appellations for sounds, the inconceivably numerous appellations for [kleśas](#), and the inconceivably numerous appellations for purification. Young man, those are the [tathāgata](#)’s four kinds of inconceivably numerous appellations. Young man, those four, the [tathāgata](#)’s inconceivably numerous appellations, are taught to be inconceivably numerous as it is not easy to state that there is an end to them. To understand what those four are, they should be taught in detail.

[24.5](#)“Young man, there are the four ways of the [bodhisattvas](#). What are the four ways? They are the inconceivably numerous ways of the composite, the inconceivably numerous ways of teaching the composite, the inconceivably numerous ways of the [kleśas](#), and the inconceivably numerous ways of purification. Those are the four.

[24.6](#)“Young man, the [bodhisattvas](#) have four kinds of reasoning.[827](#) What are the four kinds of reasoning? They are the inconceivably numerous kinds of reasoning concerning the composite, the inconceivably numerous kinds of reasoning concerning teaching the composite, the inconceivably numerous kinds of reasoning concerning the [kleśas](#), and the inconceivably numerous kinds of reasoning concerning purification. Those are the four.

[24.7](#)“Young man, the [bodhisattvas](#) have four kinds of doorways. What are the four kinds of reasoning? They are the inconceivably numerous doorways concerning the composite, the inconceivably numerous doorways concerning teaching the composite, the inconceivably numerous doorways concerning the [kleśas](#), and the inconceivably numerous doorways concerning purification. Those are the four.

[24.8](#)“Young man, the bodhisattvas have four kinds of elucidation. What are the four kinds of elucidation? [F.77.b] They are the inconceivably numerous elucidations concerning the composite, the inconceivably numerous elucidations concerning teaching the composite, the inconceivably numerous elucidations concerning the kleśas, and the inconceivably numerous elucidations concerning purification. Those are the four.

[24.9](#)“Young man, the bodhisattvas have four kinds of speaking. What are the four kinds of speaking? They are the inconceivably numerous kinds of speaking concerning the composite, the inconceivably numerous kinds of speaking concerning teaching the composite, the inconceivably numerous kinds of speaking concerning the kleśas, and the inconceivably numerous kinds of speaking concerning purification. Those are the four.

[24.10](#)“Young man, the bodhisattvas have four kinds of words. What are the four kinds of words? They are the inconceivably numerous words concerning the composite, the inconceivably numerous words concerning teaching the composite, the inconceivably numerous words concerning the kleśas, and the inconceivably numerous words concerning purification. Those are the four.

[24.11](#)“Young man, the bodhisattvas have four kinds of recitation. What are the four kinds of recitation? They are the inconceivably numerous recitations concerning the composite, the inconceivably numerous recitations concerning teaching the composite, the inconceivably numerous recitations concerning the kleśas, and the inconceivably numerous recitations concerning purification. Those are the four.

[24.12](#)“Young man, the bodhisattvas have four kinds of pertinent speech. What are the four kinds of pertinent speech? They are the inconceivably numerous kinds of pertinent speech concerning the composite, the inconceivably numerous kinds of pertinent speech concerning teaching the composite, the inconceivably numerous kinds of pertinent speech concerning the kleśas, and the inconceivably numerous kinds of pertinent speech concerning purification. Those are the four.

[24.13](#)“Young man, the bodhisattvas have four kinds of comprehension of the devas. What are the four kinds of comprehension of the devas? They are the inconceivably numerous kinds of comprehension of the devas concerning the composite, the inconceivably numerous kinds of comprehension of the devas concerning teaching the composite, the inconceivably numerous kinds of comprehension of the devas concerning the kleśas, and the inconceivably numerous kinds of comprehension of the devas concerning purification. [F.78.a] Those are the four.

[24.14](#)“Young man, the bodhisattvas have four kinds of comprehension of humans. What are the four kinds of comprehension of humans? They are the inconceivably numerous kinds of comprehension of humans concerning the composite, the inconceivably numerous kinds of comprehension of humans concerning teaching the composite, the inconceivably numerous kinds of comprehension of humans concerning the kleśas, and the inconceivably numerous kinds of comprehension of humans concerning purification. Those are the four.

[24.15](#)“Young man, the bodhisattvas have four kinds of comprehension of names. What are the four kinds of comprehension of names? They are the inconceivably numerous kinds of comprehension of names concerning the composite, the inconceivably numerous kinds of comprehension of names concerning teaching the composite, the inconceivably numerous kinds of comprehension of names concerning the kleśas, and the inconceivably numerous kinds of comprehension of names concerning purification. Those are the four.

[24.16](#)“Young man, the bodhisattvas have four kinds of engagement. What are the four kinds of engagement? They are the inconceivably numerous kinds of engagement concerning the composite, the inconceivably numerous kinds of engagement concerning teaching the composite, the inconceivably numerous kinds of engagement concerning the kleśas, and the inconceivably numerous kinds of engagement concerning purification. Those are the four.

[24.17](#)“Young man, the bodhisattvas have four kinds of ascension.[828](#) What are the four kinds of ascension? They are the inconceivably numerous kinds of ascension concerning the composite, the inconceivably numerous kinds of ascension concerning teaching the composite, the inconceivably numerous kinds of ascension concerning the kleśas, and the inconceivably numerous kinds of ascension concerning purification. Those are the four.

[24.18](#)“Young man, the bodhisattvas have four kinds of vajra words. What are the four kinds of vajra words? They are the inconceivably numerous vajra words concerning the composite, the inconceivably numerous vajra words concerning teaching the composite, the inconceivably numerous vajra words concerning the kleśas, and the inconceivably numerous vajra words concerning purification. Those are the four.

[24.19](#)“Young man, the bodhisattvas have four kinds of mantra words. [F.78.b] What are the four kinds of mantra words? They are the inconceivably numerous mantra words concerning the composite, the inconceivably numerous mantra words concerning teaching the composite, the inconceivably numerous mantra words concerning the kleśas, and the

inconceivably numerous mantra words concerning purification. Those are the four.

[24.20](#)“Young man, the bodhisattvas have four kinds of attainment. What are the four kinds of attainment? They are the inconceivably numerous attainments concerning the composite, the inconceivably numerous attainments concerning teaching the composite, the inconceivably numerous attainments concerning the kleśas, and the inconceivably numerous attainments concerning purification. Those are the four.[829](#)

[24.21](#)“Young man, the bodhisattvas have four kinds of sūtra words. What are the four kinds of sūtra words? They are the inconceivably numerous sūtra words concerning the composite, the inconceivably numerous sūtra words concerning teaching the composite, the inconceivably numerous sūtra words concerning the kleśas, and the inconceivably numerous sūtra words concerning purification. Those are the four.

[24.22](#)“Young man, the bodhisattvas have four kinds of designations.[830](#) What are the four kinds of designations? They are the inconceivably numerous designations concerning the composite, the inconceivably numerous designations concerning teaching the composite, the inconceivably numerous designations concerning the kleśas, and the inconceivably numerous designations concerning purification. Those are the four.

[24.23](#)“Young man, the bodhisattvas have four kinds of words concerning illumination.[831](#) What are the four kinds of words concerning illumination? They are the inconceivably numerous words concerning illumination in regard to the composite, the inconceivably numerous words concerning illumination in regard to teaching the composite, the inconceivably numerous words concerning illumination in regard to the kleśas, and the inconceivably numerous words concerning illumination in regard to purification. Those are the four.

[24.24](#)“Young man, the bodhisattvas have four kinds of words concerning clarification.[832](#) What are the four kinds of words concerning clarification? They are the inconceivably numerous words concerning clarification in regard to the composite, the inconceivably numerous words concerning clarification in regard to teaching the composite, [F.79.a] the inconceivably numerous words concerning clarification in regard to the kleśas, and the inconceivably numerous words of clarification in regard to purification. Those are the four.

[24.25](#)“Young man, the bodhisattvas have four kinds of words concerning conduct. What are the four kinds of words concerning conduct? They are

the inconceivably numerous words of conduct concerning the composite, the inconceivably numerous words of conduct concerning teaching the composite, the inconceivably numerous words of conduct concerning the kleśas, and the inconceivably numerous words of conduct concerning purification. Those are the four.

[24.26](#)“Young man, the bodhisattvas have four kinds of words concerning behavior.[833](#) What are the four kinds of words concerning behavior? They are the inconceivably numerous kinds of words concerning behavior in regard to the composite, the inconceivably numerous kinds of words concerning behavior in regard to teaching the composite, the inconceivably numerous kinds of words concerning behavior in regard to the kleśas, and the inconceivably numerous kinds of words concerning behavior in regard to purification. Those are the four.

[24.27](#)“Young man, the bodhisattvas have four kinds of words of inconceivability. What are the four kinds of words of inconceivability? They are the inconceivably numerous words of inconceivability[834](#) concerning the composite, the inconceivably numerous words of inconceivability concerning teaching the composite, the inconceivably numerous words of inconceivability concerning the kleśas, and the inconceivably numerous words of inconceivability concerning purification. Those are the four.

[24.28](#)“Young man, the bodhisattvas have four kinds of words of limitlessness.[835](#) What are the four kinds of words of limitlessness? They are the inconceivably numerous words of limitlessness concerning the composite, the inconceivably numerous words of limitlessness concerning teaching the composite, the inconceivably numerous words of limitlessness concerning the kleśas, and the inconceivably numerous words of limitlessness concerning purification. Those are the four.

[24.29](#)“Young man, the bodhisattvas have four kinds of words of nonmovement.[836](#) What are the four kinds of words of nonmovement? They are the inconceivably numerous words of nonmovement concerning the composite, the inconceivably numerous words of nonmovement concerning teaching the composite, the inconceivably numerous words of nonmovement concerning the kleśas, [F.79.b] and the inconceivably numerous words of nonmovement concerning purification. Those are the four.

[24.30](#)“Young man, the bodhisattvas have four kinds of words of boundlessness. What are the four kinds of words of boundlessness? They are the inconceivably numerous words of boundlessness concerning the composite, the inconceivably numerous words of boundlessness concerning

teaching the composite, the inconceivably numerous words of boundlessness concerning the kleśas, and the inconceivably numerous words of boundlessness concerning purification. Those are the four.

[24.31](#)“Young man, the bodhisattvas have four kinds of words of incomparability.<sup>837</sup> What are the four kinds of words of incomparability? They are the inconceivably numerous words of incomparability concerning the composite, the inconceivably numerous words of incomparability concerning teaching the composite, the inconceivably numerous words of incomparability concerning the kleśas, and the inconceivably numerous words of incomparability concerning purification. Those are the four.

[24.32](#)“Young man, the bodhisattvas have four kinds of words of innumerability. What are the four kinds of words of innumerability? They are the inconceivably numerous words of innumerability concerning the composite, the inconceivably numerous words of innumerability concerning teaching the composite, the inconceivably numerous words of innumerability concerning the kleśas, and the inconceivably numerous words of innumerability concerning purification. Those are the four.

[24.33](#)“Young man, the bodhisattvas have four kinds of words of unquantifiability. What are the four kinds of words of unquantifiability? They are the inconceivably numerous words of unquantifiability concerning the composite, the inconceivably numerous words of unquantifiability concerning teaching the composite, the inconceivably numerous words of unquantifiability concerning the kleśas, and the inconceivably numerous words of unquantifiability concerning purification. Those are the four.

[24.34](#)“Young man, the bodhisattvas have four kinds of words of immeasurability. What are the four kinds of words of immeasurability? They are the inconceivably numerous words of immeasurability concerning the composite, the inconceivably numerous words of immeasurability concerning teaching the composite, the inconceivably numerous words of immeasurability concerning the kleśas, [F.80.a] and the inconceivably numerous words of immeasurability concerning purification. Those are the four.

[24.35](#)“Young man, the bodhisattvas have four kinds of words of wisdom. What are the four kinds of words of wisdom? They are the inconceivably numerous words of wisdom concerning the composite, the inconceivably numerous words of wisdom concerning teaching the composite, the inconceivably numerous words of wisdom concerning the kleśas, and the inconceivably numerous words of wisdom concerning purification. Those are the four.

[24.36](#)“Young man, the bodhisattvas have four kinds of accumulation of wisdom. What are the four kinds of accumulation of wisdom? They are the inconceivably numerous accumulations of wisdom concerning the composite, the inconceivably numerous accumulations of wisdom concerning teaching the composite, the inconceivably numerous accumulations of wisdom concerning the kleśas, and the inconceivably numerous accumulations of wisdom concerning purification. Those are the four.

[24.37](#)“Young man, the bodhisattvas have four kinds of families of wisdom.<sup>838</sup> What are the four kinds of families of wisdom? They are the inconceivably numerous families of wisdom concerning the composite, the inconceivably numerous families of wisdom concerning teaching the composite, the inconceivably numerous families of wisdom concerning the kleśas, and the inconceivably numerous families of wisdom concerning purification. Those are the four.

[24.38](#)“Young man, the bodhisattvas have four kinds of accumulation of eloquence. What are the four kinds of accumulation of eloquence? They are the inconceivably numerous accumulations of eloquence concerning the composite, the inconceivably numerous accumulations of eloquence concerning teaching the composite, the inconceivably numerous accumulations of eloquence concerning the kleśas, and the inconceivably numerous accumulations of eloquence concerning purification. Those are the four.

[24.39](#)“Young man, the bodhisattvas have four kinds of sūtras. What are the four kinds of sūtras? They are the inconceivably numerous sūtras concerning the composite, the inconceivably numerous sūtras concerning teaching the composite, the inconceivably numerous sūtras concerning the kleśas, and the inconceivably numerous sūtras concerning purification. Those are the four. [F.80.b]

[24.40](#)“Young man, the bodhisattvas have four kinds of accumulations of sūtras. What are the four kinds of accumulations of sūtras? They are the inconceivably numerous accumulations of sūtras concerning the composite, the inconceivably numerous accumulations of sūtras concerning teaching the composite, the inconceivably numerous accumulations of sūtras concerning the kleśas, and the inconceivably numerous accumulations of sūtras concerning purification. Those are the four.

[24.41](#)“Young man, the bodhisattvas have four kinds of great learning. What are the four kinds of great learning? They are the inconceivably numerous kinds of great learning concerning the composite, the inconceivably numerous kinds of great learning concerning teaching the composite, the



inconceivably numerous kinds of great learning concerning the kleśas, and the inconceivably numerous kinds of great learning concerning purification. Those are the four.

[24.42](#)“Young man, the bodhisattvas have four kinds of wealth. What are the four kinds of wealth? They are the inconceivably numerous kinds of wealth concerning the composite, the inconceivably numerous kinds of wealth concerning teaching the composite, the inconceivably numerous kinds of wealth concerning the kleśas, and the inconceivably numerous kinds of wealth concerning purification. Those are the four.

[24.43](#)“Young man, the bodhisattvas have four kinds of training. What are the four kinds of training? They are the inconceivably numerous kinds of training concerning the composite, the inconceivably numerous kinds of training concerning teaching the composite, the inconceivably numerous kinds of training concerning the kleśas, and the inconceivably numerous kinds of training concerning purification. Those are the four.

[24.44](#)“Young man, the bodhisattvas have four kinds of fields of conduct. What are the four kinds of fields of conduct? They are the inconceivably numerous fields of conduct concerning the composite, the inconceivably numerous fields of conduct concerning teaching the composite, the inconceivably numerous fields of conduct concerning the kleśas, and the inconceivably numerous fields of conduct concerning purification. Those are the four.

[24.45](#)“Young man, the bodhisattvas have four kinds of action. What are the four kinds of action? They are the inconceivably numerous kinds of action concerning the composite, [F.81.a] the inconceivably numerous kinds of action concerning teaching the composite, the inconceivably numerous kinds of action concerning the kleśas, and the inconceivably numerous kinds of action concerning purification. Those are the four.

[24.46](#)“Young man, the bodhisattvas have four kinds of eloquence. What are the four kinds of eloquence? They are the inconceivably numerous kinds of eloquence concerning the composite, the inconceivably numerous kinds of eloquence concerning teaching the composite, the inconceivably numerous kinds of eloquence concerning the kleśas, and the inconceivably numerous kinds of eloquence concerning purification. Those are the four.

[24.47](#)“Young man, the bodhisattvas have four kinds of meditation on the path. What are the four kinds of meditation on the path? They are the inconceivably numerous kinds of meditation on the path concerning the composite, the inconceivably numerous kinds of meditation on the path concerning teaching the composite, the inconceivably numerous kinds of

meditation on the path concerning the kleśas, and the inconceivably numerous kinds of meditation on the path concerning purification. Those are the four.

[24.48](#)“Young man, the bodhisattvas have four kinds of knowledge of the kleśas. What are the four kinds of knowledge of the kleśas? They are the inconceivably numerous kinds of knowledge of the kleśas concerning the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning teaching the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning the kleśas, and the inconceivably numerous kinds of knowledge of the kleśas concerning purification. Those are the four.

[24.49](#)“Young man, the bodhisattvas have four kinds of knowledge of the result. What are the four kinds of knowledge of the result? They are the inconceivably numerous kinds of knowledge of the result concerning the composite, the inconceivably numerous kinds of knowledge of the result concerning teaching the composite, the inconceivably numerous kinds of knowledge of the result concerning the kleśas, and the inconceivably numerous kinds of knowledge of the result concerning purification. Those are the four.

[24.50](#)“Young man, the bodhisattvas have four kinds of knowledge of ignorance. What are the four kinds of knowledge of ignorance? They are the inconceivably numerous kinds of knowledge of ignorance concerning the composite, the inconceivably numerous kinds of knowledge of ignorance concerning teaching the composite, [F.81.b] the inconceivably numerous kinds of knowledge of ignorance concerning the kleśas, and the inconceivably numerous kinds of knowledge of ignorance concerning purification. Those are the four.

[24.51](#)“Young man, the bodhisattvas have four kinds of knowledge of suffering. What are the four kinds of knowledge of suffering? They are the inconceivably numerous kinds of knowledge of suffering concerning the composite, the inconceivably numerous kinds of knowledge of suffering concerning teaching the composite, the inconceivably numerous kinds of knowledge of suffering concerning the kleśas, and the inconceivably numerous kinds of knowledge of suffering concerning purification. Those are the four.

[24.52](#)“Young man, the bodhisattvas have four kinds of knowledge of unhappiness. What are the four kinds of knowledge of unhappiness? They are the inconceivably numerous kinds of knowledge of unhappiness concerning the composite, the inconceivably numerous kinds of knowledge of unhappiness concerning teaching the composite, the inconceivably

numerous kinds of knowledge of unhappiness concerning the kleśas, and the inconceivably numerous kinds of knowledge of unhappiness concerning purification. Those are the four.

[24.53](#)“Young man, the bodhisattvas have four kinds of knowledge of poverty. What are the four kinds of knowledge of poverty? They are the inconceivably numerous kinds of knowledge of poverty concerning the composite, the inconceivably numerous kinds of knowledge of poverty concerning teaching the composite, the inconceivably numerous kinds of knowledge of poverty concerning the kleśas, and the inconceivably numerous kinds of knowledge of poverty concerning purification. Those are the four.

[24.54](#)“Young man, the bodhisattvas have four kinds of knowledge of birth. What are the four kinds of knowledge of birth? They are the inconceivably numerous kinds of knowledge of birth concerning the composite, the inconceivably numerous kinds of knowledge of birth concerning teaching the composite, the inconceivably numerous kinds of knowledge of birth concerning the kleśas, and the inconceivably numerous kinds of knowledge of birth concerning purification. Those are the four.

[24.55](#)“Young man, the bodhisattvas have four kinds of inner knowledge. What are the four kinds of inner knowledge? They are the inconceivably numerous kinds of inner knowledge concerning the composite, the inconceivably numerous kinds of inner knowledge concerning teaching the composite, the inconceivably numerous kinds of inner knowledge concerning the kleśas, and the inconceivably numerous kinds of inner knowledge concerning purification. Those are the four.

[24.56](#)“Young man, the bodhisattvas have four kinds of external knowledge. What are the four kinds of external knowledge? They are the inconceivably numerous kinds of external knowledge concerning the composite, the inconceivably numerous kinds of external knowledge concerning teaching the composite, the inconceivably numerous kinds of external knowledge concerning the kleśas, and the inconceivably numerous kinds of external knowledge concerning purification. Those are the four.

[24.57](#)“Young man, the bodhisattvas have four kinds of knowledge of modesty. What are the four kinds of knowledge of modesty? They are the inconceivably numerous kinds of knowledge of modesty concerning the composite, the inconceivably numerous kinds of knowledge of modesty concerning teaching the composite, [F.82.a] the inconceivably numerous kinds of knowledge of modesty concerning the kleśas, and the inconceivably numerous kinds of knowledge of modesty concerning purification. Those are the four.

[24.58](#)“Young man, the bodhisattvas have four kinds of knowledge of truth. What are the four kinds of knowledge of truth? They are the inconceivably numerous kinds of knowledge of truth concerning the composite, the inconceivably numerous kinds of knowledge of truth concerning teaching the composite, the inconceivably numerous kinds of knowledge of truth concerning the kleśas, and the inconceivably numerous kinds of knowledge of truth concerning purification. Those are the four.

[24.59](#)“Young man, the bodhisattvas have four kinds of knowledge of existence. What are the four kinds of knowledge of existence? They are the inconceivably numerous kinds of knowledge of existence concerning the composite, the inconceivably numerous kinds of knowledge of existence concerning teaching the composite, the inconceivably numerous kinds of knowledge of existence concerning the kleśas, and the inconceivably numerous kinds of knowledge of existence concerning purification. Those are the four.

[24.60](#) “Young man, the bodhisattvas have four kinds of knowledge of existents. What are the four kinds of knowledge of existents? They are the inconceivably numerous kinds of knowledge of existents concerning the composite, the inconceivably numerous kinds of knowledge of existents concerning teaching the composite, the inconceivably numerous kinds of knowledge of existents concerning the kleśas, [F.82.b] and the inconceivably numerous kinds of knowledge of existents concerning purification. Those are the four.

[24.61](#) “Young man, the bodhisattvas have four kinds of knowledge of the individual. What are the four kinds of knowledge of the individual? They are the inconceivably numerous kinds of knowledge of the individual concerning the composite, the inconceivably numerous kinds of knowledge of the individual concerning teaching the composite, the inconceivably numerous kinds of knowledge of the individual concerning the kleśas, and the inconceivably numerous kinds of knowledge of the individual concerning purification. Those are the four.

[24.62](#)“Young man, the bodhisattvas have four kinds of knowledge of apprehensions. What are the four kinds of knowledge of apprehensions? They are the inconceivably numerous kinds of knowledge of apprehensions concerning the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning teaching the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning the kleśas, and the inconceivably numerous kinds of knowledge of apprehensions concerning purification. Those are the four.

“Young man, those are the four inconceivably numerous kinds of knowledge of apprehensions that are taught to be inconceivably numerous. It is not easy to state an end to them.

[24.63](#)“Young man, the bodhisattvas have four kinds of retention. What are the four kinds of retention? The first retention is of what is known concerning the teaching of all infinite composites. The second retention is of what is known concerning the teaching of all infinite sounds. The third retention is of what is known concerning the teaching of all infinite kleśas. The fourth retention is of what is known concerning the teaching of all infinite purifications. Those are the four retentions. The four retentions are those.

[24.64](#)“So it is in these ways that there is the discernment of phenomena through knowing phenomena.

“The discernment of meaning is the meaning in the knowledge of phenomena. [F.83.a]

“The discernment of definitions is delight<sup>839</sup> in the knowledge of phenomena.

[24.65](#)“Young man, the discernment of eloquence is teaching terminology, explaining, expounding,<sup>840</sup> clarifying,<sup>841</sup> disseminating,<sup>842</sup> analyzing, differentiating, proclaiming,<sup>843</sup> having unimpeded speech, having unalloyed<sup>844</sup> speech, not being mute,<sup>845</sup> not stammering,<sup>846</sup> and speaking without loss of confidence in relation to the knowledge of phenomena.”

Thereupon the Bhagavān spoke these verses:

[24.66](#)

“As numerous as are the knowledges of the Buddha,

There are that many designations for forms.

As numerous as are the designations for forms,

There are that many appellations of forms.<sup>847</sup> {1}

[24.67](#)

“As numerous as are the appellations of forms,

There are that many names for conduct.

As numerous as are the names for conduct,

There are that many names of buddhas. {2}

[24.68](#)

“As numerous as are the names of buddhas,  
There are that many names of beings.  
I know<sup>848</sup> whatever number of names  
Even one single being has. {3}

[24.69](#)

“The names for conduct, names of buddhas,  
And names of beings are equal  
To the infinity of names and appellations  
That I have previously taught. {4}

[24.70](#)

“As numerous as are the faults in the composite,  
There are that many qualities<sup>849</sup> in nirvāṇa.  
I have taught as many analogies  
As there are qualities of the buddhas. {5}

[24.71](#)

“As numerous as are the motivations  
That I have taught beings to have,  
There are that many light rays  
From a single hair of a Lord of the World. {6}

[24.72](#)

“As numerous as are the names  
And aspirations of all beings,  
A lord of humans has even more  
Qualities of the aspects of his speech. {7}

[24.73](#)

“The names of all beings that have been taught  
To be those of one being  
Are the names of one being  
That have been taught to be those of all beings. {8}

[24.74](#)

“The Buddha has taught  
This engagement with discernment.[850](#)

Infinite names have been taught  
For the sake of the bodhisattvas. {9}

[24.75](#)

“Whoever wishes to teach in some way  
The endless millions of sūtras [F.83.b]  
Should recite this sūtra  
And teach it with full confidence. {10}

[24.76](#)

“He should teach in the middle of an assembly  
Millions of sūtras without impediment.  
He should teach the Dharma in the way that  
Space is without any limit. {11}

[24.77](#)

“In that way the bodhisattvas,  
The pure beings, the protectors,  
Having taken up this sūtra  
Will become endowed with wisdom. {12}

[24.78](#)

“Through the way this path is taught  
By those who have faith,  
That is how wisdom grows,  
Like a tree on a snow mountain.” {13}

[24.79](#) Conclusion of the twenty-fourth chapter, “The Inconceivable  
Tathāgata.” [B8]

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[25.](#)

## Engaging in Discernment

[25.1](#)“Young man, how does a [bodhisattva](#) mahāsattva who practices that [discernment](#) of phenomena, who views phenomena as phenomena, attain the highest, complete enlightenment?”

“Young man, a [bodhisattva](#) mahāsattva who practices that [discernment](#) of phenomena, who views phenomena as phenomena, does not perceive enlightenment as other than form. He does not approach enlightenment as other than form. He does not seek enlightenment as other than form. He does not attain enlightenment as other than form. He does not inspire beings to an enlightenment that is other than form. He does not see a [tathāgata](#) as other than form. He sees a [tathāgata](#) in this way: ‘The [Tathāgata](#) is the [fearlessness](#) nature of form.’ He does not see the [tathāgata](#) as other than form, as other than the nature of form. He does not see the nature of form as other than the [tathāgata](#). The nature of that which is called form and that of the [tathāgata](#) are nondual. The [bodhisattva](#) mahāsattva who sees in that way is engaging in the [discernment](#) of phenomena.

[25.2](#)“In that same way he does not perceive enlightenment as other than sensation, [F.84.a] other than [identification](#), other than [mentation](#), nor other than consciousness. He does not approach enlightenment as being other than consciousness. He does not seek enlightenment as other than consciousness. He does not attain enlightenment as other than consciousness. He does not inspire beings to an enlightenment that is other than consciousness. He does not see a [tathāgata](#) as other than consciousness. He sees a [tathāgata](#) in this way: ‘The [Tathāgata](#) is the [fearlessness](#) that is the nature of consciousness.’ He does not see the [tathāgata](#) as other than consciousness, as other than the nature of consciousness. He does not see the nature of consciousness as other than the [tathāgata](#). The nature of that which is called consciousness and that of the [tathāgata](#) are nondual. The [bodhisattva](#) mahāsattva who sees in that way is engaging in the [discernment](#) of phenomena.”[851](#)

Thereupon the Bhagavān spoke these verses:

### [25.3](#)

“Enlightenment is taught through form;

Form is taught through enlightenment.

Through these dissimilar words

The highest of Dharma is taught. {1}



#### [25.4](#)

“The highest form is taught through words;  
Its nature is profound.  
Form and enlightenment are the same:  
There is no difference that can be found. {2}

#### [25.5](#)

“Nirvāṇa is profound  
And it is taught through words,[852](#)  
Yet nirvāṇa is not to be found  
And words are not to be found. {3}

#### [25.6](#)

“Both words and nirvāṇa,  
Neither of them are to be found.  
Thus nirvāṇa has been taught  
In terms of empty phenomena. {4}

#### [25.7](#)

“Nirvāṇa is not to be found  
In saying ‘passed into nirvāṇa.’  
There is no development of phenomena.  
It is afterward just as it was before. {5}

#### [25.8](#)

“All phenomena are by nature  
Exactly the same as nirvāṇa. [F.84.b]  
That is known by those dedicated to renunciation,  
By those engaged in the Buddha’s teachings. {6}

#### [25.9](#)

“Some say, ‘I have seen the Guide,  
For I saw the Buddha’s body.’  
But it is not possible for anyone  
To see me because of my rūpakāya. {7}

[25.10](#)

“The known nature of form,  
That is the characteristic of form.  
When the nature of form is known,  
Then my body is revealed.[853](#) {8}

[25.11](#)

“In that way I know the characteristics  
Of phenomena, of the five skandhas.  
Knowing that nature of phenomena,  
I remain in the dharmakāya. {9}

[25.12](#)

“I teach the Dharma to beings  
Without departing from the dharmakāya.[854](#)  
But the qualities of the buddhas  
Cannot be expressed in words. {10}

[25.13](#)

“Those who do not know this way  
Listen to the Buddha’s words  
And then merely say with words,  
‘I have seen the Guide of humans.’ {11}

[25.14](#)

“Whoever casts off all conceptual identification  
Brings to an end the identification of existence.  
Whoever has a conceptual identification of words,  
Will never be able to see the Teacher. {12}

[25.15](#)

“Whoever knows emptiness  
As the characteristic of form  
Will not say that emptiness  
Is other than the nature of form.

Whoever knows form,  
Knows emptiness.[855](#) {13}

[25.16](#)

“Whoever knows emptiness  
As the characteristic of form  
Will overcome and defeat  
Tens of millions of māras.[856](#) {14}

[25.17](#)

“Whoever knows form,  
Knows emptiness.  
Whoever knows emptiness,  
Knows nirvāṇa.[857](#) {15}

[25.18](#)

“Those who do not know this way,  
Those who conceptualize, are lost.[858](#)  
They conceive of the unreal as being real  
And the real as being unreal.[859](#) {16}

[25.19](#)

“They are deceived by acquisitions through reputation[860](#)  
And wander far[861](#) from my teaching.  
They maintain the conception of a result  
And lose all their wealth of mendicancy. {17}

[25.20](#)

“Those who are lazy and lacking in diligence,  
Who do not maintain the aspect of conduct,  
They will stand up and state, [F.85.a]  
‘That is not the teaching of the Buddha!’ {18}

[25.21](#)

“Some of them will declare,  
‘We are enlightened!’

But they will be uncontrolled, untrained,  
And disrespectful to each other. {19}

[25.22](#)

“They will delight in words  
And have no stability in the Dharma.  
They will have that kind of aspiration,  
Desiring what is gained through reputation. {20}

[25.23](#)

“They will be motivated to have a following.  
They will delight in acquisition.  
They will be overpowered by arrogance and carelessness.  
Their goal will be gain and honors. {21}

[25.24](#)

“Based upon gains and honors  
They will desire the intellect’s accomplishments.  
They will build temples and stūpas.  
Their interest will be in the women of families. {22}

[25.25](#)

“They will depend upon their perception.  
They will dwell in craving and desire.  
They will be within the realm of Māra  
And they will do the work of laypeople. {23}

[25.26](#)

“Their desire will be like the flames of a fire.  
They will give teachings to laypeople.  
They will enter into their homes  
And they will corrupt those families. {24}

[25.27](#)

“The laypeople will come to think of them  
As their teachers.

They will take up residence with them  
And they will corrupt their sons and daughters. {25}

[25.28](#)

“They will treat with kindness  
Those who give them food and drink,  
And they will think of those people’s wives  
And daughters as their own wives.[862](#) {26}

[25.29](#)

“Laymen will not be as attracted  
To their own wives  
As the mendicants will be  
Attracted to the wives of others. {27}

[25.30](#)

“There are the trainings[863](#) that I have taught  
To the laymen who wear white clothing.[864](#)  
At that time, those bhikṣus  
Will not even have those trainings. {28}

[25.31](#)

“They will make offerings to me  
With bherī drums,[865](#) conches, and mṛdaṅga drums.[866](#)  
The offerings that are superior  
Will not be included in their practices. {29}

[25.32](#)

“When they who have very poor conduct  
See those who are maintaining good conduct  
They will say, one to another,  
‘They are the same as us.’ {30}

[25.33](#)

“When those with bad conduct and wicked behavior  
Hear good conduct being praised,

They will stand up and state,  
'That is not the Buddha's teaching.' {31} [F.85.b]

[25.34](#)

"They will be devoid of shame.  
They will have lost the wealth of the mendicant.  
They will debate with words that are false  
And reject the enlightenment of buddhahood.[867](#) {32}

[25.35](#)

"They who have wicked minds  
Will reject the Buddha's teaching.  
They will cast aside the Dharma  
And they will dwell in the Avīci hell. {33}

[25.36](#)

"Those who have that kind of conduct  
Will neither hear me nor see me.  
Those who follow the Dharma of fools  
Will not attain[868](#) the wisdom of buddhahood.[869](#) {34}

[25.37](#)

"They will be hypocrites  
Who will deceive by saying,  
'I know everything about that.  
That wisdom is within me.' {35}

[25.38](#)

"If I were to teach them for an eon  
Their confusion would still be vast.  
They do no more than make  
Promises to be bodhisattvas.[870](#) {36}

[25.39](#)

"They will be young men  
Whose bad behavior is incessant.

You should not in the future  
Be associated<sup>871</sup> with them. {37}

[25.40](#)

“Should you speak with them or converse,  
Treat them with respect;  
Honor them without being disheartened,  
In order to attain the highest enlightenment. {38}

[25.41](#)

“You should ask their age,  
And if they are your senior  
Show them respect  
And bow your head to their feet. {39}

[25.42](#)

“Do not look at their errors,  
But see the essence of enlightenment.  
Do not feel anger toward them  
But always have a loving mind. {40}

[25.43](#)

“If you see an error of theirs  
Do not mention that fault.  
Whatever karma they create  
The corresponding result will come to them. {41}

[25.44](#)

“Have a smiling face that is like the moon  
For both the seniors and the novices.  
You should always speak sincerely,  
Gently, and without pride. {42}

[25.45](#)

“You should help them in adopting  
Dharma robes and receiving alms.

You should keep in your mind the thought,  
'They are all going to become buddhas.'[872](#) {43}

[25.46](#)

"If they request from you  
The gift of the Dharma,  
First you should say to them,  
'I do not have much learning.'[873](#) {44}

[25.47](#)

"You should speak in this way: [F.86.a]  
'Brother, wise scholar,  
How can I say anything  
In front of such a great being?' {45}

[25.48](#)

"Do not speak too hastily.  
Examine the one who would be the recipient.  
If you know that he is a worthy recipient  
Teach him even if he has not requested it. {46}

[25.49](#)

"If you see that there are many present  
Among your followers who have bad conduct  
You should not teach them austerity,  
But instead you should praise generosity.[874](#) {47}

[25.50](#)

"If they have few desires  
And maintain pure conduct,  
Have a loving mind  
And speak to them of austerity. {48}

[25.51](#)

"If there are many with good conduct  
Who have restrained bad desires,



When that aspect has been attained  
Then you should praise good conduct. {49}

[25.52](#)

“First you should know your students,  
And if they are known to be pure  
Then teach to them every one  
Of the virtuous qualities that there are. {50}

[25.53](#)

“Always praise and teach  
Generosity, conduct, patience,  
Diligence, meditation, and learning,  
Contentment, few desires, and austerity.[875](#) {51}

[25.54](#)

“Living in solitary places, practicing meditation,[876](#)  
And abandoning living among many people  
Should be praised by you  
As the doorway to the power of retention.[877](#) {52}

[25.55](#)

“They should have perfect conduct  
By staying in solitary places.  
They should have perfect generosity  
Through remaining in seclusion. {53}

[25.56](#)

“Maintaining the aspect of conduct,  
They should become very learned.  
Those who seek for this samādhi  
Should make offerings to the Buddha’s relics. {54}

[25.57](#)

“Those who seek this peaceful samādhi  
Should make offerings to the Buddha

With parasols, banners, and flags,  
And with incense, garlands, and ointments. {55}

[25.58](#)

“Without being indolent or disheartened,  
They should offer to the Buddha’s relics  
Delightful music,  
United with song. {56}

[25.59](#)

“For the highest enlightenment<sup>878</sup>  
They should offer to the Lord  
As much incense, garlands, parasols,  
Clothing, and powders as there are. {57}

[25.60](#)

“For the sake of this peaceful samādhi, [F.86.b]  
All the immeasurable, inconceivable  
Offerings that there can be  
They should make to all the buddhas.<sup>879</sup> {58}

[25.61](#)

“Those who seek unimpeded wisdom,  
Who are without attachment,  
Give the highest wisdom of buddhahood,  
Equally shared for all beings. {59}

[25.62](#)

“I, too, having become unattached,  
And seeking this peaceful samādhi,  
Made inconceivable offerings  
To the buddhas of the past. {60}

[25.63](#)

“It is difficult to attain the appearance of the buddhas.  
It is difficult to attain birth as a human.

It is difficult to attain faith in the teachings,  
And to become a mendicant. {61}

[25.64](#)

“One whose mind is dedicated to enlightenment  
Is one who pleases the Buddha.[880](#)  
Do not deviate from that commitment,  
But remain within that practice. {62}

[25.65](#)

“One who maintains this sūtra  
During the time of destruction  
Should quickly gain eloquence  
And continue its teaching. {63}

[25.66](#)

“For someone who has wished to hear it,  
There is an inconceivable accumulation of merit  
In possessing just one verse,  
Let alone obtaining the entire sūtra. {64}

[25.67](#)

“For even if as many beings as there are in a kalpa  
Were diligently to make offerings  
To all the beings who have attained enlightenment,  
And do so continuously with veneration, {65}

[25.68](#)

“All the merit from the latter  
Will come not even to a sixteenth part  
Of the merit from possessing  
Just one verse of this samādhi. {66}

[25.69](#)

“One who hears this samādhi  
Will be free of uncertainty.

I know these inconceivable benefits

Through my wisdom of buddhahood.” {67}

[25.70](#) Conclusion of the twenty-fifth chapter, “Engaging in [Discernment](#).”

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[26.](#)

## Chapter 26

### Rejoicing

[26.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skillful in methods. [F.87.a] [881](#)

[26.2](#) “Young man, in what way should a [bodhisattva](#) mahāsattva be skillful in methods? For that, young man, a [bodhisattva](#) mahāsattva focuses his mind upon all beings. The [bodhisattva](#) mahāsattva rejoices in whatever roots of merit and accumulations of merit all beings have. Three times every day and three times every night he rejoices in whatever roots of merit and accumulations of merit all beings have, and the roots of merit and accumulation of merit that come from his taking omniscience as the focus of his aspiration he donates to all beings.

[26.3](#) “Young man, because the [bodhisattva](#) mahāsattva possesses the accumulation of merit that comes from being skillful in methods, he will quickly attain this samādhi, and he will quickly attain the highest, complete enlightenment of perfect buddhahood.”

[26.4](#) Thereupon the Bhagavān spoke these verses:

“Three times a day and three times a night

I develop [the aspiration to enlightenment](#)

And rejoice in the entirety of the merit accumulated

By all these beings who are my family. {1}

[26.5](#)

“I rejoice in those who have pure conduct,

Who will do nothing bad even to save their lives.

I rejoice in whatever merit is possessed

By [bodhisattvas](#) with perfect aspiration. {2}

## [26.6](#)

“I rejoice in those who have faith in the Buddha,  
Faith in the Dharma, and also the [Saṅgha](#).

I rejoice in those who make offerings to the Sugata  
Because of their desire for enlightenment.[882](#) {3}

## [26.7](#)

“I rejoice in those who develop the aspiration  
For the highest, supreme, unsurpassable enlightenment,  
Doing so with great understanding, for the sake of beings,  
And so that the lineage of enlightenment will remain.[883](#) {i}

## [26.8](#)

“I rejoice in the bodhisattvas overwhelmed by compassion  
Who give away their wealth, grain, and jewels,  
Their queens, sons, and daughters,  
Their vast kingdoms, and even their own flesh.[884](#) {ii}

## [26.9](#)

“I rejoice in those who give away their own bodies  
With joyful minds for the sake of beings,  
Having trained in the training of skillful methods [F.87.b]  
And subdued their bodies through meditation on wisdom.[885](#) {iii}

## [26.10](#)

“I rejoice in those who live in the forest,  
Always alone and solitary like a rhinoceros,  
Always with pure livelihood and few activities,  
Without acting hypocritically for the sake of reputation. {6}

## [26.11](#)

“I rejoice in those who have no entanglements,  
Who have no envy or yearning for a home,  
Who are always terrified of the three realms  
And act without attachment to the world. {7}

[26.12](#)

“I rejoice in those who are without complication  
And are saddened by every rebirth into existence.  
This samādhi will not be difficult to attain  
For those who do not dispute but have peaceful minds. {8}

[26.13](#)

“I rejoice in those who see the harmfulness of crowds,  
Who avoid every kind of disagreement,  
Who live in solitude, dwelling at the foot of trees,  
And who are sons of the sugatas focused upon liberation. {9}

[26.14](#)

“I rejoice in those who live in solitude,  
Neither praising themselves nor criticizing others.  
I rejoice in those who are not careless  
But careful in the Buddha’s teaching. {10}

[26.15](#)

“That carefulness is the very root  
Of all the qualities of the aspects of enlightenment.  
This samādhi is not difficult to attain  
For any sons of the Buddha who are always careful. {11}

[26.16](#)

“The teaching of the Sugata is a treasure that has been found.  
Attaining homelessness is a second treasure.  
The attainment of faith is a third treasure.  
This samādhi is a fourth treasure. {12}

[26.17](#)

“On learning of emptiness, of the field of activity of the buddhas,  
If it is not rejected, that is a treasure that has been found.  
Endless eloquence is a treasure that has been found,  
And any dhāraṇī is a supreme treasure. {13}

## [26.18](#)

“That carefulness is the very root  
Of all the virtuous qualities that have been proclaimed,  
And of good conduct, learning, giving, and patience.  
The Sugata has taught that it is a treasure that has been found. {14}

## [26.19](#)

“For those who are careful in the Buddha’s teaching,  
For those who have perfect aspirations, [F.88.a]  
This samādhi will not be difficult to obtain.  
They are established in the Buddha’s teaching.” {15}

[26.20](#) Conclusion of the twenty-sixth chapter, “Rejoicing.”

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## [27.](#)

### Chapter 27

## The Benefits of Generosity

[27.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Young man, as it has been said, ‘Be careful,’ you, young man, should consequently train in that way. Why is that? Because, young man, for a [bodhisattva](#) mahāsattva who is careful, the highest, complete enlightenment is not difficult to attain, let alone this samādhi.

[27.2](#) “Young man, in what way should a [bodhisattva](#) mahāsattva be careful? For that, young man, a [bodhisattva](#) mahāsattva should have perfectly pure conduct. Young man, in what way should a [bodhisattva](#) mahāsattva have perfectly pure conduct? For that, young man, a [bodhisattva](#) mahāsattva who has perfectly pure conduct, never separating from an all-knowing mind, should practice the six perfections. Listen, for I shall teach you their benefits.

[27.3](#) “Young man, there are ten benefits for the [bodhisattva](#) mahāsattva who aspires to generosity. What are the ten benefits? They are: [1] the [kleśa](#) of avarice is overcome; [2] his mind is constantly devoted to generosity; [3] from the ordinary wealth of the populace he obtains what is essential; [4] he is reborn into a wealthy family, and as soon as he is born he has a mind that aspires to generosity;<sup>886</sup> [5] he is beloved by the [fourfold assembly](#); [6] he enters the assembly without fear or lack of confidence; [7] verses that

praise his greatness spread to the cardinal and intermediate directions; [8] he has soft and youthful arms and legs; [9] he stands on feet with level soles;[887](#) and [10] he is never apart from [kalyāṇamitras 888](#) until he is seated at the [Bodhimanda](#). [F.88.b]

[27.4](#)“Young man, those are the ten benefits for the [bodhisattva](#) mahāsattva who aspires to generosity.”

It was said:

[27.5](#)

“Avarice is overcome.

His generosity increases.

He is someone who obtains the essentials

And is reborn in a wealthy family. {1}

[27.6](#)

“As soon as he is born

There is generosity in his mind.

He is beloved by beings,

Both the laity and mendicants. {2}

[27.7](#)

“He enters the assembly

Fearlessly and confidently.

His renown spreads

Through the villages and towns. {3}

[27.8](#)

“He has soft arms and legs

That he gains without difficulty.

He obtains kalyāṇamitras,

Both buddhas and śrāvakas. {4}

[27.9](#)

“He never has an avaricious mind;

His mind always delights in generosity.

He is beloved by millions of beings.



Those are the benefits of being without avarice. {5}

#### [27.10](#)

“He is reborn in a family with great wealth.

At birth he has a mind that delights in generosity.

He obtains the essentials and chooses the time of passing away.

Those are the benefits of being without avarice. {6}

#### [27.11](#)

“Fearlessly he enters an assembly.

His renown spreads in all directions.

He always has soft arms and legs.

Those are the benefits of being without avarice. {7}

#### [27.12](#)

“It is not difficult for him to obtain kalyāṇamitras.

He also sees buddhas and śrāvakas.

Seeing them, he makes offerings to them with faith.

Those are the benefits of being without avarice.” {8}

[27.13](#) Conclusion of the twenty-seventh chapter, “The Benefits of Generosity.”

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## [28.](#)

### Chapter 28

## The Teaching on Correct Conduct

[28.1](#) “Young man, there are ten benefits for the [bodhisattva](#) mahāsattva from perfectly pure, correct conduct. What are the ten benefits? They are: [1] he devotes [889](#) himself to wisdom and perfects it; [2] he follows the example of the buddhas; [3] he does not criticize the wise; [4] he does not waver from his vows; [5] he maintains his practice; [6] he turns away [890](#) from saṃsāra; [7] he is led to attain [nirvāṇa](#); [891](#) [8] he lives without faults arising; [F.89.a] [9] he attains samādhi; and [10] he will never be poor. [892](#)

[28.2](#) “Young man, those are the ten benefits for the [bodhisattva](#) mahāsattva who has perfectly pure, correct conduct.”

It was said concerning this:

[28.3](#)

“He brings wisdom to perfection,  
Follows the example of the buddhas,  
Does not criticize those who are wise,  
And he is always without fear. {1}

[28.4](#)

“He does not waver from his vows,  
He maintains his practice,  
He is led to attain [nirvāṇa](#),  
And he turns away from saṃsāra. {2}

[28.5](#)

“He lives without faults arising,  
He quickly attains samādhi,  
He will not be poor,  
And he maintains correct conduct. {3}

[28.6](#)

“His wisdom will be perfected,  
And he follows the example of the buddhas.  
He never makes criticisms of the wise,  
And thus his conduct is completely pure. {4}

[28.7](#)

“The wise one never wavers from his vows.  
The heroic one [893](#) maintains his practice.  
Seeing the many faults of saṃsāra  
He goes toward [nirvāṇa](#). {5}

[28.8](#)

“There are no faults [894](#) that arise in his mind;  
Thus, he maintains the strength of correct conduct,  
And quickly attains an immaculate [895](#) samādhi.

Those are the benefits of pure, correct conduct.” {6}

[28.9](#) Conclusion of the twenty-eighth chapter, “The Teaching on Correct Conduct.”

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[29.](#)

## Chapter 29

### Ten Benefits

[29.1](#) “Young man, there are ten benefits for the [bodhisattva](#) mahāsattva from maintaining patience and being kind. [F.89.b] What are these ten? They are: [1] he is not burned by fire; [2] he is not slain by weapons; [3] he is not affected by poison; [4] he does not drown in water; [5] the [devas](#) protect him; [6] he attains a body adorned by the [primary signs](#) of a great being; [7] all the doorways to his rebirth in lower existences are closed; [8] it is not difficult for him to be reborn in the paradise of [Brahmā](#); [9] he is happy day and night; and [10] his physical [sensations](#) of comfort and pleasure are never lost.

[29.2](#) “Young man, those are the ten benefits for the [bodhisattva](#) mahāsattva from maintaining patience and being kind.”

On this topic, it was said:

[29.3](#)

“He is not burned by fire,  
He is not killed by weapons,  
He is not affected by poison,  
He does not drown in water, {1}

[29.4](#)

“He is protected by [devas](#),  
He has the thirty-two [primary signs](#),  
And the lower existences are closed to him.  
Those are the benefits of patience. {2}

[29.5](#)

“The state of [Brahmā](#) and the state of [Śakra](#)  
Are not difficult for him to attain.

He always dwells in happiness  
And has inconceivable pleasure. {3}

#### [29.6](#)

“He is not slain by fire or weapons;  
He is not killed by poison or drowning.  
He is protected by [devas](#), [nāgas](#), and [yaksas](#).  
Those are the benefits of maintaining kindness. {4}

#### [29.7](#)

“His body will have the thirty-two [primary signs](#).  
He will not fall into the lower existences,  
And at death he will be reborn in the realm of [Brahmā](#).  
Those are the benefits of maintaining patience. {5}

#### [29.8](#)

He has happiness day and night.  
His body will have pleasurable [sensations](#).  
He will have the power of patience and bliss.  
That wise one will always have a tranquil mind.” {6}

[29.9](#)“Young man, there are ten benefits for the [bodhisattva](#) mahāsattva from taking up diligence. What are the ten benefits? They are: [1] it is difficult to approach his [level](#); [896](#) [2] he attains the state of being cared for by the buddhas; [3] he will be cared for by the [devas](#); [4] he maintains the Dharma he has received; [5] he obtains the Dharma he has not previously received; [6] he attains the lineage of samādhis; [897](#) [7] he has few illnesses; [8] he digests his food well; [9] he is like a [lotus](#); and [10] he is not like a pestle. [898](#)

[29.10](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva from taking up diligence.”

On this topic, it was said:

#### [29.11](#)

“It is difficult to approach his level. [899](#)  
He is without idleness. [900](#)  
The devas protect him.

He quickly<sup>901</sup> sees the buddhas. {7}

#### 29.12

“His prayers are fulfilled,<sup>902</sup>

He attains the lineage of samādhis,

And he does not become ill.<sup>903</sup> [F.90.a]

Those are the benefits of diligence.<sup>904</sup> {8–9}<sup>905</sup>

#### 29.13

“He digests pleurably, without harm,

That which he eats and drinks. {10}

He gradually develops

Like a blue lotus in the middle of water.<sup>906</sup>

#### 29.14

“In that way the bodhisattva

Develops through good qualities. {11}

The days and the nights

Pass fruitfully for him.<sup>907</sup>

#### 29.15

“The Tathāgata who has engaged in diligence,

Gaining accomplishments for numerous eons,

Has taught to the bodhisattvas

These benefits of possessing diligence. {12}

#### 29.16

“He who engages in diligence

Is in the care of the jinas.

The devas, too, make aspirations for him.

He will soon attain the Buddha’s enlightenment. {13}

#### 29.17

“What he has learned will never diminish,

And he gives many other Dharma teachings.

His confidence of speech increases immensely.

Those are the benefits of engaging in diligence. {14}

[29.18](#)

“He will quickly attain the lineage of samādhis.

He will never become ill.

Whatever food he eats

He will comfortably digest completely. {15}

[29.19](#)

“Day and night the good qualities

Of his powerful diligence increase.

Through the power of this diligence,

Before long he will attain enlightenment.” {16}

[29.20](#)“Young man, there are ten benefits for the bodhisattva mahāsattva from being devoted to meditation. What are the ten benefits? They are: [1] he maintains his bodhisattva conduct; [2] he engages in the field of that conduct;[908](#) [3] he lives free from anguish; [4] his sensory faculties are protected;[909](#) [5] he experiences pleasure;[910](#) [6] he is separated from desire; [7] he has insatiability for meditation; [8] he is free from the domain of Māra; [9] he is established in the domain of the Buddha; and [10] he ripens the state of liberation.

[29.21](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva from being devoted to meditation.”

On this topic, it was said:

[29.22](#)

“He is never without bodhisattva conduct,

As he is established in bodhisattva conduct.

The [yogin](#) practices the field of that conduct,

And rejects that which is not the field of that conduct. {17}

[29.23](#)

“He lives without anguish.

His senses hidden and bound,

He experiences pleasure. [F.90.b]

His field of conduct is practicing meditation. {18}

[29.24](#)

“He is without desire, or the craving of desire.

He abides in the bliss of meditation.

He is free from the domain of Māra

And dwells in the Buddha’s domain. {19}

[29.25](#)

“This is the particular quality of the [yogin](#):

That he delights in being alone in the forest.

He brings liberation to fruition.

Those are the ten aspects. {20}

[29.26](#)

“The bodhisattva remains in bodhisattva conduct

And he rejects everything that is not that conduct.

He rejects that which is not the field of that conduct and remains in that which is.

Those are the benefits of endeavoring in samādhi. {21}

[29.27](#)

“He never experiences anguish.

He reaches the state of higher bliss.

Both his body and mind become blissful.

These are the benefits of endeavoring in meditation.[911](#) {22}

[29.28](#)

“He lives secretly in solitary places.

He never has any distractions.

Thus his body is in isolation

And he attains happiness free of desires. {23}

[29.29](#)

“He is unstained by desires and has no kleśas.

Thus he is free from the domain of Māra

And is established in the domain of the tathāgatas.

He brings his liberation to fruition.” {24}

[29.30](#)“Young man, there are ten benefits for the bodhisattva mahāsattva from engaging in wisdom. What are these ten? They are: [1] he gives away all his possessions without becoming proud that he is pure; [2] he has immaculate, correct conduct without forming an attachment to that conduct; [3] he maintains the power of patience without maintaining the conceptualization that there are beings; [4] he takes up diligence in isolation from body and mind;[912](#) [5] in meditating he meditates with a non-abiding meditation; [6] he is invincible to the māras; [7] he is unshakable to all adversaries;[913](#) [8] he attains illumination regarding all engagement with the composite;[914](#) [9] with vast great compassion for all, and without any aspiration for the level of the śrāvakas or pratyekabuddhas;[915](#) [F.91.a] and [10] he enters into the dhyānas, samādhis, and samāpattis of the buddhas.[916](#)

[29.31](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva from engaging in wisdom.”

On this topic, it was said:

[29.32](#)

“The heroic one gives away all his possessions

But does not become proud that he is pure.

He keeps his correct conduct immaculate

But he forms no attachment to that. {25}

[29.33](#)

“The wise one meditates on patience

But has expelled the conceptualization of beings.

He is someone who engages in diligence

But in isolation from body and mind. {26}

[29.34](#)

“He is one who cultivates meditation,

But without abiding and independent;

He is invincible to the māras.

Those are the qualities of one who has wisdom. {27}

[29.35](#)

“He is unshakable



To every adversary  
And has obtained the illumination of saṃsāra.  
Those are the qualities of wisdom. {28}

[29.36](#)

“He has attained great compassion  
Toward all beings.  
He never has an aspiration  
For the wisdom of the śrāvaka or pratyekabuddha. {29}

[29.37](#)

“He is not proud of being pure through giving away all his possessions.  
He has immaculate correct conduct but has no attachment to conduct.  
He meditates on patience but has no conceptualization of beings.  
Those are the benefits of being devoted to wisdom. {30}

[29.38](#)

“He engages in diligence but in isolation.[917](#)  
He meditates without being bound, without fixation.  
He is wise[918](#) and is invincible to Māra.[919](#)  
Those are the benefits of being devoted to wisdom. {31}

[29.39](#)

“He is unshakable to adversaries.[920](#)  
He has discovered the shallowness[921](#) of the composite,  
And he has vast compassion for beings.  
Those are the benefits of being devoted to wisdom. {32}

[29.40](#)

“He never gives rise to an aspiration to be  
A pratyekabuddha or śrāvaka,  
And thus he is established in the qualities of a buddha.  
Those are the benefits of being devoted to wisdom.[922](#) {33}

[29.41](#)“Young man, there are ten benefits for the bodhisattva mahāsattva from becoming very learned. What are the ten benefits? They are: [1] he

does not create kleśas;[923](#) [2] he does not develop malice;[924](#) [F.91.b] [3] he exposes doubts; [4] he makes views accurate; [5] he shuns the wrong paths; [6] he is established on the true path; [7] he has reached the doorway to deathlessness; [8] he is close to enlightenment; [9] he is a light for beings; and [10] he has no fear of the lower existences.

[29.42](#) “Young man, those are the ten benefits for the bodhisattva mahāsattva from becoming very learned.”

On this topic, it was said:

[29.43](#)

“These are taught to be the ten benefits

From becoming very learned

Just as they are known

By the Tathāgata, the Buddha. {34}

[29.44](#)

“He knows the two aspects

Of the kleśas and of purification.

He rejects the kleśas

And follows[925](#) the path of purification. {35}

[29.45](#)

“The wise one rejects doubts

And develops accurate views.

He shuns the wrong path

And follows the correct path. {36}

[29.46](#)

“He is at the door to deathlessness

And he is close to enlightenment.

He is a light for beings

And he is not afraid of the lower existences. {37}

[29.47](#)

“He knows the numerous properties of having the kleśas,

And in the same way he knows the aspect of purification.

He completely rejects the kleśas  
And trains in the supreme quality of purification. {38}

[29.48](#)

“He exposes the doubts of all beings.  
He has a view that is always accurate.  
He shuns the wrong path  
And is always upon the true path of peace. {39}

[29.49](#)

“He is always beside the doorway to deathlessness;  
He is always close to stainless enlightenment.  
He has become a light to all the multitudes of beings  
And he has no fear of the lower existences. {40}

[29.50](#)“Young man, for the bodhisattva mahāsattva who is intent on giving the Dharma, there are ten benefits that come from giving the Dharma. What are the ten benefits? They are: [1] he rejects that which should not be done; [2] he engages in that which should be done; [3] he follows the Dharma of a worthy person; [4] he purifies buddha realms; [5] he reaches the Bodhimaṇḍa; [6] he gives away material things; [7] he overcomes the kleśas; [F.92.a] [8] he gives his portion [926](#) to all beings; [9] he meditates on love toward those on whom his mind is focused; and [10] he attains happiness in this life.

[29.51](#)“Young man, for the bodhisattva mahāsattva who is intent on giving the Dharma, those are the ten benefits that come from giving the Dharma.”

On this topic, it was said:

[29.52](#)

“He who gives the supreme gift,  
The gift of the Dharma, is not a miser.  
The Lord of the World has taught  
That he will have ten benefits. {41}

[29.53](#)

“He rejects all that should not be done;  
The wise one engages in what should be done.

He obtains the Dharma of a worthy person  
And maintains a motivation of generosity. {42}

[29.54](#)

“He purifies a buddha realm.[927](#)

His realm is inconceivable.[928](#)

He is always on the Bodhimaṇḍa,[929](#)

Which is the result of giving the Dharma. {43}

[29.55](#)

He gives away all material things.

He follows the king of the Dharma.

For he who has overcome the kleśas,

Enlightenment is not hard to attain. {44}

[29.56](#)

With a loving mind he gives

His portion to all beings.

He is someone who has no envy,

And he has a happiness higher than that of humans. {45}

[29.57](#)

He is a learned man who rejects what should not be done.

He is a wise man who is always doing what should be done.

He always follows the Dharma of great beings.

He is a learned man who always gives the gift of the Dharma. {46}

[29.58](#)

His realm is one that is always pure.

He increases those qualities that are aspects of enlightenment.

He is always close to the Bodhimaṇḍa.

Those are the benefits of giving the Dharma. {47}

[29.59](#)

He has no kleśas, and gives material things away.

He knows the characteristics of things.

He is liberated from all attachment.

He never has any impediments. {48}

[29.60](#)

He has a wise man's mind.

He wishes for all beings to be happy.

He has a loving mind free of envy,

And in this life his happiness is not little. {49}

[29.61](#)“Young man, there are ten benefits for the bodhisattva mahāsattva who dwells in emptiness. What are the ten benefits? They are: [1] he dwells in the dwelling of the Buddha;[930](#) [F.92.b] [2] his meditation is nondwelling;[931](#) [3] he is not intent on rebirth;[932](#) [4] he has no clinging to conduct;[933](#) [5] he does not criticize superior beings; [6] he lives in an appropriate manner; [7] he does not conceptualize the objects of perception;[934](#) [8] he remains detached;[935](#) [9] he does not disparage the buddhas;[936](#) and [10] he possesses the Dharma.[937](#)

[29.62](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva who dwells in emptiness.”

On this topic, it was said:

[29.63](#)

“The [yogin](#) dwells in that which is

The dwelling of the lords of men

And the field of activity of all the buddhas,

Without the conception of a life. {50}

[29.64](#)

“Without dependence on any existence

He never gives up the superior dhyāna.

Having seen the nature of phenomena

He has no intention of being reborn. {51}

[29.65](#)

“He who has no clinging to conduct

Will not be dependent on conduct.[938](#)

He does not criticize in any way another

Another superior being<sup>939</sup> who is without defilement.<sup>940</sup> {52}

[29.66](#)

“He lives in an appropriate manner

And is not known to quarrel.

The [yogin](#) does not conceptualize things

But lives always detached. {53}

[29.67](#)

“He does not disparage the Buddha

Even for the sake of his life.

While remaining in the emptiness of phenomena

He is fearlessly visible in his body. {54}

[29.68](#)

“He teaches the Dharma with veneration

For the inconceivable enlightenment of buddhahood

Of all the lords of the worlds,

And he has no doubt in the Dharma of the Buddha. {55}

[29.69](#)

“The dwelling place of the supreme individuals,

The level not that of the many kinds of tīrthika,

There where there is no being, soul, or person:

That is where the bodhisattva dwells.<sup>941</sup> {56}

[29.70](#)

“He has no dwelling whatsoever.

He remains in the bliss of nondwelling dhyāna.<sup>942</sup>

He sees that phenomena have no self, no being,

And he does not give rise to the concept of creation. {57}

[29.71](#)

“He understands the nature of phenomena.

He has no dependence even on conduct.

He does not conceive of himself as pure because of conduct,

And always has faith in the buddhas.[943](#) {58}

[29.72](#)

“He meditates on the empty nature of all phenomena

And he is never in any way inappropriate. [F.93.a]

He possesses the pure Dharma of the tathāgatas

And does not disparage the guides. {59}

[29.73](#)“Young man, there are ten benefits for the bodhisattva mahāsattva who remains intently in meditative seclusion. What are the ten benefits? They are: [1] his mind is unpolluted; [2] he remains careful; [3] he keeps the Buddha in mind; [4] he has faith in bodhisattva conduct;[944](#) [5] he has no uncertainty concerning wisdom;[945](#) [6] he has gratitude toward the buddhas;[946](#) [7] he does not abandon[947](#) the Dharma; [8] he maintains vows perfectly; [9] he has attained the level of self-discipline; and [10] he has the direct perception of the four discernments.

[29.74](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva who remains intently in meditative seclusion.”

On this topic, it was said:

[29.75](#)

“His mind is unpolluted.

He has rejected all carelessness.

He maintains carefulness.

His field of activity is meditative seclusion. {60}

[29.76](#)

“He has faith in the buddhas, having heard

Of the conduct of the Lord of the World.

The [yogin](#) has no doubt concerning wisdom,

The inconceivable wisdom of the buddhas. {61}

[29.77](#)

“He has gratitude toward the buddhas,

And has no doubt concerning the Dharma of the buddhas.

He maintains his vows perfectly,

And has attained the level of self-discipline. {62}

[29.78](#)

“He has attained discernment.

He delights in being alone in the forest.

He has forsaken gain and honors,

And his field of activity is meditative seclusion. {63}

[29.79](#)

“His mind is unpolluted.

He has forsaken all carelessness.

He is a great being who is always careful.

Those are the benefits of being dedicated to samādhi. {64}

[29.80](#)

“He keeps in mind the buddhas, the supreme humans,

And he has faith in their supreme conduct.

He does not doubt the wisdom of the tathāgatas.

Those are the benefits of being dedicated to samādhi. {65}

[29.81](#)

“He always has gratitude toward the buddhas.

He does not forsake the Dharma even for the sake of his life.

At all times he keeps his vows perfectly.

Those are the benefits of being dedicated to samādhi. {66}

[29.82](#)

“He has attained the level of self-discipline. [F.93.b]

He quickly attains the direct perception of discernment.

He speaks with the unceasing confidence of speech.

He teaches millions and billions of sūtras. {67}

[29.83](#)

“He quickly attains the enlightenment of buddhahood.

He protects the teaching of the Guide.

He defeats all who are adversaries.

He extensively propagates the enlightenment of buddhahood. {68}



[29.84](#)

“When that bodhisattva passes away,

He goes to the realm of Sukhāvātī.

He hears the highest Dharma from Amitāyus

And attains the acceptance of the nonorigination of phenomena. {69} [B9]

[29.85](#)“Young man, there are ten benefits for the bodhisattva mahāsattva who is dedicated to solitude. What are the ten benefits? They are: [1] he has few activities; [2] he has gone far from busy crowds; [3] he has no quarrels; [4] he has no harm; [5] he does not increase defilements;[948](#) [6] he does not create any cause for disputes; [7] he has perfectly peaceful conduct; [8] he maintains perfect self-restraint; [9] his mind is prepared for liberation; and [10] he quickly manifests liberation.

[29.86](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva who is dedicated to solitude.”

On this topic, it was said:

[29.87](#)

“He always has few activities.

He has gone far from busy crowds.

He has no quarrels.

He lives alone in the forest. {70}

[29.88](#)

“Without an intention to cause harm

He does not increase his defilements.

He has no cause for disputes.

Those are the qualities of living in a forest. {71}

[29.89](#)

“He is peaceful in his conduct.

He restrains his body, speech, and mind.

He is prepared for liberation;

He will quickly reach liberation. {72}

[29.90](#)

“He is a [yogin](#) who always has few activities.

He has shunned the many faults of busy gatherings.

The [yogin949](#) does not ever quarrel.

Those are the qualities of living in a solitary place. {73}

#### [29.91](#)

“When he has become saddened by the composite,

He never harbors any longing for the world,

And he does not increase his defilements.

The one who lives in a forest gains these benefits. {74}

#### [29.92](#)

“There never arises in him a cause for disputes. [F.94.a]

He lives in solitude, delighting in peace.

His body, speech, and mind are restrained.

The one who lives in solitude will have many qualities. {75}

#### [29.93](#)

“He is prepared for liberation.

He will quickly attain the peace of liberation.

He dwells in the forest and is close to liberation.

One who dwells in solitude will have all these qualities. {76}

[29.94](#)“Young man, there are ten benefits for the bodhisattva mahāsattva who lives by receiving alms in the austerity of the disciplines of mendicancy. What are the ten benefits? They are: [1] he has no desire for a reputation; [2] he has no desire for fame; [3] he has no desire for honors or gains; [4] he remains within the four noble families;[950](#) [5] he has no hypocrisy or boasting; [6] he does not praise himself; [7] he does not criticize others; [8] he engages with households without aversion or attachment;[951](#) [9] he gives the Dharma without expectation of a reward;[952](#) and [10] the Dharma he teaches while remaining in the austerity of the disciplines of mendicancy will be remembered.

[29.95](#)“Young man, those are the ten benefits for the bodhisattva mahāsattva who lives by receiving alms in the austerity of the disciplines of mendicancy.”

On this topic, it was said:

#### [29.96](#)

“He has no desire for a reputation.

He does not wish for fame.

He who remains in the disciplines of mendicancy

Is indifferent to gain and loss. {77}

[29.97](#)

“He does not abandon the noble family.

He has no hypocrisy or boastfulness.

He does not praise himself

And he does not criticize others. {78}

[29.98](#)

“He has no attachment or aversions,

And teaches the Dharma with no thought of reward.

The words he speaks will be remembered.

A recipient of alms will have those qualities.[953](#) {79}

[29.99](#)

“He does not seek reputation, fame, or gain.

He remains within the four noble families.

The wise one is neither hypocritical nor boastful.

Those are the qualities of dedication to mendicancy. {80}

[29.100](#)

“He does not praise himself or criticize others.

He is not upset when spoken to harshly.

He is not delighted when he hears himself praised. [F.94.b]

A recipient of alms will have that contentment.[954](#) {81}

[29.101](#)

“He gives the gift of the Dharma without thought of reward.

He does not search for fame or gain.

The words he speaks will be remembered.

Those are the benefits that come from dedication to mendicancy. {82}

[29.102](#)“Young man, the bodhisattva mahāsattva who dwells in solitude while maintaining those qualities of the Dharma will obtain the treasure of the buddhas, he will obtain the treasure of the Dharma, he will obtain the treasure of wisdom, and he will obtain the treasure of knowing the past, the future, and the present.

[29.103](#)“Young man, how does the bodhisattva mahāsattva obtain the treasure of the buddhas? Young man, the bodhisattva mahāsattva who practices alone, who dwells in solitude, will attain the five higher cognitions. What are the five higher cognitions? They are divine sight, divine hearing, the knowledge of others’ minds, remembering past lives, and possessing miraculous powers. Young man, those are the five higher cognitions that are obtained. Through divine vision, which transcends human vision, the countless, innumerable buddha bhagavāns in the eastern direction are seen. In the same way the countless, innumerable buddha bhagavāns in the southern, western, and northern directions are seen. He constantly has this vision of the buddhas. Young man, in that way the bodhisattva mahāsattva obtains the treasure of the buddhas.

[29.104](#)“Young man, how does the bodhisattva mahāsattva obtain the treasure of the Dharma? The bodhisattva mahāsattva hears with his divine hearing the Dharma that is taught by those buddha bhagavāns in the ten directions. He is constantly hearing the Dharma. Young man, in that way the bodhisattva mahāsattva obtains the treasure of the Dharma.

[29.105](#)“Young man, how does the bodhisattva mahāsattva obtain the treasure of wisdom? Young man, the bodhisattva mahāsattva who has that wisdom obtains the entire Dharma. He does not forget anything that he has obtained, and teaches the Dharma to beings, [F.95.a] knowing what will be beneficial for any one person. Young man, in that way the bodhisattva mahāsattva obtains the treasure of wisdom.

[29.106](#)“Young man, how does the [bodhisattva](#) mahāsattva obtain the treasure of knowing the past, the future, and the present? Through the [higher cognitions](#) he gains the knowledge of the minds and conduct of all beings in the past, the future, and the present. Young man, in that way the [bodhisattva](#) mahāsattva obtains the treasure of knowing the past, the future, and the present.

[29.107](#)“Young man, in brief, the [bodhisattva](#) mahāsattva who maintains the qualities of the Dharma in that way will obtain the entire Dharma of the buddhas. This [level](#) is not reached by [śrāvakas](#) or [pratyekabuddhas](#), let alone any adversary of the Dharma.”

On this topic, it was said:

## [29.108](#)

“The wise one who remains in solitude  
Will quickly attain the treasure of the buddhas,  
The treasure of the Dharma, the treasure of wisdom,  
The treasure of the past, and the five [higher cognitions](#).”<sup>955</sup> {83}

[29.109](#) Conclusion of the twenty-ninth chapter, “Ten Benefits.”

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## [30.](#)

### Chapter 30

## Tejaguṇarāja

[30.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, you should train in this way, thinking, ‘I will abandon even the pleasures of the kingship of a divine [cakravartin](#) and enter homelessness.’”

[30.2](#) “Young man, having entered homelessness you should maintain the [disciplines of mendicancy](#), live in solitude, and develop perfect mildness and patience.

[30.3](#) “Young man, you should apply yourself diligently, as if your hair and clothes were on fire, and listen to the samādhi, the revealed equality of the nature of all phenomena, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

[30.4](#) “Young man, you should always, like a rhinoceros, dwell without a companion in the forest.”<sup>956</sup> [F.95.b]

[30.5](#) Thereupon the Bhagavān, in order to explain this topic, <sup>957</sup> gave a detailed teaching on this episode from the past by chanting the following verses to [the youth Candraprabha](#):

## [30.6](#)

“I remember many hundreds of eons ago  
There was a guide of limitless renown.  
Multitudes of humans, [devas](#), and [nāgas](#) made offerings to him.  
He was a [jina](#) named [Tejaguṇarāja](#). {1}

## [30.7](#)

“During that time there formed a community  
Of a hundred and sixty million [bhikṣus](#) with [higher cognitions](#),  
Who had completely attained the power of the [discernments](#),  
Who practiced the [austerity](#) of the [disciplines of mendicancy](#), and who had  
peaceful minds. {2}

### [30.8](#)

“At that time there were in this [Jambudvīpa](#)  
One billion seven hundred and sixty million towns,  
And each of them was five [yojanas](#) wide,  
And was particularly supreme, made of the seven precious materials. {3}

### [30.9](#)

“At that time, all of those perfect towns  
Were adorned by many hundreds of parks,  
And all those parks were adorned  
With fresh flowers and fruit, like massed clouds. {4}

### [30.10](#)

“Those perfect parks were adorned  
With various beautiful trees with edible fruits—  
Covered with jackfruits, mangos, rose apples, and breadfruit,  
And with hundreds of karnikara, magnolia, and puṇṇaga trees. {5}

### [30.11](#)

“At that time, flocks of birds in banyan trees would sing—  
Hundreds of cuckoos, avadavats, and peacocks,  
And flocks of many other birds were heard:  
The songs of parrots, [958](#) partridges, and snipes. {6}

### [30.12](#)

“There was the supreme sound of the songs of bees and partridges  
That equaled that of Dhṛtarāṣṭra, [959](#) the king of geese.  
They had bright, multicolored bodies, brilliant with great hues,  
And sang delightful, beautiful, charming songs. {7}

[30.13](#)

“At that time, there were gatherings of these birds,  
There were the songs of avadavats, peacocks, and parrots,[960](#)  
Cuckoos, mynas, and a variety of other birds—  
Various kinds of songs from many birds. {8}

[30.14](#)

“They dwelt in those hundreds of parks  
Where there were the blossoms of karnikara,  
Gardenia, aśoka, and kachnar trees,  
As well as red lotuses, blue lotuses, night lotuses, and white lotuses. {9}

[30.15](#)

“They were beautified by lotus flower ponds  
That were adorned by a hundred thousand lotuses.  
There were beautiful, exquisite lotus ponds [F.96.a]  
Adorned by the fragrance of the most delightful scents. {10}

[30.16](#)

“At that time, the king in this Jambudvīpa  
Was the lord of men whose name was Dṛdhadatta.  
He had five hundred sons  
Who were handsome and beautiful to see. {11}

[30.17](#)

“At that time the kingdom was peaceful and happy,  
Free of calamities, and filled with joy and peace.  
Jambudvīpa was adorned by many flowers.  
It was identical to a paradise, with no difference. {12}

[30.18](#)

“At that time there was a jina, one with the ten strengths,  
Without bad actions, who taught this supreme samādhi:  
‘The beings within existence are like dreams.  
There is no one who is born and no one who dies. {13}

### [30.19](#)

“ ‘There is no being to be found, and no soul,[961](#) or person.[962](#)

These phenomena are like dreams[963](#) or a plantain tree;[964](#)

Like illusions, the same as lightning in the sky;

Like the moon on water, the same as a mirage.[965](#) {14}

### [30.20](#)

“ ‘There is no person who dies in this world,

Who departs and goes to another world.

But the karma that has been created is not destroyed.

It will ripen as good and bad results within saṃsāra. {15}

### [30.21](#)

“ ‘It is neither eternal nor is it annihilated.

There is no accumulation or presence of karma,

Yet if it has been created there is no way to avoid encountering it,

While that which is created by others will not be experienced. {16}

### [30.22](#)

“ ‘There is no passing away or returning.

There is no existence of all things, yet neither are they nonexistent.

There is no pure engagement with the locus of a view.

There is no conduct of beings and no engagement with peace. {17}

### [30.23](#)

“ ‘The conduct of the sugatas, the qualities of the jinas,

Are birthlessness, peace, and the absence of attributes.

The supreme leaders, the buddhas, have these strengths and retentions,

And the strength of the ten strengths. {18}

### [30.24](#)

“ ‘The supreme good qualities, the accumulation of qualities,

Are the supreme qualities, wisdom, retentions, strengths,

The supreme manifestation of miraculous powers,

And the attainment of the five[966](#) supreme higher cognitions. {19}



### [30.25](#)

“ ‘There is no essence here to be known whatsoever.

There is no coming, no going; that is the subtle<sup>967</sup> mode of phenomena.<sup>968</sup>

The essence of phenomena has no movement whatsoever,

Thus the mode of phenomena is the mode of no movement. {20}

### [30.26](#)

“ ‘The natural mode is not in the accumulation of words.

This mode, this nature, does not dwell anywhere. [F.96.b]

The natural mode is without dwelling, is nondependent.

It is the level of peace, the stainless domain of the jinas. {21}

### [30.27](#)

“ ‘It is the mode of peace, complete peace, total peace.

That mode does not dwell anywhere.

It always accompanies the nature of things.

It is subtle,<sup>969</sup> difficult to see, and an unfluctuating state. {22}

### [30.28](#)

“ ‘It does not fluctuate but continues to be itself.

It is a continuing nature that neither stays nor comes.

This continuing nature cannot be described.

It is the empty, unfluctuating continuity of phenomena. {23}

### [30.29](#)

“ ‘It is taught in words but it is not the mode of words.

The mode of the nature of words is the mode of phenomena.

The aggregation of words has no location anywhere,

And that mode of its nature is the mode of phenomena. {24}

### [30.30](#)

“ ‘The words that describe the mode are not the mode of being.

The nature of phenomena is a mode of subtle<sup>970</sup> meaning.

Though words are spoken, that is not the mode of being;

Words cannot be found and neither can the mode of being. {25}

[30.31](#)

“ ‘There is no endlessness, nor an end, nor a mode in between.

There is no existence nor nonexistence, nor a partial mode.

The knowledge of that mode of nature

Is the same in the teachings of all the supreme jinas. {26}

[30.32](#)

“ ‘The stainless, pure, ultimate state—

Peace, complete peace, without stain, free of stain—

There are no concepts or pride in the state of peace

That is taught by the Jina, the one with perfect compassion. {27}

[30.33](#)

“ ‘In this there is no usage of letters.

It is a vast mode, a vast mode of meaning.

The buddhas honor it; the jinas praise it.

The appearance of the Dharma is a subtle mode. {28}

[30.34](#)

“ ‘The unequaled sugatas remain in that

Stainless, vast treasure of the Dharma.

They teach the stainless, precious Dharma,

The ultimate truth of emptiness, the subtle<sup>971</sup> mode of meaning.’ <sup>972</sup> {29}

[30.35](#)

“When King Dṛdhadatta heard

That the supreme human was teaching this samādhi,

He then<sup>973</sup> came into the presence of the compassionate Jina

Accompanied by eighty quintillion others. {30}

[30.36](#)

“The sovereign over men felt veneration for the Jina

Who was endowed with the strengths, and bowed down to his feet.

While he stayed in front of the one with the ten strengths,

Filled with joy, he placed his ten fingers together in homage. {31}

[30.37](#)

“The Jina, who was perfect, with control over his senses,

Perceived the king’s pure conduct. [F.97.a]

The supreme human knew his aspiration

And taught him this supreme samādhi. {32}

[30.38](#)

“When the king had heard this ultimate truth

He experienced a vast, superior joy.

He gave up all of the four continents.

He abandoned pleasures and left his home. {33}

[30.39](#)

“When the king gave up the world and entered homelessness

For the sake of enlightenment and to become a jina,

All the people in this Jambudvīpa<sup>974</sup>

Gave up all sensory pleasures and entered homelessness too. {34}

[30.40](#)

“At that time there was a vast assembly with the ten strengths.

There were many diligent bhikṣus and bhikṣuṇīs.

At that time, herbs grew without ploughing,

And devas came to serve and attend to them. {35}

[30.41](#)

“The three orange Dharma robes manifested,

Perfectly cut and sewn, without parallel,

Unsullied, stainless, adorned, beautifully golden,

Arising from the Buddha’s qualities and the power of merit. {36}

[30.42](#)

“See, young man, look how that supreme king

Gave up the entire world and entered homelessness.<sup>975</sup>

In the age of destruction there will be many beings

Who will have few possessions but will not leave their homes.[976](#) {37}

#### [30.43](#)

“There will be many in chains and suffering punishments,

Who are abused, threatened, and have unwished-for suffering.

There will be many who will have to endure harm from royal families,[977](#)

Who will have very few possessions and no food in their homes. {38}

#### [30.44](#)

“They will have very short lives and no wealth.

They will be very careless and have no power of merit.

They will be stupid, and unskilled in any craft.

They will be in poverty with nothing in their homes. {39}

#### [30.45](#)

“They will be impure and desire the wives of others.

They will be envious and extremely rash.

They will be degenerate and behave badly—

Yet they will say, ‘I am going to be a buddha.’[978](#) {40}

#### [30.46](#)

“They will make deceptive promises and be brazen, saying,

‘I am wealthy and I will give the wealth of the Dharma to the world.’[979](#)

They will cause harm, be hypocritical and dishonest—

Yet they will say, ‘I am going to be a buddha.’ {41}

#### [30.47](#)

“They will delight in killing, binding, and attacking others;

They will have bad conduct, and be cruel and aggressive.

They will have no gratitude, be divisive and violent— [F.97.b]

Yet will say, ‘I am a noble practitioner of bodhisattva conduct.’ {42}

#### [30.48](#)

“They become angry with anyone

Who they hear teaching bodhisattva conduct.

When they hear something that is stupid[980](#) and mistaken

They repeat those blameworthy words a hundred times.[981](#) {43}

[30.49](#)

“Young man, having heard these words of mine,

Do not follow[982](#) those others.

If you wish to reach the highest enlightenment

They are not to be trusted, even in a dream. {44}

[30.50](#)

“One could recount for hundreds of eons the many qualities

Ascribed to the austere disciplines of mendicancy,

But without possessing those qualities

One will not attain the peace of the highest enlightenment. {45}

[30.51](#)

“Always be good and gentle.

Always have pure conduct and a serene mind.

Continually maintain pure conduct,

And before long you will attain the supreme samādhi. {46}

[30.52](#)

“Do not be proud and do not be harsh.

Always have a mind that is serene.

Eliminate all pride, arrogance, and hiding of your faults,

And attain this supreme samādhi. {47}

[30.53](#)

“Always remember the Jina’s qualities.

The color of perfect gold, shining brightly,

Like the sky at night filled with stars:

The Sage’s body is filled with signs. {48}

[30.54](#)

“The descendant of Manu who remembers the moon of the Sage

While walking, sitting, standing, or lying down

Will always have the Teacher present before him,

And he will have vast happiness.[983](#) {i}

[30.55](#)

“Holding many powders and ointments,  
And excellent parasols, banners, canopies, and flags,  
Always make offerings to the Sugata  
And this supreme samādhi will soon be attained. {49}

[30.56](#)

“Holding many musical instruments  
And excellent, exquisite[984](#) incense, garlands, and flowers,  
Make offerings always to the Jina’s stūpas  
And this supreme samādhi will soon be attained. {50}

[30.57](#)

“With many kinds of excellent songs and dance,  
With amusements and performances made with a pure mind,  
With excellent lights and incense,  
Always make excellent offerings to the unequaled one.[985](#) {i}

[30.58](#)

“With hundreds of paṇava drums and loud mṛdaṅga drums,  
With paṭaha drums, lutes,[986](#) the excellent sound of flutes, [F.98.a]  
With the qualities of music of various kinds of melodious sounds,  
Make an offering to the Guide with a pure mind. {51}

[30.59](#)

“Create beautiful images of the Buddha,  
Perfectly made of precious materials,[987](#)  
That are attractive and extremely beautiful,  
And this supreme samādhi will soon be attained. {52}

[30.60](#)

“Make excellent images that are fashioned  
From gold or silver, and also sandalwood,  
That are attractive and extremely beautiful,

And this supreme samādhi will soon be attained.[988](#) {i}

[30.61](#)

“Make images that are fashioned of clay,

Or stone, or wood, or painted,

That are attractive and extremely beautiful,

And this supreme samādhi will soon be attained.[989](#) {ii}

[30.62](#)

“Always remain in the solitude of forests,

Forsaking the joys of villages and towns.

Be without a companion, like a rhinoceros,

And this supreme samādhi will soon be attained. {53}

[30.63](#)

“I am the Lord of the Dharma; you are my son.

Train in this samādhi practice of mine.

I was at that time Dṛdhadatta, the world-renowned

Ruler over the descendants of Manu.[990](#) {54}

[30.64](#)

“Seeking this peace, this supreme samādhi,

I made offerings to countless buddhas in the past.

I always maintained pure conduct

And I honored those with the ten strengths.[991](#) {55}

[30.65](#)

“Seeking this peace, this supreme samādhi,

In the past I gave up my sons and wives.

I gave away my supreme, excellent head, legs,

Arms, and eyes without ever being disheartened. {56}

[30.66](#)

“Seeking this peace, this supreme samādhi,

I gave away wealth and grain,

Hundreds of male and female slaves, and many jewels,

And satisfied numerous beggars. {57}

[30.67](#)

“Seeking this peace, this supreme samādhi,  
In the past I gave away great quantities  
Of pearls, crystals, gold, conches, ammonite stones,[992](#) beryls,  
Perfectly pure jewels, and a mass[993](#) of coral, {58}

[30.68](#)

“Seeking this peace, this supreme samādhi,  
I gave away vast amounts of excellent jewelry  
Of various kinds, such as perfect strings of pearls,  
Lion jewelry,[994](#) and nets of jewels. {59} [F.98.b]

[30.69](#)

“Seeking this peace, this supreme samādhi,  
In the past I gave away many millions  
Of fine, excellent clothes that were perfectly clean,  
Made of the finest silk and cloth and beautified by gold threads. {60}

[30.70](#)

“Seeking this peace, this supreme samādhi,  
I gave away various kinds of elephants, horses, chariots,  
And my own beloved sons and women,  
Without ever experiencing any unhappiness. {61}

[30.71](#)

“Seeking this peace, this supreme samādhi,  
Whenever I saw people who were very poor,  
Who were in distress and suffering because of their need,  
I freed them from their poverty. {62}

[30.72](#)

“Seeking this peace, this supreme samādhi,  
I have in the past given to beggars  
Trillions of[995](#) horses, elephants, and chariots



Draped in nets of precious jewel adornments. {63}

[30.73](#)

“Seeking this peace, this supreme samādhi,  
I have in the past joyfully and with compassion  
Given away many trillions  
Of excellently decorated parks. {64}

[30.74](#)

“Seeking this peace, this supreme samādhi,  
I have in the past given away beautifully adorned  
Villages, towns, regions, and market towns,  
And having given them felt continuous joy. {65}

[30.75](#)

“Seeking this peace, this supreme samādhi,  
I have in the past given to those who requested them  
Heaps of jewels as large as Sumeru  
And a similar amount of clothes and adornments. {66}

[30.76](#)

“Seeking this peace, this supreme samādhi,  
I have made those who are very poor rich,  
I have protected those who were in great distress,  
And I have made happy many who were enduring suffering. {67}

[30.77](#)

“When I was a sovereign over this world  
And saw the suffering of the population,  
I felt compassion and wished them to be happy,  
And gave my kingdom to them. {68}

[30.78](#)

“Young man, the marvelous things that I have done,  
And the hardships I have undergone for many hundreds of eons,  
I would not be able to complete recounting them

Even in a quintillion eons. {69}

[30.79](#)

“Seeking this peace, this supreme samādhi,  
I underwent astonishing hardships.  
The people without faith in the Sugata’s conduct  
Will have minds that become crazed and polluted. {70}

[30.80](#)

“Young man, I declare this to you: [F.99.a]  
Have faith in me; my words are not untrue.  
The Sugata does not speak words that are false.  
The compassionate Jina always speaks the truth. {71}

[30.81](#)

“These many different kinds of practices  
I will have carried out for many [996](#) eons. [997](#)  
However I attain this supreme samādhi  
I will then free millions of beings from suffering. [998](#) {72}

[30.82](#)

“In the moment that I have attained  
This samādhi, the path of great wisdom,  
Having attained this supreme samādhi  
I will see numerous millions of buddhas. {73}

[30.83](#)

“I will have attained infinite miraculous powers,  
And my emanations will go to hundreds of realms,  
And there I will ask the compassionate ones  
Many quintillions of questions. {74}

[30.84](#)

“The sugatas will give me answers  
For my quintillions of questions,  
And having obtained them I will remember them all

And I will not forget even a single word. {75}

[30.85](#)

“Having listened to the answers to those  
Quintillions of correct questions,  
I will teach the stainless state of peace  
And establish many beings on the path of wisdom. {76}

[30.86](#)

“I will remain in this samādhi  
And train in it for many hundreds of eons,  
And will first bring many quintillions of beings  
On to the highest stainless path. {77}

[30.87](#)

“Those who have not seen the previous sugatas  
Who have taught this stainless way  
Will not be able to have faith  
In the supreme samādhi of emptiness, the ultimate truth. {78}

[30.88](#)

“The people who have faith, are wise, and know the practice,  
Are always joyful when they hear  
The way that is correct and profound,  
And do not become frightened or terrified. {79}

[30.89](#)

“They hold the supreme enlightenment.  
They have been reborn as my sons.  
They are like fig-tree flowers,  
And I practice for hundreds of eons for their sake. {80}

[30.90](#)

“The man who possesses this supreme samādhi  
Has no fear of falling into unfortunate existences,  
Is always free of the eight disadvantageous states,

And will see numerous millions of buddhas. {81}

[30.91](#)

“That one who has this supreme samādhi in his hands, [F.99.b]

I prophesy, will have unending understanding,

And like the kind Jina<sup>999</sup> who has infinite fame,<sup>1000</sup>

He will accomplish many benefits for beings. {82}

[30.92](#)

“The man who possesses this samādhi

Will have understanding and memory,

High wisdom, will retain what he has heard,

And will possess vast confidence of speech. {83}

[30.93](#)

“The man who possesses this samādhi

Will receive the offerings of devas,

Will be continually revered by humans,<sup>1001</sup>

And will be constantly protected by the hosts of spirits.<sup>1002</sup> {84}

[30.94](#)

“The man who possesses this supreme samādhi

Does not die in fire or water,

Is not harmed by poison or weapons,

And cannot be reached by enemies. {85}

[30.95](#)

“The man who possesses this supreme samādhi

Will always dwell in forest bowers,

Where he will be constantly attended by devas,

And where many yakṣas will be his servants. {86}

[30.96](#)

“The man who possesses this supreme samādhi

Will have wisdom that is as vast as the ocean,

Will describe without impediment the qualities of the Sage,

And make known correctly the qualities of the Buddha. {87}

[30.97](#)

“The man who possesses this supreme samādhi  
Will have endless, boundless learning  
That is beyond measure, like space,  
And will hold the torch of wisdom that dispels darkness. {88}

[30.98](#)

“The man who possesses this supreme samādhi  
Will always be gentle, will speak appropriate words,  
Will be beloved in the midst of his followers,  
And his speech will be like the lion’s roar. {89}

[30.99](#)

“The man who possesses this supreme samādhi  
Will be like a healing physician,  
The support, protector, and refuge of many,  
And will bring illumination to the worlds. {90}

[30.100](#)

“The man who possesses this supreme samādhi  
Will not take pleasure in sexual intercourse.[1003](#)  
He will enjoy śamatha and reach the bliss of dhyāna.  
With a peaceful voice[1004](#) he will speak of peace. {91}

[30.101](#)

“The man who possesses this supreme samādhi  
Will not take pleasure in conceptualization,  
Will be free of the entire multitude of concepts,  
And that wise one will constantly be in meditation. [F.100.a] {92}

[30.102](#)

“The man who possesses this supreme samādhi  
Will attain extraordinary vision  
And will see the infinite jinas.

He will be a leader with infinite sight. {93}

[30.103](#)

“The man who possesses this supreme samādhi  
Will have the sweet and melodious voice of a crane,[1005](#)  
The sound of the avadavat and a drumbeat,[1006](#)  
And a singing sound and gentle voice. {94}

[30.104](#)

“The man who possesses this supreme samādhi  
Will have a voice that is like resounding thunder.  
His gentle speech will be like the song of a goose  
And his voice will have the fifty aspects of speech.[1007](#) {95}

[30.105](#)

“The man who possesses this supreme samādhi  
Will speak with an inconceivable voice  
That has the pleasant sound of the various aspects of speech  
For numerous quintillions of eons. {96}

[30.106](#)

“The man who possesses this supreme samādhi  
Will not have attachment to food,  
Will not delight in alms bowls or dharma robes,  
But with few desires he will be content and abstinent. {97}

[30.107](#)

“The man who possesses this supreme samādhi  
Does not praise himself  
And never criticizes others.  
He always delights in dhyāna and has a subtle mind. {98}

[30.108](#)

“The man who possesses this supreme samādhi  
Always examines himself,  
Does not look for mistakes in others,

And the entire world does not impede him. {99}

[30.109](#)

“The man who possesses this supreme samādhi  
Has pure conduct and an untroubled mind,  
Is never deceitful or dishonest,  
Is always gentle, and always delights in liberation. {100}

[30.110](#)

“The man who possesses this supreme samādhi  
Is always motivated to generosity,  
Takes no delight in avarice,  
And always has good conduct. {101}

[30.111](#)

“The man who possesses this supreme samādhi  
Is handsome, good looking, and attractive.  
His body shines like the purest gold  
And has the thirty-two primary signs of a great being. {102}

[30.112](#)

“The man who possesses this supreme samādhi  
Always has an attractive appearance,  
Is observed and beloved by many people, [F.100.b]  
And they never have enough of gazing upon him. {103}

[30.113](#)

“The man who possesses this supreme samādhi  
Always delights, gladdens, and enchants  
Devas, nāgas, and likewise the yakṣas,  
Who enter towns<sup>1008</sup> and praise him.<sup>1009</sup> {104}

[30.114](#)

“The man who possesses this supreme samādhi  
Always has Brahmā, Śakra, and many powerful deities  
Acting as his attendants,

But there is no pride in his mind. {105}

[30.115](#)

“The man who possesses this supreme samādhi  
Has no fear of the lower existences.  
He has no fear of the disadvantageous existences or bad rebirths.  
He is completely free of all fear of bad rebirths. {106}

[30.116](#)

“The man who possesses this supreme samādhi  
Has no doubts or uncertainties  
On hearing in detail the supreme Dharma of the Buddha,  
And he follows that profound wisdom. {107}

[30.117](#)

“The man who possesses this supreme samādhi,  
Whatever subtle Dharma teachings he hears  
He attains perfect mastery of them all,  
And gains their power and detailed reasoning. {108}

[30.118](#)

“The man who possesses this supreme samādhi  
Constantly thinks, ‘I will always act in accordance  
With what the Jina’s words have taught,’  
And attains unique, supreme retention. {109}

[30.119](#)

“The man who possesses this supreme samādhi  
Will, when the time of his death comes,  
Have before him the compassionate [Amitābha](#)  
And his host of bhikṣus. [1010](#) {110}

[30.120](#)

“The man who possesses this supreme samādhi  
Is one who has attained the retentions,  
Has perfect mastery over the treasure of the Dharma,



And possesses the unceasing words of eloquence. {111}

[30.121](#)

“The man who possesses this supreme samādhi,  
With peaceful conduct and a peaceful [1011](#) mind  
Will be an illumination for beings  
Wherever that holder of the Dharma goes. [1012](#) {112}

[30.122](#)

“He attains the ten bhūmis: [1013](#) Perfect Joy,  
Stainless, Shining, Brilliance, Difficult to Master,  
Manifest, Gone Far, [Unwavering](#),  
Perfect Understanding, and Clouds of Dharma. [1014](#) {i}

[30.123](#)

“The hero attains the ten powers: [1015](#)  
Life, [1016](#) karma, [1017](#) materials, [1018](#) and devotion, [1019](#)  
And the strengths of aspiration, [1020](#) miracles, [1021](#) and birth, [1022](#) [F.101.a]  
Dharma, [1023](#) mind, [1024](#) and likewise great wisdom. [1025](#) {ii}

[30.124](#)

“The man who possesses this supreme samādhi  
Is skilled in the various aspects of the supreme Dharma treasure,  
Has attained the perfect power of the [dharmakāya](#),  
And cuts through the doubts of all beings. [1026](#) {113}

[30.125](#)

“If all beings were compassionate bhagavāns,  
And were sugatas until existence comes to an end,  
And if someone were to make offerings to them for many hundreds of eons  
Or for more eons than there are sand grains in the Ganges, {114}

[30.126](#)

“And if in this latter time of destruction  
Some man were to hear this samādhi  
And say only the words ‘I rejoice in this!’

The previous merit would not be a fraction of this accumulation. {115}

[30.127](#)

“Young man, whoever has this practice of peace,

This supreme samādhi, the ultimate truth of [emptiness](#),

Propagates it and creates copies of it,

He is a [dharmabhāṇaka](#) with wisdom.” {116}

[30.128](#) Conclusion of the thirtieth chapter, “[Tejagunarāja](#).”

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[31.](#)

## Chapter 31

### Benefits

[31.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who thinks, ‘I shall understand the languages of all beings and, knowing their higher or lesser capabilities, I will teach them the Dharma,’ that [bodhisattva](#) mahāsattva should listen to the samādhi, the revealed equality of the nature of all phenomena, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.”

Thereupon the Bhagavān spoke these verses:

[31.2](#)

“The one who, desiring liberation, possesses this stainless samādhi

Sees the countless guides of the past,

Asks those lords of the world about their previous practice,

And that [bodhisattva](#) dwells in supreme roots of merit. {1}

[31.3](#)

“The one who, desiring liberation, possesses this stainless samādhi

Obtains the highest happiness of [devas](#) and humans, [F.101.b]

Obtains the supreme offerings of [devas](#) and humans,

And obtains the happiness of [dhyāna](#), the supreme, noble happiness. [1027](#)

{2}

#### [31.4](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Does not become thrilled on hearing the highest praises,  
Does not become saddened by being criticized,  
And like a mountain is unmoved by the eight [worldly concerns](#). {3}

#### [31.5](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Speaks perfectly [1028](#) pleasantly, with gentle words,  
Does not frown, always speaks sincerely,  
Has a smiling face, and has been instructed by the guides. {4}

#### [31.6](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Is pleasant, good company, has a gentle mind,  
Is always restrained [1029](#) and established in self-discipline,  
And is very gentle, has pleasing speech, [1030](#) and speaks tenderly. [1031](#) {5}

#### [31.7](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Does not quarrel or cause conflict when he speaks.  
He has freed himself from all stubbornness [1032](#) and anger  
And is always joyful, [1033](#) pleasant, and gentle. {6}

#### [31.8](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Is always wise and is constantly motivated to generosity.  
When he sees beings in great suffering he gives them his food;  
He delights in giving to others, and not in his own enjoyment. {7}

#### [31.9](#)

“The one who, desiring liberation, possesses this stainless samādhi  
Is admired by a hundred thousand devas,  
Is always attended by nāgas, asuras, and yakṣas,  
And is protected by those who dwell in the forest and its environs. [1034](#) {8}

### [31.10](#)

“He speaks with unimpeded words, like the voice of Brahmā,  
Has a voice like the song of a goose, a voice like a kinnara’s song,[1035](#)  
Has the fifty aspects of speech and has a sound that brings joy,[1036](#)  
And has a resounding voice, a proclaiming voice, a perfect voice.[1037](#) {9}

### [31.11](#)

“Even if someone knew how to reduce  
All the worlds into their smallest particles,  
The one who possesses this supreme, stainless samādhi  
Would voice sounds that were even more numerous. {10}

### [31.12](#)

“The man who possesses this stainless samādhi  
Attains the ten powers, and attains the eight and two bhūmis.  
The wise one attains the inconceivable qualities of a buddha, [F.102.a]  
Subjugates all māras, and reaches the highest enlightenment.”[1038](#) {i}

[31.13](#)Conclusion of the thirty-first chapter, “Benefits.”

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## [32.](#)

### Chapter 32

## The Teaching on the Nature of All Phenomena

[32.1](#)Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, a [bodhisattva](#) mahāsattva who wonders, ‘How can I know the nature of all phenomena?’ should listen to this samādhi, the revealed equality of the nature of all phenomena, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.”

Thereupon the Bhagavān spoke these verses:

### [32.2](#)

“In the one who knows the peace that is the nature of phenomena  
No desire arises, no anger arises,  
Nor in that great leader does ignorance ever arise.

He has eliminated all [kleśas](#) without remainder. {1}

### [32.3](#)

“The one who knows the peace that is the nature of phenomena  
Is a heart son of the Sugata who does not abandon the training.  
He is a hero who never falls under the power of a woman.  
Everywhere he rejoices in the teaching of the sugatas. {2}

### [32.4](#)

“The one who knows the peace that is the nature of phenomena  
Is wise, sagacious, and knows the way of wisdom.[1039](#)  
He sees infinite, endless buddhas  
And knows infinite dhāraṇīs[1040](#) and wisdom.[1041](#) {3}

### [32.5](#)

“The one who knows the peace that is the nature of phenomena  
Will before long become a lord of humans.  
He knows the skills of healing and bestows happiness,[1042](#)  
And he is able to remove all the pain of suffering.[1043](#) {4}

### [32.6](#)

“The one who knows the peace that is the nature of phenomena  
Knows that sentient beings are suffering.  
He always beats the drum of the elixir.  
He will before long become a guide.[1044](#) {5}

### [32.7](#)

“He is the supreme physician, skilled in healing.  
He knows the origin of all illnesses and how to be freed from them.  
[F.102.b]  
He has wisdom and trains correctly.  
Having trained he liberates many lost beings. {6}

### [32.8](#)

“The one who knows the peace that is the nature of phenomena  
Is a wise hero who is skilled in the nature of emptiness.

He has no attachment to the world and always his food is alms,  
And he brings many beings to supreme enlightenment.[1045](#) {7}

### [32.9](#)

“The one who knows the peace that is the nature of phenomena[1046](#)  
Is a moon[1047](#) among men, superior through the power of patience.  
He is not angry even if struck with stones and sticks,  
And he is not disturbed even if his limbs are severed. {8}

### [32.10](#)

“The one who knows the peace that is the nature of phenomena  
Has the strength of being established in the strength of patience.[1048](#)  
Not seeing a thing that is tolerated, he is perfectly at peace.[1049](#)  
He is a wise hero who does not become proud of the strength of his  
patience.[1050](#) {9}

### [32.11](#)

“The one who knows the peace that is the nature of phenomena,  
Never has in mind the idea ‘I am cutting through things;’  
For him all things are nonexistent, always empty,  
And he has eliminated every single conceptual identification. {10}

### [32.12](#)

“Such are they who teach the supreme nature of phenomena.  
They will before long reach the highest enlightenment.  
They comprehend the scope of the nature of phenomena.  
They give a gift that is infinite and endless. {11}

### [32.13](#)

“The one who knows the peace that is the nature of phenomena  
Teaches infinite millions of sūtras  
That are more numerous than sand grains in the Ganges,  
And there is no interruption in their eloquence. {12}

### [32.14](#)

“The one who knows the peace that is the nature of phenomena

Has wisdom as high as Sumeru,  
Constantly for a hundred trillion eons,  
And his teaching of the Dharma knows no end. {13}

[32.15](#)

“The one who knows the peace that is the nature of phenomena  
Has a vast, abundant, inconceivable eloquence.  
He constantly seeks supreme enlightenment  
And teaches infinite millions of sūtras. {14}

[32.16](#)

“The one who knows that these phenomena have no substance  
Perfectly hears and remembers the entirety  
Of the Dharma that the lords of humans have taught [F.103.a]  
And does not doubt even a single word. {15}

[32.17](#)

“The one who knows that phenomena are always empty  
Is at all times uniquely superior in his generosity.  
He is a patron who gives happiness to those who suffer.  
When he sees beings suffer he satisfies them with jewels. {16}

[32.18](#)

“The one who knows that phenomena are always empty  
Will always become the king of Jambudhvaja.  
At all times he has love for all the living  
And always brings infinite happiness to beings. {17}

[32.19](#)

“The one who knows that phenomena are always empty  
Is a hero who gives away his sons, daughters, and slaves.  
That great leader’s mind never wavers,  
As he gives away his hands, his feet, his head, and his kingdom. {18}

[32.20](#)

“The one who knows that phenomena are always empty

Has no anger in his mind, even in a dream,  
Even though his limbs are cut from his body;  
For him it is an offering to the guides, the lords of humans. {19}

[32.21](#)

“The one who knows that phenomena are always empty  
Makes offerings to all the guides of the past,  
Makes offerings to the lords of humans in the future,  
And venerates all the guides in the present. {20}

[32.22](#)

“The one who hears and retains this sūtra in the degenerate times  
Is a wise man who possesses the treasure of the sugatas.  
He is established in the supreme retentions,[1051](#)  
And before long will become a guide of the world. {21}

[32.23](#)

“The one who does not forget but teaches this sūtra  
Is a wise man who will never become blind.  
Throughout many eons he will not lose a limb,  
And will always avoid the eight disadvantageous states. {22}

[32.24](#)

“He will never be reborn in the lower existences.  
He will always have a beautiful body with the primary signs of a great  
being.  
He will always cultivate the five higher cognitions,  
And that hero will always be in the presence of the sugatas. {23}

[32.25](#)

“Endowed with wisdom he will manifest many emanations  
That will go to millions of realms to guide beings.  
Of all those who see this multitude of buddha emanations, [F.103.b]  
That many beings will be brought to supreme enlightenment. {24}

[32.26](#)



The one who hears and retains this sūtra in the degenerate times  
Will be endowed with memory, understanding, wisdom, and constancy.  
He will become powerful through the strength of his diligence.  
He will have great brilliance and he will reach the culmination of the  
Dharma. {25}

### [32.27](#)

The one who holds this samādhi of peace in the degenerate time  
Is a hero established in the brahmavihāras.  
He quickly attains the eight and two bhūmis,  
And swiftly subjugates the māras. [1052](#) {i}

### [32.28](#)

He who always meditates on this sūtra of peace  
Will attain power and possess the highest strengths.  
He will always be one who is intent on benefiting beings,  
And will realize the highest enlightenment at the foot of the Bodhi  
tree. [1053](#) {ii}

### [32.29](#)

“Those who meditate that these phenomena are empty  
Constantly radiate ten billion light rays  
And eclipse even the discs of the suns.  
Those heroes will, before long, become guides of the worlds. {26}

### [32.30](#)

“In the past I practiced this field of peace  
For many quintillions of eons.  
My diligence upon this path was unceasing  
And Dīpaṃkara prophesied I would become a jina. {27}

### [32.31](#)

“You also should follow my practice of this sūtra,  
This teaching that leads to the profound ultimate truth.  
There are many tīrthikas who are lost in error concerning this.

They revile enlightenment and fall into the terrible lower realms. {28}

### [32.32](#)

“During many quintillions of eons

They will experience unendurable sufferings of heat.

And even after many millions of eons have passed

They will still not die for that reason. {29}

### [32.33](#)

“Those who in the terrible latter times

Protect this sūtra of the Sugata, this state of peace,

Will attain the highest enlightenment without difficulty.

They are the prophesied holders of the Dharma in the future.” {30}

[32.34](#) Conclusion of the thirty-second chapter, “The Teaching on the Nature of All Phenomena.” [1054](#) [B10] [F.104.a]

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## [33.](#)

### Chapter 33

## The Benefits of Possessing the Sūtra

[33.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes to train in purifying [1055](#) the great [higher cognition](#) of all phenomena should listen to the samādhi, the revealed equality of the nature of all phenomena, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others. [1056](#)

[33.2](#) “Young man, what is the purification of the great [higher cognition](#) of all phenomena? It is having no grasping toward all phenomena, it is having no clinging to the aggregate of conduct, [1057](#) it is having no pride in the aggregate of samādhi, it the absence of movement in the aggregate of wisdom, it is having the discerning insight [1058](#) of the aggregate of liberation, and it is seeing correctly as it is the aggregate of the insight of the wisdom of liberation. [1059](#)

[33.3](#) “The [bodhisattva](#) mahāsattva who has those [higher cognitions](#) manifests all the manifestations of samādhi and teaches the Dharma to beings.

“This, young man, is what is called ‘the purification of the great [higher cognition](#) of all phenomena.’ ”

[33.4](#) Then at that time the Bhagavān gave a detailed Dharma teaching on purifying the great [higher cognition](#) of all phenomena by chanting the following extensive verses to [the youth Candraprabha](#):

[33.5](#)

“The purification of the great higher cognitions

Is an incontrovertible teaching.

Someone who practices in contradiction to it

Will not become free of attachment. {1}

[33.6](#)

“That higher cognition, that wisdom,

Is the inconceivable wisdom of buddhahood.

Someone who remains in attachment

Will never know that wisdom. {2}

[33.7](#)

“The numerous inconceivable Dharmas

Are taught by using words.

Someone who is attached to words

Will not know the meaning of the teaching. {3} [F.104.b]

[33.8](#)

“How can someone teach the meaning

Who does not know the meaning behind the words?

Someone who has not learned what the true nature is

Teaches that which is not the Dharma as the Dharma. {4}

[33.9](#)

“The one meaning of the differing words

Of the sūtras that have been taught by me

Within thousands of worlds

Is something that cannot be stated. {5}

[33.10](#)

“Through contemplating a single word  
All of them will be meditated on—  
All of the many kinds of Dharma that have been taught  
By however many buddhas there have been. {6}

### [33.11](#)

“For people who have mastered the meaning  
That all phenomena are selfless,[1060](#)  
When they have learned this word  
The Dharmas of the Buddha will not be hard to attain.[1061](#) {7}

### [33.12](#)

“All phenomena are the Buddha’s Dharma.[1062](#)  
They who have learned the nature of phenomena,  
They know the nature of phenomena  
And do not contradict the nature of phenomena. {8}

### [33.13](#)

“All words are the Buddha’s words,  
As all words have no substance.  
Although one seeks them in the ten directions  
The words of the Buddha will not be found. {9}

### [33.14](#)

“These words are the Buddha’s words.  
Though one seeks them in the ten directions,  
These unsurpassable words are not to be found.  
They have never been found and never will be found.[1063](#) {10}

### [33.15](#)

“The Buddha’s words are unsurpassable.  
There is nothing higher than the Buddha’s words.  
There is not an atom of them that is to be found,  
And that is why they are called unsurpassable. {11}

### [33.16](#)

“An atom, a phenomenon, is not produced.  
Although explanations use the term ‘atom,’  
Something the size of an atom cannot be found;  
It is a term used in teaching on the worldly level. {12}

[33.17](#)

“The unfindability of phenomena is found,  
But that finding also cannot be found.  
Thus the one who knows phenomena  
Realizes the highest enlightenment, {13}

[33.18](#)

“And having realized the highest enlightenment  
He will turn the wheel of the Dharma.  
Through turning the wheel of the Dharma  
He teaches the Buddha’s Dharma. {14}

[33.19](#)

“The bodhisattvas who realize  
The highest wisdom of buddhahood,  
Because of that are called buddhas,  
As they have realized buddhahood’s wisdom. {15}

[33.20](#)

“The absence of existents, the absence of aspiration,  
The absence of attributes, and emptiness—  
It is these doorways to liberation  
That the Buddha taught as doorways. {16}

[33.21](#)

“The eyes, the ears, and the nose,  
The tongue, the body, and likewise the mind,  
The buddhas have explained  
That they are by nature empty. {17}

[33.22](#)

“The one who knows in that way  
The nature of phenomena, [F.105.a]  
Knowing the characteristics of phenomena,  
He will not be in disagreement with it. {18}

[33.23](#)

“This the realm of experience of the heroes,  
Of the bodhisattvas, the protectors.  
They know the emptiness of phenomena  
And they never have any doubt. {19}

[33.24](#)

“He who knows the nature of phenomena,  
He is called a buddha.  
He guides countless, innumerable  
Beings to enlightenment. {20}

[33.25](#)

“That which is accomplished by the word buddha  
Is also accomplished by the words *correct conduct*.  
The words buddha and *correct conduct*  
Have the same characteristic. {21}

[33.26](#)

“However many [1064](#) words are spoken  
Whether superior, middling, or lesser,  
They are all taught in the one word *meditation*,  
And in the one word buddha. {22}

[33.27](#)

“The Buddha’s Dharma [1065](#) is stated  
To have no location and no direction.  
It has no birth and no cessation.  
Neither is it single nor multiple. {23}

[33.28](#)

“It is not new and it is not old.  
There is nothing to be proud of.  
It is not blue and it is not yellow;  
Neither is it white, nor red. {24}

[33.29](#)

“That which is taught through verses  
Is inexpressible and ungraspable.  
This miraculous activity of the Sage  
Is beyond the level of verses. {25}

[33.30](#)

{26}[1066](#)

[33.31](#)

“The buddha who has passed into nirvāṇa  
Is seen in the form of a buddha.  
The one who imagines that he is present  
Will also see the buddha’s miracles. {27}

[33.32](#)

“When someone has reached nirvāṇa  
There is no being that is to be found.  
That is how the Dharma is taught  
And many beings are liberated. {28}

[33.33](#)

“Just as the sun and moon  
Appear in a bronze bowl  
Without their own form going there,  
Such is the nature of phenomena. {29}

[33.34](#)

“Those who know the nature  
Of phenomena to be like reflections,[1067](#)  
They do not see the Buddha’s body

As being a body of form.[1068](#) {30}

### [33.35](#)

“This phenomenon has no body;[1069](#)

There is no body in it at all.

A phenomenon has no body,

And that is the body of the Buddha. {31}

### [33.36](#)

“Those who see the dharmakāya, [F.105.b]

They are the ones who see the Guide.

The dharmakāyas[1070](#) are the buddhas.

That is seeing the buddhas. {32}

### [33.37](#)

“That which is specified through dependence

Is specified to not be specific.

Those who wish to be renunciants

Should understand this approach. {33}

### [33.38](#)

{34}[1071](#)

### [33.39](#)

“Whoever thinks, ‘I have attained,’

Is for that reason said to be without attainment.

The one who is said to be a renunciant

Is the one who thinks, ‘I have not attained renunciation.’ {35}

### [33.40](#)

“Those who have not learned this profundity,

How can they teach the Dharma?

They cannot describe it

Through using profound words. {36}

### [33.41](#)

“The five skandhas are insubstantial.



Being nonexistent they arise.

For the one to whom the skandhas arise,

There is nothing that arises. {37}

[33.42](#)

“Those characteristics of the skandhas

Are the characteristics of all phenomena.

Those characteristics are taught

But there are no characteristics that exist. {38}

[33.43](#)

“The characteristic of phenomena

Is the same as that of space and sky,

As seen in the past, the future,

And as in the present. {39}

[33.44](#)

“Space is taught to be ungraspable;

There is nothing there to be grasped.

That is the nature of phenomena:

It is ungraspable like space. {40}

[33.45](#)

“That is how phenomena are taught,

That there is nothing to be seen.

For the one who does not see phenomena,

For him phenomena are beyond conception. {41}

[33.46](#)

“These phenomena have no nature;

They have no nature to be found.

For those dedicated to buddhahood’s enlightenment

This is the domain of the [yogin](#). {42}

[33.47](#)

“The one who knows phenomena in that way

Will not have attachment to phenomena.

Not being attached to phenomena,

He understands the conceptualization of phenomena. {43}

[33.48](#)

“The bodhisattva, the protector,

Has annihilated all phenomena.

Having annihilated the conceptualization of phenomena

He does not become proud in the Buddha’s Dharma. {44}

[33.49](#)

“Having no pride in that preeminence,

He examines and teaches that preeminence.

The one who knows that preeminence

Will have no pride throughout ten million eons. {45}

[33.50](#)

“The foolish examine that preeminence

And subsequently continue in saṃsāra.

It has no location that can be found

Even though one searches throughout the ten directions. {46}

[33.51](#)

“The bodhisattva,[1072](#) knowing emptiness,

Has no attachment to saṃsāra.[1073](#) [F.106.a]

They[1074](#) practice to attain enlightenment

But their practice cannot be found. {47}

[33.52](#)

“Their passage cannot be found,

Like that of a bird through the sky.

The bodhisattvas realize

That nature of enlightenment. {48}

[33.53](#)

“Just as a well-trained conjurer

Is able to display illusions,  
Although there are many kinds of forms  
There is no form that can be grasped. {49}

[33.54](#)

“There is no pride in acquisition or nonacquisition,  
As there is no acquisition in acquisition.  
That wisdom is like an illusion,  
And that illusion has no location. {50}

[33.55](#)

“Thus the understanding of fools  
Is a conceptualization of empty phenomena.  
Engaging in conceptualization,  
They are doomed to the six existences. {51}

[33.56](#)

“Beings undergo rebirth and aging;  
There is no end to their being reborn.  
There is no end to the suffering  
Of skandhas that are born and die. {52}

[33.57](#)

“The suffering of birth and saṃsāra  
Is the conceptualization of foolish understanding.  
This does not cease throughout eons;  
Beings continue in saṃsāra for millions of eons. {53}

[33.58](#)

“They continue in the performance of activities,  
Whether that of engagement or disengagement.  
They delight in the actions they perform,  
But those activities will not liberate them. {54}

[33.59](#)

“They are carried along on a river of actions,

And their actions will have no end.  
They will die over and over,  
Always dwelling in the realm of the māras. {55}

[33.60](#)

“Overpowered by the māras, with poor understanding,  
They act through being afflicted by the kleśas.  
They experience births and deaths  
That take place in various worlds. {56}

[33.61](#)

“Those various beings who are blind fools,  
They proceed toward death.  
They are killed and destroyed,  
And their existences are terrible. {57}

[33.62](#)

“Those with foolish understanding  
Kill each other with weapons.  
By continuing with that kind of activity  
Their sufferings only increase. {58}

[33.63](#)

“Those with foolish understanding think,  
‘My sons’ and ‘my wealth.’  
They conceive of that which has no existence  
And thereby continue to extend saṃsāra. {59}

[33.64](#)

“They who extend saṃsāra,  
Those individuals continue in saṃsāra.  
They each go their individual ways  
And therefore they are called individual beings. {60}

[33.65](#)

“They reject the Buddha’s teaching [F.106.b]

And teach numerous other doctrines.  
They are under the power of Māra  
And they will not attain liberation. {61}

[33.66](#)

“These fools, because of their desires,  
Have intercourse with putrid women.  
They will be reborn as putrid beings,  
Falling into the lower realms as a result. {62}

[33.67](#)

“The buddhas praise neither desire,  
Nor having intercourse with women.  
That is a terrifying noose,  
The dreadful noose of women. {63}

[33.68](#)

“Those who are wise avoid it  
Like a vicious poisonous snake.  
They do not put their trust in women.  
That is not the path to enlightenment. {64}

[33.69](#)

“They meditate on the path to enlightenment  
That has been taught [1075](#) by all the buddhas.  
Having meditated on that path  
They become unsurpassable buddhas. {65}

[33.70](#)

“Those who have become unsurpassable  
Become shrines in the world.  
With unsurpassable wisdom  
They become unsurpassable buddhas. {66}

[33.71](#)

“They follow the poṣadha vows

And follow the path of correct conduct.

They lead toward enlightenment

Countless millions of beings. {67}

[33.72](#)

“They accomplish the benefit of

Innumerable, countless beings.

They are heroes with great wisdom

Who beat the drum of deathlessness. {68}

[33.73](#)

“They make the realm of Māra shudder;

They make the māras shake.

They lead to enlightenment

Countless millions of māras. {69}

[33.74](#)

“They overcome their opponents.

They defeat the tīrthikas.

They shake the entire earth

With its mountains and oceans. {70}

[33.75](#)

“The great leaders<sup>1076</sup> through many transformations

Manifest miraculous manifestations of the body.

The great wise ones display

Inconceivable miracles. {71}

[33.76](#)

“They shake millions of realms

As numerous as the Ganges sands.

They defeat the māras

And are greatly famed buddhas.<sup>1077</sup> {72}

[33.77](#)

“They manifest trees<sup>1078</sup>

Adorned with jewels,  
Aromatic and beautiful,  
Bearing flowers and fruits. {73}

[33.78](#)

“Those heroes emanate  
Delightful [1079](#) mansions, [1080](#) [F.107.a]  
Palaces and pinnacled halls,  
And beautiful lotus ponds [1081](#) {74}

[33.79](#)

“Filled with water that has the eight qualities,  
That is clear, cool, and unstained.  
Those who drink that water  
Cease yearning for the three existences. {75}

[33.80](#)

“They become irreversible,  
Those who drink that supreme water.  
Through supreme wisdom  
They become supreme buddhas. {76}

[33.81](#)

“Know that they enter  
The supreme way of peace.  
Those who do not know that way,  
Those focused on perceptions, [1082](#) will perish. {77}

[33.82](#)

“The beings who follow that way,  
And those who depend upon them,  
Will fall into the great terror  
Of unendurable Avīci. {78}

[33.83](#)

“The terrible sufferings there

Are beyond description,  
But I and the bodhisattvas,  
The protectors, know them. {79}

[33.84](#)

“They doubt the Dharma,  
Which is profound and difficult to see.  
It is not on the level of fools,  
Those who remain focused on perceptions. {80}

[33.85](#)

“The manifestations of displays,  
Of appearances of many forms,  
They are all of them seen in  
The supreme buddha realms. {81}

[33.86](#)

“All the appearances of manifested forms  
That are in every buddha realm  
Are all revealed here by bodhisattvas  
With great miraculous powers. {82}

[33.87](#)

“Those great heroes with great strength  
Wear the armor of the great Dharma.  
They strike with the blows  
Of the great vajra of the meaning of emptiness. {83}

[33.88](#)

“Many thousands of millions of light rays  
As numerous as the sands in the Ganges  
Are radiated from their bodies  
And they illuminate the world. {84}

[33.89](#)

“They find no pleasure in women



And have no desire for them.

Those conceptions have been destroyed

Naturally with their conceptions of women. {85}

[33.90](#)

“Wherever those heroes are present,

Those buddha realms are not empty.

How could the māras and evil ones

Create an obstacle for them? {86}

[33.91](#)

“Those who remain in fabricated views

Displease a multitude of buddhas.

Those who are based upon maliciousness

Maintain their desires and attachments. {87}

[33.92](#)

“All of those who maintain those views [F.107.b]

Should be known to be māras.

But those māras and evil ones

Cannot cause them an obstacle. [1083](#) {i}

[33.93](#)

“When all conceptualization has ceased

They do not relapse into conceptualization.

That is how one should know wisdom to be,

The inconceivable wisdom of buddhahood. {88}

[33.94](#)

“He sees the past, the future,

And also the present.

Phenomena are revealed in that way,

But there is nothing to be revealed. {89}

[33.95](#)

“He does not know through knowledge.

He is not despondent because of no knowledge.

When knowledge and no knowledge have been examined

That is what is said to be ‘the knowledge of buddhahood.’ [1084](#) {90}

[33.96](#)

“The bodhisattva knows

Communication, words, and terms,

And he accomplishes immeasurable,

Inconceivable benefits for beings. {91}

[33.97](#)

“In order for a concept to be known,

It is taught through grasping.

The non-grasping of a concept

Is taught for the sake of detachment. {92}

[33.98](#)

“That which is detachment is taught

To be detachment from conceptions. [1085](#)

As the nature of conceptions is known, [1086](#)

There will be no [1087](#) conceptions. [1088](#) {93}

[33.99](#)

“When someone has the conception

‘I must eliminate this conception,’

He causes conceptions to increase,

And he will not be free from conceptions. {94}

[33.100](#)

“For whom has this conception arisen?

Who has made this conception arise?

Who perceives this conception?

Who ends this conception? {95}

[33.101](#)

“When a conception arises for anyone,

Even a buddha could not find any such phenomenon.

Contemplate the meaning of this

And there will be no conception. {96}

[33.102](#)

“When does a conception arise?

For whom does the conception appear?

How does liberation arise

In the process of the mind? {97}

[33.103](#)

“When liberation is experienced,

All thoughts become nonthought.

When thoughts become nonthought,

At that time there is nonthought. {98}

[33.104](#)

“When one is on the level of thoughts,

Having thus contemplated,

All thoughts are eliminated

And there is nonthought. {99}

[33.105](#)

“This is the ripening of good qualities, [F.108.a]

Which is seen without mentation,

And the thoughts of all beings

Are known in a single instant. {100}

[33.106](#)

“As beings are, so are their thoughts;

As are their thoughts, so are the jinas.

The inconceivable Buddha

Has taught these thoughts. {101}

[33.107](#)

“When will thoughts cease for someone

Who thinks of being alone in solitude?

When he does not think that thought

Then all thoughts will cease to be. {102}

[33.108](#)

“When it comes to the time of death

And his thoughts are continuing,

His consciousness will follow the thoughts

And he will not be free from thought. {103}

[33.109](#)

“If someone retains the concept of a woman,

His desire will continue to arise.

If this concept has ceased

He will not be stained by desire. {104}

[33.110](#)

“This thought is a great thought;

It is the unsurpassable thought of the Dharma.

Through this thought of the Dharma

There will be a continuity of correct thoughts. {105}

[33.111](#)

“Through incorrect thought

There will be numerous, countless thoughts,

And though one thinks for a very long time

There will still be no cessation to thinking. {106}

[33.112](#)

“When someone has the thought of a name,

In that cessation there is no wisdom.[1089](#)

There is no cessation in the knowledge of a word—[1090](#)

That is the nature of cessation. {107}

[33.113](#)

“Through words, speech, and communication

Phenomena are taught using the term *cessation*.

Between phenomena there is no distinction,  
And through knowing that there is cessation; {108}

[33.114](#)

“Even if it is explained for ten million eons  
That they are unproduced and unceasing,  
Without attributes and without characteristics,  
They are taught to be without attributes. {109}

[33.115](#)

“When all existents have ceased to exist  
And they remain in nonexistence,  
Existence is not taught to be other than nonexistence,  
And nonexistence is not taught to be other than existence. {110}

[33.116](#)

“The teaching of nonexistence  
Is given through the word *nonexistence*,  
But not even all the buddhas  
Can see nonexistence. {111}

[33.117](#)

“That which exists is taught  
As this nonexistence of all that exists.  
Knowing existents in this way,  
They are taught to be nonexistent. {112}

[33.118](#)

“There is no one whomsoever  
Who can connect with this nonexistence.  
The connection with this nonexistence  
Results in a teaching that is one of conventions. [1091](#) {113}

[33.119](#)

“The one who has in his mind the thought [F.108.b]

‘I shall become a buddha in this world,’  
Will not be afflicted by craving for existence,  
And that wise man will attain enlightenment. {114}

[33.120](#)

“The bodhisattva in meditation  
Does not long for any phenomenon.  
When nothing is apprehended,[1092](#)  
That is called enlightenment. {115}

[33.121](#)

“There are many who say,  
‘I am in a state of enlightenment,’  
But not knowing this approach  
They are far from buddhahood’s enlightenment. {116}

[33.122](#)

“The Dharma that is taught through words  
Is entirely composite and empty.  
The nature of these words  
Is profound, subtle, and difficult to see. {117}

[33.123](#)

“It is through great higher cognition  
That the teaching of this sūtra is given.  
It is taught by all the buddhas  
For the sake of the bodhisattvas. {118}

[33.124](#)

“Remedies defeat  
However many kleśas they have.  
Remaining in higher cognition,  
They cultivate miraculous powers. {119}

[33.125](#)

“They maintain the knowledge of contemplation

And then that knowledge also ceases.

There is an insatiable acquisition  
Of inconceivable, immeasurable wisdom. {120}

[33.126](#)

“Their samādhi and miraculous actions  
Are devoid of mentation.  
Such is the ripening of these heroes  
Who are always in a state of meditation. {121}

[33.127](#)

“With these ripened miraculous powers  
They go to millions of realms  
And they see those who are the illumination of the worlds,  
Who are as numerous as the sands of the Ganges. {122}

[33.128](#)

“Their births and their deaths  
Are the processes of their minds.  
They have attained power over their minds  
And their bodies are bright. {123}

[33.129](#)

“The Buddha’s śrāvakas who maintain  
The miraculous powers they have cultivated  
Do not even approach a sixteenth fraction  
Of the miraculous activities free of mentation. {124}

[33.130](#)

“All the devas are unable  
To know their thoughts.  
Only the lords of the worlds,  
And those who are equal to them, can do so. {125}

[33.131](#)

“They do not become bald

And their hair does not become white.

They do not have evident aging

And thus have no suffering or death. {126}

[33.132](#)

“They do not have doubt or mistrust

And they have no uncertainty. [F.109.a]

Day and night they seek for

Thousands of millions of sūtras. {127}

[33.133](#)

“All their propensities

For the kleśas are eliminated.

They always have an equal mind

Toward all beings. {128}

[33.134](#)

“They teach quintillions of samādhis

Throughout the ten directions.

Without respite they answer

Thousand of millions of questions. {129}

[33.135](#)

“The concept of male, the concept of female,

And all other concepts have ceased.

They remain in the recognition of nonexistence

And they teach that which is certain and true. {130}

[33.136](#)

“With completely pure wisdom

They teach the Dharma correctly.

They are dedicated to proclaiming the Dharma,

And are in the domain of samādhi and wisdom. {131}

[33.137](#)

“Though they practice dhyāna,



They do not remain in existence.  
Their words are not meaningless;  
Their teaching of the Dharma is fruitful. {132}

[33.138](#)

“Those who delight in this sūtra  
Will easily become human,  
Avoid all disadvantageous existences,  
And repay the kindness of all the buddhas. {133}

[33.139](#)

“Those who possess one verse  
Of this precious sūtra  
Will abandon saṃsāra  
For countless eons. {134}

[33.140](#)

“Those who delight in this sūtra  
Are seen by all the buddhas.  
They will serve the buddhas  
And quickly attain enlightenment. {135}

[33.141](#)

“Those who delight in this sūtra,  
They will have no doubt or uncertainty  
Concerning the entire Dharma,  
And they are near to nirvāṇa. {136}

[33.142](#)

“They will see a great hero,  
A tathāgata on [Grḍhrakūṭa](#).  
All the buddhas will give them prophecies  
And they will appear to be compassionate jinas. {137}

[33.143](#)

“Those who follow this sūtra

In this time of destruction  
Will see Buddha Maitreya  
And attain excellent patience. {138}

[33.144](#)

“They will remain at the summit of existence,  
The inconceivable summit of existence,  
And at that inconceivable summit  
They will know no doubt. {139}

[33.145](#)

“They will not have any doubt at all,  
Not even an atom of doubt.  
As they have eliminated every atom of doubt,[1093](#)  
Enlightenment will not be difficult to attain. {140} [F.109.b]

[33.146](#)

“In the terrifying age of destruction  
They will undergo hardship,  
Train in this precious sūtra,  
And have an unceasing eloquence.[1094](#) {141}

[33.147](#)

“They will promulgate this sūtra  
And will guard the treasure of the buddhas.  
This is an offering to all the buddhas,  
An inconceivable offering of the Dharma. {142}

[33.148](#)

“Those who maintain this sūtra  
During the cruel age of destruction  
Will without difficulty attain wisdom,  
The inconceivable wisdom of buddhahood. {143}

[33.149](#)

“Those who received this sūtra

From the buddhas of the past  
Will come into possession of it  
And promulgate it in the age of destruction. {144}

[33.150](#)

“Their voices will proclaim  
The conduct of the Śākya lion  
In the presence of lords of the world  
In millions of buddha realms. {145}

[33.151](#)

“And in the presence of the buddhas [1095](#)  
They will always roar the lion’s roar  
With an endless confidence of speech,  
Teaching the enlightenment of buddhahood. {146}

[33.152](#)

“Those who have been prophesied by the Buddha  
Will be born into the Ikṣvāku family.  
They will protect this enlightenment  
During the terrifying age of destruction. {147}

[33.153](#)

“Their bodies will be perfect,  
Adorned by the primary signs of a great being.  
They will send emanations  
To make homage to millions of buddhas. {148}

[33.154](#)

“There will be the manifestation  
Of golden, illusory flowers,  
And flowers made of beryl,  
Of crystal, and of silver, {149}

[33.155](#)

“And every kind of jewel

Appearing from their hands,  
Which they will scatter toward the buddhas  
In seeking the path to enlightenment. {150}

[33.156](#)

“Various kinds of offerings,  
And perfectly created music,  
As numerous as the Ganges sands,  
Will be emitted from the pores of their bodies. {151}

[33.157](#)

“The countless millions of beings  
Who hear that music  
Will progress irreversibly toward  
Buddhahood’s highest wisdom. {152}

[33.158](#)

“Those millions of buddhas  
Recite countless praises  
And their sound is heard  
Within countless realms. {153}

[33.159](#)

“For those who hear that sound  
All their conceptualization ceases. [F.110.a]  
When their conceptualization has ceased  
They will see endless [1096](#) buddhas. {154}

[33.160](#)

“With that kind of wisdom  
They will practice bodhisattva conduct.  
They will benefit all beings  
And become jinas who benefit others. {155}

[33.161](#)

“Those who possess this samādhi

Are wise ones who will obtain  
These benefits and qualities,  
And also countless others. {156}

[33.162](#)

“Even a female who hears  
This sūtra and retains a single verse  
Will change from having a female existence  
And will become a dharmabhāṇaka. {157}

[33.163](#)

“She will never again afterward  
Have a female existence,  
And will always be handsome  
And adorned by the primary signs of a great being. {158}

[33.164](#)

“They will all come to possess  
These supreme qualities  
Described in this supreme sūtra,  
And they will quickly attain enlightenment. {159}

[33.165](#)

“Having obtained this sūtra,  
Which is the domain of all the buddhas,[1097](#)  
Throughout all their lifetimes  
They will always be without fear. {160}

[33.166](#)

“Teaching this samādhi, this peace  
Is the creation of bodhisattvas.  
Whoever wishes to attain enlightenment  
Should give the teaching of this sūtra. {161}

[33.167](#)

“They will be close to the lords of sages

And will be close to buddhahood's enlightenment.

They will before long attain

This level of peace and meditation. {162}

[33.168](#)

“The bodhisattvas, the heroes,

Always remain in this enlightenment.

They see millions of buddhas

As numerous as the Ganges sands. {163}

[33.169](#)

“They will become cakravartin kings who rule the world,

See stainless buddhas who have minds of perfect peace,

Praise those lords of the worlds with hundreds of verses,

And obtain the peace of this stainless samādhi. {164}

[33.170](#)

“They will make unequalled offerings to those guides<sup>1098</sup>

Who have perfect, great fame and are supreme among humans and devas,

And they will cast aside the kingdom like spittle,

And pure, perfectly pure, will practice celibacy. {165}

[33.171](#)

“They will enter homelessness in the Sage's teaching

And obtain the peace of this stainless samādhi. [F.110.b]

They will have friendly speech with gentle words,

And become empowered and wise in teaching<sup>1099</sup> a million sūtras. {166}

[33.172](#)

“Having attained this samādhi they will teach it to many beings:

Empty and without attributes, the perfect attainment of peace,

The perfect and unimpeded practice of the Dharma of complete peace,

The empty nature that is constant, stainless peacefulness. {167}

[33.173](#)

“They have profound realization, continuous endless realization,

A vast realization, a realization that is incalculably beneficial.

Having attained profound peace, this samādhi,

They will become an illumination for all worlds. {168}

[33.174](#)

“Having attained this peace, this stainless samādhi,

They will be continually pure in celibacy,

Unsullied, always free of the kleśas,

And lead millions of other beings to be the same. {169}

[33.175](#)

“Having attained this peace, this stainless samādhi,

They will have exceedingly sharp wisdom, supreme wisdom,

They will gain an ocean of learning and always have infinite understanding,

Virtuous speech, excellent understanding, and knowledge of the instructions. {170}

[33.176](#)

“Having attained this peace, this stainless samādhi,

They will gain skill in works and skill in the arts,

Skill in healing and likewise skill in herbs.

In everything they will be constant and perfect. {171}

[33.177](#)

“Having attained this peace, this stainless samādhi,

They will be perfect and completely skilled

In poetry, treatises, comedy, music, song, and dance,

Always becoming masters of these in this world. {172}

[33.178](#)

“Having attained this peace, this stainless samādhi,

Such a person will be one who always has a retinue.

He will not cause division, but always keeps harmonious unity

And practices the supreme, highest, peaceful bodhisattva conduct. {173}

[33.179](#)

“Having attained this peace, this stainless samādhi,  
That wise person will never have  
Sorrow, pain, or mental anguish,  
And will at all times be free of illness. {174}

[33.180](#)

“Having attained this peace, this stainless samādhi,  
In this human world he will not have any illness,  
No physical pain, nor likewise mental pain,  
No toothache, and similarly no headache. {175} [F.111.a]

[33.181](#)

“Having attained this peace, this stainless samādhi,  
He will never have any illness occur,  
None of the various sicknesses of the mortal world,  
Whether physical illness or likewise mental illness. {176}

[33.182](#)

“Having attained this peace, this stainless samādhi,  
He will never have the many different kinds of afflictions,  
Whether they are the various kinds of mental afflictions  
Or the various kinds of physical illnesses. {177}

[33.183](#)

“Having attained this peace, this stainless samādhi,  
Just as space, the air, is undefiled,  
Has a pure nature, and is vast [1100](#) and bright,  
In the same way his mind will be completely pure. {178}

[33.184](#)

“Having attained this peace, this stainless samādhi,  
Just as moonlight, and likewise sunlight, too,  
Are pure, ungraspable, and radiant,  
In the same way his mind will be bright. {179}

[33.185](#)



“Just as it is not easy, using pigments,  
To paint various forms in the air,  
In the same way it is not easy to create pictures in the mind<sup>1101</sup>  
Of someone who remains in this stainless samādhi of peace. {180}  
[33.186](#)

“Just as the wind blows in the four<sup>1102</sup> directions,  
Going in every direction without impediment,  
His continuum of mind is like the wind,  
Moving unimpeded, without attachment,<sup>1103</sup> throughout the world. {181}  
[33.187](#)

“One may be able to catch the wind with a net,  
One may be able to bind the wind with a noose,  
But it is not so easy to know the mind of someone  
Who has meditated on this stainless samādhi of peace. {182}  
[33.188](#)

“One may be able to catch a reflection on water,  
And obtain from it a bowl of sesame oil,  
But it is not so easy to know the mind of someone  
Who has meditated on this stainless samādhi of peace. {183}  
[33.189](#)

“A man may be able to catch in his hands  
The lightning that flashes from the thundering clouds,  
But it is not so easy to know the extent of the mind of someone  
Who has meditated on this stainless samādhi of peace.<sup>1104</sup> {184} [F.111.b]  
[33.190](#)

“One may be able to know the languages of all beings,  
The beings in the buddha realms in the ten directions,  
But it is not so easy to know the heights of the mind  
Of a bodhisattva who has attained this samādhi. {185}  
[33.191](#)

“When he has attained this stainless samādhi of peace  
He will have no kleśas and be undefiled.  
The one who has attained this samādhi of peace  
Will never again have attachment<sup>1105</sup> to the three existences.<sup>1106</sup> {186}  
[33.192](#)

“Having attained this stainless samādhi of peace,  
He has no longing for objects of desire, no longing for forms;<sup>1107</sup>  
He has no longing for women and has an unconfused mind.  
He is peaceful, completely peaceful, and undefiled. {187}  
[33.193](#)

“Having attained this stainless samādhi of peace,  
He has no longing for sons, no longing for daughters;  
He has no longing for a wife, and no longing for attendants.  
His conduct is peaceful and he is undefiled. {188}  
[33.194](#)

“He has no longing for gold and no longing for wealth.  
He has no longing for higher rebirth and no attachment to money and  
jewels.  
He has a completely pure mind and is free of thought.  
That is the uniqueness of this attainment of samādhi. {189}  
[33.195](#)

“He does not practice celibacy for a higher rebirth.<sup>1108</sup>  
The wise one is not generous out of yearning for a higher rebirth;  
The bodhisattva is generous because he desires enlightenment.  
That is the uniqueness of this attainment of samādhi. {190}  
[33.196](#)

“The one who accomplishes this stainless samādhi  
Does not practice asceticism in order to have a kingdom,  
Nor in order to become sovereign over the three existences.  
He benefits many beings because he longs for enlightenment. {191}

[33.197](#)

“He has no longing for songs and no longing for dance,  
He has no longing for incense [1109](#) and no longing for drink,  
And he has no longing for food and no longing for clothes.  
That is the uniqueness of this attainment of samādhi. {i} [1110](#)

[33.198](#)

“He has no longing for eyes and no longing for ears,  
He has no longing for a nose and no longing for a tongue,  
And he has no longing for a body and no longing for a mind.  
That is the uniqueness of this attainment of samādhi. {ii}

[33.199](#)

“He has no longing for home and no longing for the forest, [F.112.a]  
He has no longing for a monastery and no longing for a village,  
And he has no longing for a region and no longing for a town.  
That is the uniqueness of this attainment of samādhi. {iii}

[33.200](#)

“He has no longing for generosity and no longing for conduct,  
He has no longing for patience and no longing for diligence,  
And he has no longing for meditation and no longing for wisdom.  
That is the uniqueness of this attainment of samādhi. {iv}

[33.201](#)

“He has no longing for being and no longing for life,  
He has no longing for the Buddha and no longing for the Dharma,  
And he has no longing for the Saṅgha and no longing for enlightenment.  
That is the uniqueness of this attainment of samādhi. {v}

[33.202](#)

“He has no longing for existence and no longing for nonexistence,  
He has no longing for the middle way and no longing for the extremes,  
And he has no longing for everything and no longing for nothing.  
That is the uniqueness of this attainment of samādhi. {vi}

[33.203](#)

“When he has attained this stainless samādhi of peace,  
Desire can never cause him harm.

Those who yearn for women have confused minds  
And he knows that this is the nature of desire. {192}

[33.204](#)

“When he has attained this stainless samādhi of peace,  
Anger can never cause him harm.

The wise one destroys malice;  
Through love he completely overcomes anger.[1111](#) {193}

[33.205](#)

“Ignorance can never cause him harm;  
Wisdom eliminates ignorance and stupidity.  
He attains measureless wisdom free of darkness.  
These qualities from attaining samādhi are measureless. {194}

[33.206](#)

“Desire is always overcome by repulsiveness.[1112](#)  
Anger is constantly defeated by love.  
Wisdom cuts through ignorance, the net of the kleśas.  
The one who has attained samādhi is majestic to the whole world. {195}

[33.207](#)

“Sleep can never cause him harm.  
He eliminates the various subsidiary kleśas.  
He is undefiled and liberated.  
These qualities from attaining samādhi are measureless. {196}

[33.208](#)

“Desire can never cause harm  
To the bodhisattva who possesses this samādhi. [F.112.b]  
He delights always in generosity:  
He gives away his possessions and gives happiness. {197}

[33.209](#)

“The bodhisattva who possesses this samādhi  
Possesses power that is beyond compare.  
At all times he is in the possession of strength.  
There is no one who is his equal in the world. {198}

[33.210](#)

“He becomes a cakravartin in this world.  
He comes to Jambudvīpa as the king of humans  
And many beings make offerings to him,  
And in particular he attains the unique wisdom free of darkness. {199}

[33.211](#)

“Such bodhisattvas become the leaders in a special, jewellike family.[1113](#)  
They have great wealth and are lords over many people.[1114](#)  
They have horses, elephants, and perfect chariots to ride upon.  
They have abundant gold and precious jewels.[1115](#) {200}

[33.212](#)

“Those who have faith in the supreme wisdom of the Buddha,  
They are called the jewellike families in Jambudvīpa.  
They are born there into special, jewellike families  
And they benefit a multitude of their kin. {201}

[33.213](#)

“They carefully engender faith in those  
Who are of families in Jambudvīpa who have no faith.  
They bring a multitude of beings to aspire to enlightenment,  
And they become self-arisen buddhas, supreme jinas. {202}

[33.214](#)

“They attain unequaled, highest enlightenment  
And turn the unequaled Dharma wheel in buddha realms.[1116](#)  
Those who then know that Dharma wheel  
Will all remain in the birthlessness of phenomena. {203}

[33.215](#)

“The bodhisattvas will perform many activities.  
Beings will constantly make offerings to them.  
They will constantly accomplish unequaled benefit.  
They will remove the darkness from the eyes of beings. {204}

[33.216](#)

{205}[1117](#)

[33.217](#)

“The bodhisattvas, joyous, with loving minds  
And unstained, will become buddhas.  
Wherever those bodhisattvas are present  
They will create an immeasurable benefit for beings. {206}

[33.218](#)

“They will protect correct conduct and have matchless celibacy.  
They will meditate on samādhi for many endless eons. [F.113.a]  
They will constantly have certainty in dhyāna and liberation.  
Those bodhisattvas will be the sons of the buddhas. {207}

[33.219](#)

“They always practice the bases of miraculous powers,  
And they go to various infinite realms.  
They listen to the Dharma taught by the sugatas  
And, having the power of retention, they remember everything. {208}

[33.220](#)

“Those bodhisattvas who have the power of retention  
Teach endless, countless sūtras.  
Those bodhisattvas who have the power of retention  
Accomplish countless benefits for beings. {209}

[33.221](#)

“They know the deaths and rebirths  
And the coming and going of beings,

What kind of actions they do,  
And the ripening of their karma. {210}

[33.222](#)

“In that transference of karma  
There are not even atoms to be found.  
Those greatly famous bodhisattvas  
Know, too, that this is so. {211}

[33.223](#)

“Emptiness is the supreme  
Dwelling of the great beings.  
They establish countless millions  
Of beings in the great yāna. {212}

[33.224](#)

“When they are teaching  
They have no concept of beings.  
The bodhisattvas teach  
Without engaging in phenomena. {213}

[33.225](#)

“When they teach the Dharma  
There is no apprehending of an object.  
They reside in emptiness,  
Established in enduring wisdom. {214}

[33.226](#)

“When someone has been taught this samādhi,  
In which all the teachers reside,  
No conceptions arise in him,  
He naturally has no conceptions about women. {215}

[33.227](#)

“When conceptions of women have ceased,  
He sits at the bodhimaṇḍa.

Once he has sat at the bodhimaṇḍa  
The conceptions of Māra cease. {216}

[33.228](#)

“The wise one does not see  
Māra [1118](#) and Māra’s army,[1119](#)  
And neither does he see

The three daughters of Māra. {217}

[33.229](#)

“Once he is seated upon the bodhimaṇḍa,  
All his conceptions are eliminated.  
Once all his conceptions are eliminated  
This entire world is shaken. {218}

[33.230](#)

“So, too, are all the worlds in the ten directions [F.113.b]  
With their Sumerus and their oceans,  
And this is known

By all the beings in the ten directions.[1120](#) {219}

[33.231](#)

“This shaking of the world  
Is the miracle of the bodhisattva;  
It is shaken six times  
When he attains supreme enlightenment. {220}

[33.232](#)

“All the composite phenomena there are,  
And all the noncomposite phenomena—  
All phenomena are understood  
That are taught by the word *phenomena*.[1121](#) {221}

[33.233](#)

“There is nothing there to be understood,  
And that lion’s roar arises.



Knowing this process of arising,  
He becomes an illuminating buddha. {222}

[33.234](#)

“Phenomena appear dependently.  
Phenomena are produced dependently.  
The wise ones know the entirety  
Of the dependence of phenomena. {223}

[33.235](#)

“They know the development of all phenomena.  
They have complete understanding through emptiness.  
They have wisdom concerning states of existence.  
They have complete understanding of all phenomena. {224}

[33.236](#)

On seeking for these states of existence,  
The bodhisattva does not find them.  
That is the same as the inconceivable knowledge  
Of all the buddhas concerning states of existence. {225}

[33.237](#)

“The one who has that complete knowledge  
Knows all states of existence.[1122](#)  
Knowing the characteristic of the true Dharma,  
He brings to an end all illusions.[1123](#) {226}

[33.238](#)

“Knowing the characteristic of the true Dharma,  
He gazes upon all the realms.  
Having gazed upon all the realms,  
He seats himself at the bodhimaṇḍa.[1124](#) {i}

[33.239](#)

“Having sat at the bodhimaṇḍa,  
There is the sound of the lion’s roar,

Which thus resounds throughout  
Countless, innumerable millions of realms. {227}

[33.240](#)

“All those greatly renowned buddha heroes  
Also cause those realms to shake.  
The leader of beings guides beings  
In the way that they are to be guided. {228}

[33.241](#)

“Having reached the highest enlightenment,  
He rises from the bodhimaṇḍa.  
He guides the countless, innumerable beings  
Who are to be guided. {229}

[33.242](#)

“Then the Buddha emanates  
Infinite buddha emanations.  
These buddha emanations [1125](#) go  
To thousands of millions of realms. [1126](#) {230}

[33.243](#)

“They lead countless millions  
Of beings to the highest enlightenment. [F.114.a]  
He teaches the supreme Dharma  
For the benefit of all beings. {231}

[33.244](#)

“That kind of great wisdom  
Is the inconceivable wisdom of a buddha.  
Therefore develop the aspiration,  
The supreme aspiration to enlightenment. [1127](#) {232}

[33.245](#)

“Develop veneration for those with the highest qualities:  
The Buddha, the Dharma, and the Saṅgha,

And the heroes, the bodhisattvas,  
Who seek for the highest enlightenment. {233}

[33.246](#)

“Without becoming disheartened,  
Venerate them unflaggingly,  
And become before long  
An illuminating buddha. {234}

[33.247](#)

“Those bodhisattvas who come here  
From thousands of realms  
See the lamp of the world  
Teaching the supreme Dharma. {235}

[33.248](#)

“Those great heroes throw down  
Great jewels for the Guide,  
And in order to attain enlightenment  
They cast down coral tree flowers. {236}

[33.249](#)

“They adorn this realm,  
The highest buddha realm.  
All of the ten directions [1128](#)  
Are covered with networks of jewels. {237}

[33.250](#)

“They string up flags  
And erect millions of banners,  
And they adorn this realm  
With endless adornments. {238}

[33.251](#)

“They create countless, beautiful  
Pinnacled halls with balconies, [1129](#)

Upper chambers,[1130](#) and towers[1131](#)

Adorned with every jewel. {239}

[33.252](#)

“They create palaces with crescents,

Round windows and aviaries,

Incense, banners, and vases,[1132](#)

And adorned with many jewels. {240}

[33.253](#)

“The aroma[1133](#) of incense

Spreads through this buddha realm.[1134](#)

That delightful incense

Pervades a billion[1135](#) realms. {241}

[33.254](#)

“When it has spread through them

A rain of incense falls.

Those who smell that incense

Become buddhas, guides. {242}

[33.255](#)

“They cast away the pain[1136](#) of desire.

They do not have anger and craving.[1137](#)

The net of ignorance[1138](#) is destroyed

And all darkness comes to an end. {243}

[33.256](#)

“There they attain the miraculous powers,

And the strengths, powers, and aspects of enlightenment. [F.114.b]

They attain the dhyānas and the liberations

And become worthy of offerings. {244}

[33.257](#)

“Fifty million[1139](#) beautiful

Seats are arranged,

Draped with millions<sup>1140</sup> of cloths

And nets of jewels.<sup>1141</sup> {245}

[33.258](#)

“The bodhisattvas, the famous heroes,

Are gathered there upon those seats.<sup>1142</sup>

They shine with the primary signs

And also with the secondary signs. {246}

[33.259](#)

“This entire buddha realm

Is adorned by trees made of jewels.

There are emanated ponds that are filled

With water that has the eight qualities. {247}

[33.260](#)

“Those on the banks of those pools

Who drink from their waters

Are freed from all craving

And become worthy of veneration by the world. {248}

[33.261](#)

“In other realms, too,

Bodhisattvas gather.

They praise the Buddha,

The lion of the Śākyas, the protector. {249}

[33.262](#)

“Those who hear that praise

Become guides of the worlds.

Here I have described

This sūtra’s inconceivable benefits. {250}

[33.263](#)

“Countless millions of lotuses

Are emanated, which have

Petals made of gold,  
And pericarps of uragasāra.[1143](#) {251}

[33.264](#)

“They have stems[1144](#) of beryl,  
They have leaves[1145](#) of crystal,  
They have stamens of emerald,[1146](#)  
And have beautifully appeared. {252}

[33.265](#)

“They have an inconceivable aroma  
That they continuously emit.  
The inconceivable aroma of the lotuses  
Fills millions of realms.[1147](#) {i}

[33.266](#)

“Those who smell that aroma  
That they delightfully emanate  
Will have delight in their minds  
And all their illnesses will cease. {253}

[33.267](#)

“Desire, anger, and ignorance  
Will cease without trace.  
When those three faults have ceased in them  
They will be buddhas who bestow happiness. {254}

[33.268](#)

“From them are emitted sounds,  
Countless numbers of the word buddha.  
And from them also the words  
dharma and saṅgha emanate everywhere, {255}

[33.269](#)

“And also the words *emptiness*,  
*Absence of attributes*, and *absence of aspiration*.

The progress of the numerous millions of beings  
Who hear them becomes irreversible. {256} [F.115.a]

[33.270](#)

“These words that are emanated  
Also reach millions of realms.  
They establish countless millions  
Of beings in this buddha wisdom. {257}

[33.271](#)

“The birds that are peacocks,[1148](#)  
Avadavats, and partridges  
Also sing out a word,  
The unsurpassable word buddha. {258}

[33.272](#)

“The birds that are snipes,  
Mynas, cranes, and cuckoos  
Also sing out a word,  
The inconceivable[1149](#) word dharma.[1150](#) {i}

[33.273](#)

“The birds that are parrots, geese,  
Ducks, shelducks, and swans  
Also sing out a word,  
The unsurpassable word saṅgha. {ii}

[33.274](#)

“All the birds that there are  
In the deva or the human worlds  
Are continuously singing  
Praises of the Three Jewels. {iii}

[33.275](#)

“Trees made of jewels  
Are manifested in this realm.

Those delightful jewel trees  
Are uniquely beautiful. {259}

[33.276](#)

“On all those trees are hung  
Every kind of ornament.  
They have manifested in this realm  
Through the power of the Buddha.[1151](#) {260}

[33.277](#)

“This display does not exist  
Anywhere in any realm.  
This unique, superior sight  
Is not to be seen in this realm.[1152](#) {261}

[33.278](#)

“This is what has been taught  
By the Śākya lion, the protector.  
The greatly famed bodhisattvas  
Have no doubt in that wisdom. {262}

[33.279](#)

“They comprehend that highest point.  
Their way is inconceivable.  
Their wisdom increases  
Like an ocean into which rivers flow. {263}

[33.280](#)

“They have no final end.  
It is like drinking an ocean.  
This is the inconceivable way  
Of the bodhisattvas that has been taught. {264}

[33.281](#)

“The greatly famed bodhisattvas,  
The heroes, are at the highest point.



They give forth aspects of speech  
That are as numerous as the Ganges sands. {265}

[33.282](#)

“There is such inconceivable speech  
But the bodhisattva has no pride. [1153](#)  
He has eliminated pride  
And is near to enlightenment, {266}

[33.283](#)

“He will not ruin his correct conduct  
Even for the sake of his life.  
The bodhisattva is resolute [F.115.b]  
And behaves immaculately. {267}

[33.284](#)

“He does not become ruined  
By any concept of desire.  
He has eliminated all conceptions  
And he has countless samādhis. {268}

[33.285](#)

“He practices them while in meditation  
Yet has no attachment to those samādhis.  
He has no clinging, he is attentive,  
And he has no attachment to the world. {269}

[33.286](#)

“When he leaves this world  
He goes to Sukhāvātī.  
When he has arrived there  
He sees Buddha [Amitābha](#). {270}

[33.287](#)

“Those bodhisattva heroes  
Are adorned by the primary signs.

They have reached the domain of the five higher cognitions,  
Great wisdom,[1154](#) and the retentions. {271}

[33.288](#)

“They go to millions of realms  
And bow down to the feet of the buddhas.  
Shining, they travel  
To countless buddha realms. {272}

[33.289](#)

“They have eliminated all faults  
And are purified of all kleśas.  
With the kleśas completely eradicated  
They are one lifetime from becoming a jina. {273}

[33.290](#)

“They will not go to the lower realms.  
From that realm of humans  
All rebirth into the lower realms  
Has been eradicated in that realm. {274}

[33.291](#)

“Do not doubt what has been revealed  
Concerning that protector,  
The Lord of the World, [Amitābha](#),  
And you will go to Sukhāvātī.[1155](#) {275}

[33.292](#)

“A woman who has faith on hearing  
The praise of this precious sūtra[1156](#)  
Will soon become a superior wise man  
Who miraculously goes to billions of realms. {276}

[33.293](#)

“Many offerings of innumerable kinds,  
Offered continuously to supreme beings

Within the appearance of a quintillion realms,  
Cannot equal a fraction of a loving mind. {277}

[33.294](#)

“One who always practices correct conduct and samādhi,  
And also countless dhyānas and liberations,  
Who always practices emptiness devoid of attributes—  
He will soon become a sugata in the world. {278}

[33.295](#)

“The bodhisattva who maintains the aggregate of good conduct  
Makes the greatest, most special offering to me.  
He who maintains the aspiration to enlightenment in the time of  
degeneration  
Is continuously making an offering to all the buddhas. [1157](#) {279} [F.116.a]

[33.296](#)

“The [bodhisattvas](#) in the dreadful time of degeneration  
Who protect this supreme Dharma [1158](#) taught by the sugatas,  
Are my sons and protectors of the Dharma in the later times. [1159](#)  
They have been entrusted by ten billion buddhas. {280}

[33.297](#) Conclusion of the thirty-third chapter, “The Benefits of Possessing  
the [Sūtra](#).”[B11]

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[34.](#)

**Chapter 34**

**Kṣemadatta**

[34.1](#) Then the Bhagavān said to [the youth Candraprabha, 1160](#) “Young man,  
the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to  
attain quickly the highest, complete enlightenment of perfect buddhahood,  
should abide in [the absence of attributes](#) and be dedicated to making vast  
offerings to a present [tathāgata](#) or to the stūpa of a [tathāgata](#) who has passed  
into [nirvāṇa](#).

[34.2](#)“Young man, that [bodhisattva](#) mahāsattva should develop an aspiration focused upon all beings as he wishes for this samādhi. And, wishing to attain quickly the highest, complete enlightenment of perfect buddhahood, he should abide in [the absence of attributes](#), without aspiration for the ripening of karma, and use even his own body and life to perform vast actions of making offerings to a present [tathāgata](#) or to the stūpa of a [tathāgata](#) who has passed into [nirvāna](#).

[34.3](#)“With his mind and attention focused on compassion; with a [loud, clear voice](#), elevated, and pleasant; and with especially noble vocabulary and a continuity of words he should teach extensively to others, propagate, and explain the samādhi, the revealed equality of the nature of all phenomena. Why is that? Because, young man, this king of samādhis, the revealed equality of the nature of all phenomena, is the basis and root of the entire Dharma.

[34.4](#)“Young man, when a [bodhisattva](#) mahāsattva who has great compassion [F.116.b] and diligently relies on methods is dedicated to making vast offerings to a present [tathāgata](#) or to the stūpa of a [tathāgata](#) who has passed into [nirvāna](#), he should teach extensively to others this king of samādhis, the revealed equality of the nature of all phenomena.

[34.5](#)“At that time, young man, that [bodhisattva](#) mahāsattva should abide in the [doorways to liberation](#) that are [emptiness](#), [the absence of attributes](#), and [the absence of wishes](#), and should not apprehend any phenomenon whatsoever. The [bodhisattva](#) mahāsattva who abides in the practice of the samādhi that is free of apprehending will abide in all aspirations. Young man, the [bodhisattva](#) mahāsattva who abides in all aspirations will fulfill all the aspirations of all beings, will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.[1161](#)

[34.6](#)“Young man, you should understand this through the following teaching.

[34.7](#)“Young man, in the past, uncountable, vast, immeasurable, inconceivable, innumerable countless eons ago,[1162](#) at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

[34.8](#)“Young man, the Tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta established countless, innumerable beings in the cessation of

defilements, in arhatship, and having established them in that state, he passed into nirvāṇa. He also established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment of perfect buddhahood and then passed into nirvāṇa. [F.117.a]

[34.9](#)“Young man, at that time and in those days, [1163](#) in Jambudvīpa there was a king named Śrīghoṣa. In order to make offerings to the Tathāgata who had passed into nirvāṇa he built eighty-four quintillion stūpas that contained the relics of the Tathāgata and he presented eighty-four quintillion lights to each of those stūpas. In the same way he offered eighty-four quintillion musical instruments, percussion instruments, flowers, incense offerings, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags to each of those stūpas.

[34.10](#)“Young man, in that way King Śrīghoṣa made offerings to the stūpas that contained the relics of the Tathāgata. Then he gathered eighty quintillion bodhisattvas and dedicated himself to making offerings of all the most pleasing necessities to those bodhisattvas.

[34.11](#)“Every one of all those bodhisattva mahāsattvas was a dharmabhāṇaka. They had uninterrupted eloquence, the attainment of samādhi, and the attainment of unimpeded retention. They were teachers of the pure Dharma, and had attained the perfection of the supreme powers of a bodhisattva.

[34.12](#)“Young man, at that time, within that assembly there was a bodhisattva mahāsattva [1164](#) named Kṣemadatta. He was a young boy with black hair, in the first stage of youth. He had become a youth who did not indulge in desires, but was a young celibate, who had been keeping the vow for a year.

[34.13](#)“Young man, at that time, King Śrīghoṣa made a request to that great assembly of bodhisattvas. He made a request to those bodhisattva mahāsattvas that he might, combining the six perfections, accomplish the great retention of the bodhisattva piṭaka, skill in methods, and unimpeded power and guidance. [F.117.b] That evening he lit a quintillion lights before the stūpas that contained the relics of the Tathāgata. He also swept clean the circumambulation walkway, moistened and washed it, scattered flowers upon it, and arranged various seats. King Śrīghoṣa then came there accompanied by his harem and the people of the villages, towns, and regions. Holding musical instruments, percussion instruments, cymbals, flowers, incense, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags, they made offerings to the stūpa, which contained the relics of the Tathāgata. Afterwards, in order to hear the Dharma, accompanied by his harem of queens, he ascended to the roof of the palace.

Gatherings of devas and humans also assembled in order to hear the Dharma.

[34.14](#)“The bodhisattva Kṣemadatta saw them and the lights from the numerous quintillions of offered lamps that shone as one pervading radiance. Knowing that many devas and humans had assembled in order to hear the Dharma, he thought, ‘I have entered the Mahāyāna, and because I now long for this samādhi I shall make an offering to the Tathāgata. It will be such an offering to the Tathāgata that it will amaze the worlds of devas, humans, and asuras, and bring them joy, delight, pleasure, and happiness, and they will obtain the light of the Dharma. I shall make an offering that will surpass all the offerings made to the Tathāgata by King Śrīghoṣa and amaze King Śrīghoṣa, his harem of queens, and his attendants, and bring them joy, delight, pleasure, and happiness.’ [F.118.a]

[34.15](#)“The bodhisattva mahāsattva Kṣemadatta was joyful and happy, and knowing that the great assembly of people had gathered to hear the Dharma, that evening he sat in front of the Tathāgata’s stūpa, bound his right hand in cotton, and immersed it in sesame oil. Having immersed it in sesame oil he set it alight.

[34.16](#)“At this point the bodhisattva mahāsattva Kṣemadatta developed the supreme intention. He developed the supreme intention for the highest, complete enlightenment and, seeking complete enlightenment, although his right hand was burning brightly, his mind and the expression of his face remained unchanged.

[34.17](#)“Young man, as the bodhisattva mahāsattva Kṣemadatta’s right hand burned brightly, and was transformed into a single flame, at that time this great earth shook. The light from his burning right hand made that of the many quintillions of offering lamps seem dark, and its great illumination spread in all directions, its radiance illuminating and pervading every direction.

[34.18](#)“He became joyful and happy, and with a gentle and pleasing voice, a uniquely superior vocabulary, and a continuity of words and letters, he taught [1165](#) the samādhi, the revealed equality of the nature of all phenomena so that the entire assembly understood it in detail.

[34.19](#)“The one thousand two hundred Trāyastriṃśa devas assembled there to listen to the Dharma were made joyous and happy and made various divine offerings. The apsaras engaged in singing divine songs. [1166](#)

[34.20](#)“King Śrīghoṣa, who was keeping the eight poṣadha vows, was in the middle of his harem of queens, with his court before him, seated on the roof of his palace. He saw that the bodhisattva mahāsattva Kṣemadatta’s hand

was burning and outshining all other lights, [F.118.b] creating a brightness that transcended the lights of devas and the lights of humans.

[34.21](#)“He thought, ‘This bodhisattva mahāsattva has attained great higher cognition,’ and felt intense joy, faith, veneration, and reverence for the bodhisattva mahāsattva Kṣemadatta. Supported by his great accumulation of merit and roots of merit he leapt from the roof of the palace, together with his harem of eighty queens. He leapt because of his joy on having seen the bodhisattva mahāsattva Kṣemadatta.

[34.22](#)“Because of the roots of merit that were produced by his veneration, he and his retinue were caught by devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kinnaras, and mahoragas. After they had been caught by devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kinnaras, and mahoragas, King Śrīghoṣa and his retinue, even though they had jumped from a building that was a hundred thousand cubits high, were physically unharmed, mentally unharmed, and were not unnerved.

[34.23](#)“King Śrīghoṣa extended both his hands, and together with the great assembly of people saw the bodhisattva mahāsattva Kṣemadatta’s hand on fire and burning brightly. All of them cried out loudly and wailed. Then the king, together with the great assembly of people, weeping and shedding tears, came before the bodhisattva mahāsattva Kṣemadatta.

[34.24](#)“Young man, the bodhisattva mahāsattva Kṣemadatta saw King Śrīghoṣa, and having seen him asked, ‘Great king, why are you and this great assembly of people here before me crying out loudly, wailing, sorrowful, and weeping?’ [F.119.a]

“King Śrīghoṣa spoke these verses to the bodhisattva mahāsattva Kṣemadatta:

[34.25](#)

“ ‘These beings have cried out [1167](#)

Because they have seen that Kṣemadatta,

The one with great wisdom, the learned one,

The dharmabhāṇaka, has lost a limb. {1}

[34.26](#)

“ ‘Seeing that this body

That emits this brilliant light

Has had a hand destroyed,

I also feel great suffering. {2}

[34.27](#)

“ ‘The light from your burning hand  
Has shone into the ten directions.  
The divine light you have emitted  
Has obscured the light of these lamps. {3}

[34.28](#)

“ ‘This earth has been shaken  
And you are not disheartened.  
There arose in me the thought,  
“That is no ordinary wise man.” {4}

[34.29](#)

“ ‘I leapt a hundred thousand cubits  
From the roof of my palace,  
Together with my harem of queens,  
But my body was not harmed. {5}

[34.30](#)

“ ‘How excellent your wonderful wisdom!  
How excellent your unsurpassable mind!  
How excellent your dedicated diligence!  
How excellent your great aspiration! {6}

[34.31](#)

“ ‘Your hand<sup>1168</sup> is burning  
But you are not disturbed.  
You are happy and joyous  
And again teach the Dharma. {7}

[34.32](#)

“ ‘Worthy friend, you are as beautiful  
As the moon that is full,  
Or the sun high in the sky,  
Or Sumeru, the king of mountains. {8}



[34.33](#)

“ ‘Wise one, may I also  
Fulfill such a prayer!  
Rejecting my care for the body  
I will accomplish benefit for beings. {9}

[34.34](#)

“ ‘I delight in joy for the Dharma;  
My happiness in that is inconceivable.  
That you have lost a limb  
Causes me the highest suffering.’ {10}

[34.35](#)

“Kṣemadatta, through devas and nāgas,  
Made offerings to the king  
And he spoke these verses  
With infinite confidence: {11}

[34.36](#)

“ ‘Someone who has no hand  
Is not the one who lacks a limb;  
Someone who has no correct conduct  
Is the one who is lacking a limb. {12}

[34.37](#)

“ ‘This putrid<sup>1169</sup> body of mine  
I have offered to the tathāgatas,  
The inconceivable recipients of offerings,  
The ones to whom offerings should be made by all the world. {13}  
[F.119.b].

[34.38](#)

“ ‘Seeking the wisdom of buddhahood  
I offer to the lords of the worlds  
Infinite billion-world universes

Entirely filled with jewels. {14}

[34.39](#)

“ ‘There are these material offerings

But there are other inconceivable offerings.

Those who know that phenomena are empty

Give away their bodies and their lives. {15}

[34.40](#)

“ ‘I shall speak words of truth.

Great king, listen to me!

All the people gathered here,

Understand the meaning of these verses! {16}

[34.41](#)

“ ‘If it is true that I will become a buddha,

One who is revered by the world,

May that truth cause this earth

To shake in six ways!’ {17}

[34.42](#)

“He spoke those words

And the earth shook.

Millions of devas were overjoyed,

Amazed, and astonished. {18}

[34.43](#)

“The joyous devas and humans

Developed the aspiration for enlightenment.

Immeasurable, incalculable numbers

Were established in the supreme yāna. {19}

[34.44](#)

“The benefit accomplished

By the bhikṣu Kṣemadatta

Is the unending and inconceivable engagement

With the wisdom of the buddhas. {20}

[34.45](#)

“ ‘If it is true that this phenomenon  
That is called “hand” does not exist,  
Then may that truth cause my hand  
To be instantly restored as it was before! {21}

[34.46](#)

“ ‘If it is true that this phenomenon  
Called “Kṣemadatta” does not exist,  
Though one seeks for it in the ten directions,  
It will be not be found, because it is empty. {22}

[34.47](#)

“ ‘Whatever sound arises,  
Know it to be empty.  
Sound is like an echo:  
Know phenomena to be like that. {23}

[34.48](#)

“ ‘When there is fearlessness,  
Emptiness is fully comprehended.  
Through those words of truth  
May the entire world not be burned! {24}

[34.49](#)

“ ‘May all the beings in the three existences,  
The devas and the humans,  
All rest in a state of meditation  
Because of the brilliance of omniscience. {25}

[34.50](#)

“ ‘All the misfortunes  
That devas and humans have,  
May they all come to cessation

Through the brilliance of irreversibility!' {26}

[34.51](#)

“After Kṣemadatta spoke those verses  
His hand grew back, [F.120.a]  
And Kṣemadatta’s body became  
Adorned by the primary signs. {27}

[34.52](#)

“Ten thousand million devas  
Who were residing in the sky  
Threw down at that moment  
Coral tree flowers upon the bhikṣu. {28}

[34.53](#)

“Those divine flowers  
Filled up this world.  
A quintillion apsaras  
Engaged in performing songs. {29}

[34.54](#)

“When Kṣemadatta  
Emitted these words,  
Ten thousand million buddhas  
Witnessed this miracle. {30}

[34.55](#)

“In each of their realms  
They made his great fame known  
To their bhikṣus and bhikṣuṅīs,  
Upāsakas and upāsikās: [1170](#) {31}

[34.56](#)

“ ‘This bhikṣu Kṣemadatta  
Is wise and has great might.  
He burned his hand in order to gain

The wisdom of buddhahood.’ {32}

[34.57](#)

“Thousands of realms,  
As numerous as the Ganges sands,  
Were illuminated by that lamp,  
Which was like the fire at an eon’s end. {33}

[34.58](#)

“All the realms became filled  
With flowers and sandalwood<sup>1171</sup> powder,  
Up to kneeheight  
From the ground.<sup>1172</sup> {34}

[34.59](#)

“Jewels and flowers of every kind  
Filled the buddha realm.  
Nāgas brought down a rain of pearls  
As an offering to Kṣemadatta. {35}

[34.60](#)

“This realm became adorned  
By a display of every kind of jewels.  
Jewels and pearls were spread out  
As an offering to Kṣemadatta. {36}

[34.61](#)

“Devas, nāgas, and yakṣas,  
Kinnaras <sup>1173</sup> and mahoragas,  
As numerous as the Ganges sands,  
Were established in the highest enlightenment.” {37}

[34.62](#)

The Śākya lion, the Buddha,  
Was on [Vulture Peak](#) Mountain.  
In front of his assembly of bhikṣus

The Jina roared this lion’s roar: {38}

[34.63](#)

“It is I who was Kṣemadatta  
And Ajita was Śrīghoṣa.  
For ten thousand million eons  
I practiced the bodhisattva conduct. {39}

[34.64](#)

“Countless women,  
The moment they saw  
Bhikṣu Kṣemadatta,  
Ceased being women.[1174](#) {40}

[34.65](#)

“The Lord of humans prophesied  
That they would not return  
But that they all would become  
Self-arisen guides of the world.[1175](#) {41} [F.120.b]

[34.66](#)

“The wise who have heard this sūtra,  
The teaching on the [disciplines of mendicancy](#), [1176](#)  
Should have no cherishing for the body  
And should study well this Dharma.” {42}

[34.67](#)Conclusion of the thirty-fourth chapter, “[Kṣemadatta](#).”[1177](#)

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[35.](#)

**Chapter 35**

**Jñānāvātī**

[35.1](#)Then the Bhagavān said to [the youth Candraprabha](#), “Young man, the [bodhisattva](#) mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood should

plant roots of merit and apply himself to practicing generosity through the Dharma or generosity through material things.

[35.2](#)“The [bodhisattva](#) mahāsattva should dedicate that generosity through four prayers of dedication.

[35.3](#)“What are the four dedication prayers? The first dedication prayer is: ‘I plant [1178](#) the roots of merit of this generosity so that I may attain skills in methods, those skills in methods by which the buddha bhagavāns attained the highest, complete enlightenment of buddhahood.’

[35.4](#)“The second dedication prayer is: ‘I plant the roots of merit of this generosity so that I may listen to those skills in methods from [kalyānamitras](#), remember them, understand them, possess them, and recite them, and so that I will always be in the company of those [kalyānamitras](#) who will attain the highest, complete enlightenment of buddhahood.’

[35.5](#)“The third dedication prayer is: ‘I plant the roots of merit of this generosity so that all may obtain the requisites that sustain life in the world, and so that these requisites may come together for me.’ [1179](#)

[35.6](#)“The fourth dedication prayer is: ‘I plant the roots of merit of this generosity so that I may attain an existence in which I take care of beings, taking care of them in two ways: taking care of them through the Dharma and taking care of them through material things.’

[35.7](#)“Young man, the [bodhisattva](#) mahāsattva dedicates those roots of merit through those four prayers of dedication. [F.121.a]

[35.8](#)“Moreover, young man, the [bodhisattva](#) mahāsattva who yearns for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, whether he is a homeless renunciant or a householder, should sincerely [1180](#) serve, provide for, [1181](#) and attend upon a [bodhisattva](#) mahāsattva who has correct conduct, good qualities, and wisdom. [1182](#) If that [bodhisattva](#) mahāsattva [bhikṣu](#) who possesses this samādhi were to become ill, afflicted by a powerful illness, then he should eagerly cure him of the illness with his own flesh and blood. Young man, the [bodhisattva](#) mahāsattva who with the perfect higher motivation yearns for this samādhi and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood should fearlessly and confidently [1183](#) give even his own flesh and blood so that the [dharmabhāṇaka bhikṣu](#) will be healed from his illness.

“Young man, this is how that teaching is to be understood.

[35.9](#)“Young man, in a past countless eon—numerous, incalculable, countless eons ago—at that time and in those days, there was a tathāgata,

an arhat, a perfectly enlightened buddha perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, the Bhagavān Buddha Acintya-praṇidhāna-viśeṣasamudgatarāja who had appeared in the world.

[35.10](#)“Young man, before the end of the day on which he attained the highest, complete enlightenment of perfect buddhahood, he manifested incalculable, innumerable buddha emanations and guided countless beings, establishing them in the arhathood in which all outflows have ceased, [F.121.b] and he established countless beings in irreversible progress toward the highest, complete enlightenment. And then, before that day had ended, he passed into nirvāṇa.

[35.11](#)“The Dharma of that Bhagavān who had passed into nirvāṇa remained for a hundred thousand quintillion years.

[35.12](#)“Young man, in the last five hundred years before the Dharma of Bhagavān Acintya-praṇidhānaviśeṣasamudgatarāja finally came to an end, there were many bhikṣus who held the view of objective existence. They had no yearning, no aspiration for a sūtra like this and opposed it and attacked it. They harmed and even killed the bhikṣus who possessed this sūtra. They had attachment to gain and honor and therefore they killed thousands of bhikṣus who possessed a sūtra like this.

[35.13](#)“Young man, at that time and in those days, King Jñānabala ruled over Jambudvīpa. He possessed the Dharma and had appeared because of his perfect prayers in previous lifetimes.

[35.14](#)“Young man, at that time and in those days, in this Jambudvīpa there was a bhikṣu named Bhūtamati who possessed this sūtra. That dharmabhāṇaka went to the king’s palace and became a kalyāṇamitra who was altruistic, was compassionate, and wished to benefit others. The king never tired of gazing upon him and always longed to see him. He came to him for teaching and for discussions on the Dharma. He honored him, asked him questions, obtained answers, and was able to understand what was spoken.

[35.15](#)“That dharmabhāṇaka bhikṣu was wise in the behavior,[1184](#) conduct, aspirations, natures, and propensities of beings. He knew the extent of the powers, strengths, and diligence of beings. He was wise in natures and propensities.[1185](#) He was wise in implying the truth. He was also wise in giving answers without implied meaning. He had profound eloquence and was wise in the ways of guiding all beings. He spoke sincerely.[1186](#) His face was free of frowns. [F.122.a] He remained in a state of greatness of



mind. He was dedicated to great compassion. He could not be defeated by any opponent.

[35.16](#)“Young man, at that time and in those days, King Jñānabala’s daughter was sixteen years old and she was beautiful, attractive, and charming. She had a lovely complexion, and was magnificent. Her name was Jñānāvati. The bhikṣu Bhūtamati was her [ācārya](#). He taught her the virtuous qualities, extolled them, delighted in them, and made her develop them.

[35.17](#)“Young man, at that time and in those days, the dharmabhāṅga bhikṣu developed widespread, black erysipelas on both his thighs, which did not respond to treatment and had no known cure, so that the physicians gave up trying to heal him. King Jñānabala with his harem, sons, daughters, and attendants, on learning that the bhikṣu was ill, wept and shed tears.

[35.18](#)“Eighty thousand women, the inhabitants of the cities and towns, the people of the kingdom, the people of the market towns and the regions, the astrologers, ministers, and prime ministers, and the doorkeepers and attendants, hearing that the bhikṣu was ill, wept and shed tears and cried, ‘May this bhikṣu not die!’

[35.19](#)“Young man, at that time and in those days, the goddess of King Jñānabala’s family since ancient times, who was always by his side, instructed the king in a dream, saying, ‘Great king, if fresh, unspoiled human blood<sup>1187</sup> is applied to this bhikṣu’s erysipelas, and if fresh, untarnished human flesh is prepared with various flavors and given to him to eat, then this bhikṣu will be cured of his illness.’

[35.20](#)When that night had passed and King Jñānabala awoke from his sleep he entered his harem and he described the dream to his harem, saying, ‘This is the kind of dream that I have had.’ [F.122.b]

[35.21](#)“Young man, none of the women in the harem, the king’s wives, had the fortitude to provide that remedy for the bhikṣu.

[35.22](#)“Princess Jñānāvati also dreamed that kind of dream. When she awoke, she went into the harem and described the dream to her circle of mothers, but none of the women had the fortitude to provide that remedy for the bhikṣu.

[35.23](#)“Then Princess [Jñānāvati](#) became happy, delighted, thrilled, joyful, pleased, and glad, and made this resolution: ‘In that case I shall cut from myself the remedy, and as instructed will give him the fresh blood and fresh flesh. I am the youngest and least within the royal household, and my body, speech, and mind are untarnished. I seek untarnished wisdom, and therefore

I shall offer my flesh and blood to the untarnished [dharmabhāṇaka](#), so that I may heal this [bhikṣu](#) of his illness!’

[35.24](#)“Then Princess [Jñānāvati](#) returned to her own dwelling and, taking up a sharp knife and with her mind focused on the Dharma, she cut flesh from her own thigh. She prepared it, adding various excellent flavors. Bringing the blood, too, she went to her [ācārya1188](#) and, seated before King [Jñānabala](#), she applied the blood onto the black [erysipelas](#) and nourished the [bhikṣu](#) with the well-prepared meal.

[35.25](#)“Then the [bhikṣu](#), not knowing, unaware, and unsuspecting, ate that food. As soon as he had eaten it, the [bhikṣu](#)’s illness completely vanished and he was entirely cured of his illness. Freed from pain and happy, he taught the Dharma so that twelve hundred beings from among the harem and the assembled people from the land, towns, and countryside developed the aspiration to highest, complete enlightenment.

“King [Jñānabala](#) then recited these verses to his daughter: [F.123.a]

[35.26](#)

“ ‘Daughter, from where did you obtain this blood?

And from where did you obtain this human flesh?

Daughter, by your preparing this food

The [dharmabhāṇaka](#) has become healthy. {1}

[35.27](#)

“ ‘Was it from someone slain or who had died that you obtained

This flesh prepared with various flavors?

Daughter, where did you obtain this blood

That has freed him from this evil sickness?’ {2}

[35.28](#)

“The daughter listened to her father’s words

And [Jñānāvati](#) then addressed him.

With no despondency, she spoke these words:

‘Listen, father, to what I have to say. {3}

[35.29](#)

“ ‘I too, father, had the dream

That was sent by the goddess.

Lord of the World, listen to me,  
And understand its true meaning. {4}

[35.30](#)

“ That goddess said to me  
That whoever gives to the bhikṣu  
The flesh and blood of a human  
Will cure him of his evil illness. {5}

[35.31](#)

“ I arose from my bed  
And I entered the harem.  
I then related my dream  
To my superiors, my mothers. {6}

[35.32](#)

“ I asked the servants who among them  
Would be able to do this,  
To make perfectly delicious  
Human blood and flesh? {7}

[35.33](#)

“ If that food is given to him  
And if the blood is applied,  
The bhikṣu will be freed  
From this black erysipelas. {8}

[35.34](#)

“ If we do not use this method,  
If we do not apply this remedy,  
This bhikṣu will soon die  
Because of this illness that he has. {9}

[35.35](#)

“ What being in the three existences  
Would not give their flesh and blood? [1189](#)

What wise one on seeing this

Would hold fast to his body? {10}

[35.36](#)

“ ‘Though I told the harem of this,

Not even one woman said she would give.

The bhikṣu is beloved and he is beloved by me,

So I gave him my flesh and blood for the sake of enlightenment. {11}

[35.37](#)

“ ‘Those who seek enlightenment, peace, and freedom from misery

Have no devotion to their body or dependence on it;

Of themselves they cherish not even an atom,

And are not saddened to give themselves away. {12}

[35.38](#)

“ ‘When the harem heard those words, [F.123.b]

They were all perplexed.

None of them had the fortitude

To take on such an act. {13}

[35.39](#)

“ ‘Then I developed the intention

That I would provide the food for the bhikṣu,

Cutting off pieces of my own flesh

And using for lotion my own blood. {14}

[35.40](#)

“ ‘I cut into my own thighs

And obtained the flesh and blood.

I myself cooked the pieces of flesh

And added various flavorings. {15}

[35.41](#)

“ ‘In the presence of my father

I gave to the sick bhikṣu

The meal of human flesh

And the lotion of blood. {16}

[35.42](#)

“ ‘Lord of men, listen to my words!

Sovereign, there not being any human flesh,

I cut the flesh from my own thighs,

And having cooked it gave it to the dharmabhāṇaka. {17}

[35.43](#)

“ ‘It was for the sake of the highest enlightenment

That I accomplished this great purpose with my body.

The bhikṣu is cured and returned to health

And I have created immeasurable merit.’ {18}

[35.44](#)

“The king inquired of his daughter,

‘How did you cut the flesh from your body?

Daughter, when you engaged in creating this remedy,

Did you not suffer from physical pain?’ {19}

[35.45](#)

“The wise and fearless princess replied to him,

‘King, lord of the earth, listen!

Having listened, understand correctly

The inconceivable ripening of karma. {20}

[35.46](#)

“ ‘Father, through having done bad actions,

Beings fall into dreadful hell.

They lose their flesh, and again have flesh.

See the inconceivable result of actions! {21}

[35.47](#)

“ ‘Through bad karma they have no flesh or blood,

And in an instant they again have flesh and blood.

Therefore, needless to say that, because of good karma,  
Through aspiration flesh and blood will be created. {22}

[35.48](#)

“ ‘I had no pain when I cut my flesh.  
When the blood flowed I did not become dizzy.  
Even if I were to cut off all of my flesh,  
The body of the Dharma would have no wound or cut. {23}

[35.49](#)

“ ‘Feeling perfect joy in the Dharma,  
I cut the flesh to be given from my thighs.  
I had no suffering because of the wounds, [F.124.a]  
And my body became as it was before. {24}

[35.50](#)

“ ‘Father, just like a fig-tree flower is only seen  
A few times in many millions of eons,  
This dharmabhāṇaka is just like that,  
Seen rarely in this Jambudvīpa. {25}

[35.51](#)

“ ‘Just as humans never tire of gazing  
Upon shining Jambu River gold,  
Devas and humans never tire of gazing  
In that way upon this dharmabhāṇaka. {26}

[35.52](#)

“ ‘Just as a thirsty man is freed from thirst  
When he drinks clear water,  
In the same way wise dharmabhāṇakas  
Free beings of thirst with the nectar of Dharma. {27}

[35.53](#)

“ ‘This my flesh and blood that I bestowed  
Upon the bhikṣu who was afflicted by illness

Eliminated the dharmabhāṇaka's erysipelas,  
And I thus respectfully rendered homage to the Buddha. {28}

[35.54](#)

“ I gave of my own flesh  
To the learned one with good conduct,  
Who is a holder of this supreme samādhi.  
May I obtain from him this Dharma! {29}

[35.55](#)

“ ‘Just as the fragrant aroma of the incense  
Of yellow sandalwood and red sandalwood<sup>1190</sup>  
Spreads throughout the ten directions,  
So, too, does the aroma of the dharmabhāṇaka. {30}

[35.56](#)

“ ‘Just as Meru is seen from every direction,  
And seeing its beauty brings joy  
And it illuminates, shining in all directions,  
In that way the dharmabhāṇaka is like Meru. {31}

[35.57](#)

“ ‘Just as when a wise man rebuilds  
A stūpa that has fallen into ruin,  
His having faith in that stūpa  
Is the cause for it to be rebuilt, {32}

[35.58](#)

“ ‘Likewise, this stūpa of the Dharma was ill  
And I cured it by applying blood.  
With veneration for the Dharma, with my own flesh  
I have lit the lamp for Jambudvīpa. {33}

[35.59](#)

“ ‘If this bhikṣu had passed away,  
The words of this samādhi would have been

Forever silenced for the beings in this world.

By healing him, this samādhi will be obtained. {34}

[35.60](#)

“ ‘This bhikṣu is a protector of the whole world,

And gives sight to the blind world.

With the king of medicines he even heals

Desire, anger, and ignorance. {35} [F.124.b]

[35.61](#)

“ ‘He always has a mind that is vast,

The extent of his conduct is immeasurable,

He is learned in words and their definite meaning,

And he cannot be defeated by opponents. {36}

[35.62](#)

“ ‘I have no fear that I will fall into lower realms,

And I will not again become a woman

Throughout thousands of millions of eons,

As I have performed a supreme service for the dharmabhāṇaka.’ ” {37}

[35.63](#)At this point, the Bhagavān said to the youth Candraprabha,

“Therefore, young man, when the princess had heard this Dharma of the bodhisattva, which is marvelous, wonderful, and very difficult to practice, in order to serve the sick dharmabhāṇaka for whom there was no medicine, she used her own flesh and blood to heal him. Even the gift of just one finger will be a service to the stūpa of the Dharma for beings.”

[35.64](#)Thereupon the Bhagavān gave a detailed teaching on that account of the past by chanting the following extensive verses to the youth Candraprabha:[1191](#)

[35.65](#)

“The one who makes an offering of a single toe

Gains excellent merit that is millions of times greater

Than that from offering to the guides

Jewels filling buddha realms as numerous as the Ganges sands. {38}

[35.66](#)



“After that girl had passed away  
She saw ten thousand million buddhas.  
She entered homelessness in all their teachings  
And obtained the supreme peace of this samādhi. {39}

[35.67](#)

“When all those supreme humans  
Had passed into nirvāṇa  
As bodhisattvas,[1192](#) unafflicted,  
She always maintained homelessness. {40}

[35.68](#)

“She practiced celibacy within the teachings  
Of the tathāgata Dīpaṇḍya,[1193](#)  
Never again reverting to being a woman,  
She became a dharmabhāṇaka bhikṣu. {41}

[35.69](#)

“Maitreya was Jñānabala, the ruler of men,  
Who always maintained the supreme Dharma.  
Dīpaṇḍya was that dharmabhāṇaka,  
And I was then that princess. {42}

[35.70](#)

“[Aksobhya](#), when he was practicing bodhisattva conduct,  
Was at that time the ancient goddess of the family,  
Who was the attendant of sovereign Jñānabala  
And revealed the dream to the king.[1194](#) {i} [F.125.a]

[35.71](#)

“Because of my longing for this samādhi,  
Avoiding all wickedness  
I served that dharmabhāṇaka  
With my flesh and my blood. {43}

[35.72](#)

“Those who wept when they saw the bhikṣu  
Afflicted by the agony of his illness  
Became irreversible in their progress in all their lifetimes  
And were never reborn into the lower existences. {44}

[35.73](#)

“They never had illness of the eyes,  
No illness of the head, no illness of the ears,  
No illness of the nose, no illness of the tongue,  
And never any illness of the teeth. {45}

[35.74](#)

“Those who attended the sick monk  
Became always very attractive,  
Their bodies shining with splendor and majesty,  
Adorned by the vivid thirty-two signs of hundreds of merits. {46}

[35.75](#)

“They have entered homelessness in my teaching  
And in future times when the supreme enlightenment is vanishing  
They will obtain the treasure of the tathāgatas,  
And see ten thousand million buddhas. {47}

[35.76](#)

“Having obtained this supreme enlightenment,  
They will always keep it and venerate it.  
And having accomplished great benefit for beings,  
They will see the supreme human, [Aksobhya](#). {48}

[35.77](#)

“When they have heard this unsurpassable conduct  
They will attain the superior, unworldly joy.  
When they hear of my past conduct  
They will make vast offerings to the buddhas. {49}

[35.78](#)

“When wise bhikṣus with correct conduct are seen

They should always be served with sincerity.

Forsaking harshness and anger,[1195](#)

Always serve the bhikṣu dharmabhāṇakas. {50}

[35.79](#)

“Forsaking aggression and wrath,

Make offerings to my sons, the protectors of the Dharma.

Do not be blind for many millions of eons

And fall into the lower existences and experience suffering. {51}

[35.80](#)

“Those who are malicious toward each other

Will not be protected by correct conduct, or by learning.

They will not be protected by [dhyāna](#) or by solitude,

Nor by generosity or offering to buddhas.” {52}

[35.81](#) Conclusion of the thirty-fifth chapter, “[Jñānāvati](#).”

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[36.](#)

## Chapter 36

### Supuṣpacandra

[36.1](#) Then at that time [Brother Ānanda](#) rose from his seat, [F.125.b] removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together he bowed toward the Bhagavān and made this request: “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the [tathāgata](#), the [arhat](#), the perfectly enlightened Buddha.”

[36.2](#) The Bhagavān addressed [Brother Ānanda](#), saying, “That is why, [Ānanda](#), I am seated upon this seat. Ask whatever question you wish to the [Tathāgata](#), the [arhat](#), the perfectly enlightened Buddha, and I shall gratify you with answers to each and every question you have asked.”

[36.3](#) [Brother Ānanda](#) then said to the Bhagavān: “Bhagavān, I have been given the opportunity. Sugata, I have been given the opportunity to receive answers to my questions.”

[36.4](#) So [Brother Ānanda](#), having received the Bhagavān’s permission, sat upon a seat before the Bhagavān and asked him, “Bhagavān, what is the cause and what are the factors whereby when the [bodhisattva](#) mahāsattva is practicing infinite [bodhisattva](#) conduct, he does not regress from enlightenment even if his hands are cut off, his feet are cut off, his ears are cut off, his nose is cut off, his eyes are gouged out, his head is cut off, his body is cut up, and his limbs are cut off, or he experiences various other kinds of suffering? What is the cause and what are the factors for that?”

The Bhagavān replied to [Brother Ānanda](#), “[Ānanda](#), in order to truly accomplish the highest, complete enlightenment, I experienced every kind of suffering. You know and remember this, so what made you decide to ask the [Tathāgata](#) this question? [F.126.a]

[36.5](#) “[Ānanda](#), as an analogy, if there were a person who was on fire from his feet to the crown of his head, burning so that he was a single flame, and someone else were to come up to him and say, ‘Oh, you sir, while you are still burning, should encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures!’ what would he think? Would that person, while he was still burning, encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures?”

“No, Bhagavān, he would not,” replied [Ānanda](#).

[36.6](#) The Bhagavān continued, “[Ānanda](#), consider whether that person, while still burning, could encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures. The [tathāgata](#), while practicing [bodhisattva](#) conduct in the past, was not happy or joyful on seeing beings suffering and in poverty in the three lower existences.

[36.7](#) “[Ānanda](#), when bodhisattva mahāsattvas of the past were practicing bodhisattva conduct, they had perfect correct conduct, faultless correct conduct, pure correct conduct, unalloyed correct conduct, immaculate correct conduct, unwavering correct conduct, unshakable correct conduct, imperturbable correct conduct, resolute correct conduct, sincere correct conduct, trustworthy correct conduct, honest correct conduct, correct conduct that was faithful to the vows they had taken, and correct conduct that benefits beings. That is the kind of correct conduct they had.

[36.8](#) “[Ānanda](#), the bodhisattva mahāsattvas of the past who were practicing infinite bodhisattva conduct did not regress if their hands were cut off, did not regress if their feet were cut off, [F.126.b] did not regress if their ears were cut off, did not regress if their noses were cut off, did not regress if their eyes were gouged out or their heads were cut off, and did not regress if their body or limbs were severed. Even if they experienced various kinds

of suffering, they quickly attained the highest, complete enlightenment of perfect buddhahood. [B12]

[36.9](#)“Ānanda, you should understand this through the following teaching:

“Ānanda, in the past, countless, vast, immeasurable, inconceivable, innumerable countless eons ago, at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

[36.10](#)“At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandra-  
viśuddhābhyudgatarāja was ninety-nine quintillion eons. Each day, every day, he established ninety-nine hundred thousand quintillion beings irreversibly in the Dharma. Having established them in the Dharma, he passed into nirvāṇa. He established countless, innumerable beings in the state of arhathood without outflows, and having done so passed into nirvāṇa. He established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment and then he passed into nirvāṇa.[1196](#)

[36.11](#)“Ānanda, at that time, after the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja [F.127.a] had passed into nirvāṇa, during the last five hundred years when the supreme Dharma was vanishing, at the time when the supreme Dharma was being destroyed, there was, Ānanda, a king named Śūrādatta. King Śūrādatta had eighty-four thousand women in his harem. He had a thousand sons, and five hundred daughters.

[36.12](#)“At that time and in those days, King Śūrādatta had a capital city named Ratnāvātī, which was vast and immense, and had four gateways. It was adorned and beautified by balconies,[1197](#) porticoes,[1198](#) entranceway arches,[1199](#) windows,[1200](#) upper pavilions,[1201](#) towers,[1202](#) and gardens. It was beautiful, and appeared like the abode of a deity. It was the residence of countless, innumerable beings.[1203](#)

[36.13](#)“Ānanda, at that time and in those days, many people detested sūtras like this. Many people rejected them. Many people were hostile to them. Many people dismissed them. It was a time of great terrors. It was a time of great calamities, of excessive rains, and of droughts. It was a time of many snakes. It was a time of disasters caused by lightning. It was a time of famines. It was a time of false views. It was a time of wrong views. It was a

time of seeking out the mantras of the tīrthikas. It was the time when the enlightenment of buddhahood was vanishing.

[36.14](#)“Seven thousand bodhisattvas were expelled from the villages, the towns, the market towns, the regions, the capital, and the kingdom. They, along with the dharmabhāṇaka Supuṣpacandra, resorted to the forest called Samantabhadra and dwelt there. Supuṣpacandra taught those bhikṣus there the Dharma teaching of retention.

[36.15](#)“Ānanda, in that forest a variety of flowers, blossoms, vines, and fruits were always displayed, and the forest was filled with a variety of trees that were like wish-fulfilling trees. [F.127.b] The ground was covered with the adornment of many different forms and colors of seeds and seedlings; beautified by a variety of rocks and stones, and stainless water;[1204](#) and adorned by beautiful, vast, high, golden mountains. Siddhas, [vidyādhara](#)s,[1205](#) gandharvas, yakṣas,[1206](#) kimpuruṣas,[1207](#) sages, and kinnaras dwelt there. It was inhabited by flocks of birds[1208](#) of various colors and shapes. Many buddhas had dwelt there. It was like a delightful garden. It was completely good. It was in that excellent forest called Samantabhadra, perfect for practice,[1209](#) that those bodhisattvas dedicated to practice dwelt.

[36.16](#)“Ānanda, the dharmabhāṇaka Supuṣpacandra went to stay alone in a secluded place. With his pure divine sight, which transcended that of humans, he saw that many trillions of bodhisattvas who had developed roots of goodness in various buddha realms had been reborn in this world. If they were able to hear this Dharma teaching of retention they would proceed irreversibly to the highest, complete enlightenment. However, if they did not hear this Dharma teaching of retention they would regress from the highest, complete enlightenment.

[36.17](#)“Then the dharmabhāṇaka Supuṣpacandra mindfully and knowingly arose from that samādhi and went to the great assembly of bodhisattvas. When he had reached it, he announced to that great assembly of bodhisattvas, ‘Noble sons, I am going to the villages, the towns, the market towns, the kingdom, the regions, and the capital, where I will teach the Dharma to beings.’

[36.18](#)“The great assembly of bodhisattvas said to the dharmabhāṇaka Supuṣpacandra, ‘We do not wish you to go from this forest to the villages, the towns, the market towns, the kingdom, the regions, and the capital. [F.128.a] Why? Because the time has come when there are many bhikṣus and bhikṣuṇīs, upāsakas and upāsikās who are extremely arrogant and have rejected the good Dharma. Brother, it will not be good if they kill you.

[36.19](#)“ ‘Brother, you are very handsome, attractive, and good looking, in the flush of youth, a young adult, with a complexion that is like excellent polished gold. On your forehead there is the adornment of an ūṛṇā hair that is like a conch, the moon, or a jasmine flower. Your hair and uṣṇīṣa are blue-black, and the locks of your hair curl. Therefore the princes,[1210](#) the king’s ministers,[1211](#) and such others will be envious, hostile, and aggressive, and if they kill you that would not be good.’ [1212](#)

[36.20](#)“Then the dharmabhāṇaka Supuṣpacandra said to the great assembly of bodhisattvas, ‘If I protect myself I cannot protect the teaching of the past, future, and present buddha bhagavāns.’ Thereupon he recited these verses:

[36.21](#)

“ ‘I cannot protect this teaching  
While maintaining the concept of a self.  
In these dreadful latter times there is the great presentation  
Of the Sugata’s teaching of enlightenment. {1}

[36.22](#)

“ ‘The one who completely abandons the concept of self  
And the doctrine of an individual that these beings follow,  
The one who abandons form, sound, smell,  
Taste, and touch, is one who protects the teaching. {2}

[36.23](#)

“ ‘Compared to someone who, with a pure mind,  
Has honored for millions of eons, as numerous as the Ganges sands,  
Quintillions of buddhas with food, drink,  
Parasols, flags, and rows of lights, {3}

[36.24](#)

“ ‘Another who practices a single teaching day and night  
When the good Dharma is being destroyed,  
When the Sugata’s teaching is coming to an end,  
Will have merits that are far greater than the first {4}

[36.25](#)

“ ‘Someone who cultivates indifference  
While the good Dharma of the leader of beings is being destroyed  
Is not showing respect for the Jina  
And is not honoring the guides. {5}

[36.26](#)

“ ‘You should remain happy  
And preserve your own welfare. [F.128.b]  
Always be kind and take care  
Of those who are to be guided.  
Sincerely maintain  
Unalloyed, pure, pristine, stainless conduct.  
Those who keep their conduct stainless  
Are praised by the buddhas.[1213](#) {6}

[36.27](#)

“ ‘Those who have honored  
The buddhas in the past  
Are protectors who lead all beings  
To enlightenment.  
Those who keep the stainless conduct  
That has been praised by the past buddhas  
Become those who save many beings  
From the hells and from bad karma. {7}

[36.28](#)

“ ‘Give the precious gift of the supreme Dharma  
And always maintain patience.  
Remain in solitude, be skilled in samādhi,  
Meditate, and be gentle.  
Never engage in quarrels  
And maintain supreme, peaceful conduct.  
I am going to the capital,



To the city, in order to protect beings.’ {8}

[36.29](#)

“When that sage, the supreme, sublime being  
Who had great realization, was leaving,  
Some held him by his feet,  
Weeping with compassion and shedding tears.  
‘Wise one with great realization, do not leave!  
Look, at how beautiful are this charming forest’s trees,  
With their sweet and fragrant aromas.[1214](#)  
Protect yourself, and do not leave. {9}

[36.30](#)

“ ‘The guides of the past, who had the ten strengths,  
Who had pacified senses, and kindness,  
Went to forests, cliffs, and mountain summits  
And there reached the highest enlightenment.  
They practiced the highest conduct, enlightenment’s cause.  
They possessed supreme merit and wisdom.  
Follow their example and remain in the forest.  
You, who have perfect discipline, do not leave. {10}

[36.31](#)

“ ‘Your beautiful body is adorned by the signs.  
Your hair is blue-black in color,  
You shine with the color of gold  
And you illuminate this earth.  
An ūṛṇā hair is between your eyebrows, [F.129.a]  
As beautiful and bright as a conch.  
The king and his followers[1215](#) will thus  
Become envious and destroy your body.’ {11}

[36.32](#)“Then the dharmabhāṇaka Supuṣpacandra recited the following verses  
to that great assembly of bodhisattvas:

[36.33](#)

“ ‘The sugatas who lived in the past  
Were omniscient and without outflows.  
They all benefited the world  
And reached supreme enlightenment within the three existences.  
They practiced the highest conduct, enlightenment’s cause.  
They possessed supreme merit and wisdom.  
Follow their example, bodhisattvas,  
In order to protect millions of beings.’ {12}

[36.34](#)

“They all circumambulated the wise sage  
And they bowed down to his feet.  
Overwhelmed with compassion, they cried out,  
Distressed, unhappy, wailing, and collapsing.  
Some lost consciousness and fainted,  
Falling to the ground like sal trees that had been cut down.  
But the sage, determined to benefit beings  
Through his accumulation of merit, did not turn back. {13}

[36.35](#)

“The sage took up his robes and bowl  
And was prepared, like the maned lion.  
He remained in the nature of the Dharma  
And was unaffected by good or bad qualities.  
If in this world I remain in this forest,  
Beings will fall into lower realms, which would not be good.  
Therefore in order to protect beings  
I am going to the city and the supreme palace.’ {14}

[36.36](#)“So the dharmabhāṇaka Supuṣpacandra went to the villages, the towns, the market towns, the kingdom, the regions, and the capital, where he taught the Dharma to beings. In the morning as he was going there, he established nine hundred and ninety million beings in irreversible progress

toward the highest enlightenment, and that was before he had reached the capital city of Ratnāvātī. Once he had reached the capital city of Ratnāvātī, and was at the side of the capital city of Ratnāvātī, he sat at the feet of a wavy-leaf fig tree and a sal tree. [F.129.b]

[36.37](#)“When that night had passed he went into the capital city of Ratnāvātī. After entering inside he established three hundred and sixty million [1216](#) beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting that day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.38](#)“When that night was over, on the second morning, he went back into the capital city of Ratnāvātī. After entering inside he established two hundred and thirty million beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a second day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.39](#)“When that night was over, on the third morning, he went back into the capital city of Ratnāvātī. After entering inside he established nine hundred and ninety million beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a third day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.40](#)“When that night was over, on the fourth morning, he went back into the capital city of Ratnāvātī. After entering inside he established nine million, nine hundred thousand beings in irreversible progress toward the highest enlightenment. However, he had not had his meal and therefore, fasting for a fourth day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.41](#)“When that night was over, on the fifth morning, he went back into the capital city of Ratnāvātī and entered the harem. After entering inside he established eighty thousand women in irreversible progress toward the highest enlightenment. He also established countless, innumerable townspeople in irreversible progress toward the highest enlightenment. [F.130.a] However, he had not had his meal and therefore, fasting for a fifth day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.42](#)“When that night was over, on the sixth morning, he went back into the capital city of Ratnāvātī. He established the thousand sons of the king in irreversible progress toward the highest enlightenment. However, he had not had his meal and therefore, fasting for a sixth day, he emerged from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

[36.43](#)“When that night was over, on the seventh morning, he went back into the capital city of Ratnāvātī. After entering inside he saw King Śūradatta riding toward the park in a chariot of made of gold with side panels of silver, shafts of uragasāra sandalwood, wheels of beryl, and adorned by a parasol, banners, and flags. The chariot’s shafts were bound with silk and tied with cotton ribbons. Eight hundred maidens were pulling the chariot with precious cords. They were beautiful, pretty, and attractive, with perfect, lovely complexions. They brought delight and satisfaction to the foolish but not to the wise.

[36.44](#)“Eighty-four thousand kṣatriyas, who were like great sal trees, followed in the rear.<sup>1217</sup> Eighty-four thousand brahmins, who were also like great sal trees, followed in their rear. Eighty-four thousand prominent citizens, they, too, like great sal trees, followed in their rear.

[36.45](#)“The king’s five hundred daughters were being carried in precious palanquins in front, and when they saw the bhikṣu they were instantly established in irreversible progress toward the highest enlightenment. [F.130.b] When the retinue of sixty-eight hundred thousand queens, too, saw the bhikṣu, they also were instantly established in irreversible progress toward the highest enlightenment.

[36.46](#)“That whole great gathering of people took off their jewels and rings, took off their shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together bowed toward the bhikṣu.

[36.47](#)“Then the princesses, too, inspired by their previous roots of goodness, alighted from their palanquins, took off their jewels and rings, took off their shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together recited these verses to the bhikṣu:

[36.48](#)

“ ‘The arrival of this bhikṣu

Has been like the sun,

Illuminating everywhere

And inspiring the people. {15}

[36.49](#)

“ ‘The faults[1218](#) of desire have gone,  
Ignorance also has been cleared away,  
And the faults[1219](#) of anger and envy  
Have also instantly departed. {16}

[36.50](#)

“ ‘The sons of King Śūradata,  
His retinue, and so on—  
None of these followers  
Are looking at the king. {17}

[36.51](#)

“ ‘The beauty of this bhikṣu  
Being honored by the princes  
Is like the full moon  
Encircled by the stars. {18}

[36.52](#)

“ ‘The beauty of this bhikṣu  
Is like a painting in gold  
Created by an expert artist,  
And like a blossoming king of the sal trees. {19}

[36.53](#)

“ ‘The beauty of this bhikṣu’s arrival  
Is like powerful Śakra, the lord of devas,  
The lord with a thousand eyes, the destroyer of strongholds,  
And lord of the thirty-three devas on the summit of Sumeru. {20}

[36.54](#)

“ ‘The beauty of this bhikṣu’s arrival  
Is like Brahmā residing in Brahmā’s world,  
Like the deva lord Sunirmita,  
And like deva Suyāma in the desire realm. {21}

[36.55](#)

“ ‘The beauty of this bhikṣu’s arrival  
Is like the sun shining in the sky,  
Dispelling darkness with a thousand light rays,  
Illuminating completely every direction. {22} [F.131.a]

[36.56](#)

“ ‘He is beautiful with the physical signs  
Of endless eons of vast generosity,  
The constant maintenance of unsullied conduct,  
And unequalled patience within in all worlds. {23}

[36.57](#)

“ ‘This bhikṣu has appeared in the world  
Having developed the diligence praised by the noble beings,  
Having confidently practiced the four dhyānas,  
And having developed wisdom and destroyed the net of the kleśas. {24}

[36.58](#)

“ ‘The unequalled teaching of the buddhas, which is dedicated to beings,  
That supreme Dharma has been taught by the heroes of the past.  
The same will occur in future times and in the present.  
They are the sons who obtain the power of a Dharma king. [1220](#) {25}

[36.59](#)

“ ‘Bhikṣu, may you never be impermanent!  
May your body in this way shine throughout the world  
With your great majesty and beautiful voice.  
Even the majesty of the king does not shine so brightly. {26}

[36.60](#)

“ ‘Just as you have realized the Dharma  
And practiced the Buddha’s instructions in the world,  
May we abandon the condition of womanhood  
And all become bhikṣus like you.’ {27}

[36.61](#)

“They placed their fingers together in homage,  
Recited these verses, and cast toward him  
Clothing, gold chains, strings of jewels,[1221](#)  
And their necklaces and earrings. {28}

[36.62](#)

“ ‘Just as the cakravartin kings,  
Who had great power, surveyed the entire earth,  
Traveled through the four continents,  
And perceived all as being their children,  
Likewise he does not have stronger affection  
For the kṣatriyas, head merchants, and brahmins,  
Or heads of households, local governors, and relations,  
But instead has love for everyone equally.[1222](#) {29}

[36.63](#)

“ ‘It is the same for this kind bhikṣu,  
Who is trained and has the power of retention,  
And who elucidates the aspects of enlightenment,  
The strengths, the powers, and the eightfold path. [F.131.b]  
He is majestic and illuminating  
Like the moon at night,  
Shining in the midst of the stars,  
Or the disc of the rising sun. {30}

[36.64](#)

“ ‘He pays homage to all the kind buddhas  
Who have the ten strengths and pacified senses.  
If someone were to recite their praises  
They could not finish even in a hundred eons.  
One could not conclude describing their qualities  
Even after many thousands of millions of eons.

One could not even conclude the praises  
Of just one body hair of the most excellent in the world. {31}

[36.65](#)

“ ‘The omniscient buddhas have turned the Dharma wheel  
And taught the unequalled level of wisdom;  
They have taught the detailed, stainless Dharma  
That is not to be found anywhere else.  
The renunciants, brahmins, devas, and nāgas,  
The asuras, māras, Brahmakāyika devas, and so on,  
Are not able to describe the ocean of qualities  
That the omniscient buddhas have. {32}

[36.66](#)

“ ‘We praise the unequalled Jina, the king of healing,  
And this bhikṣu who is his heart son.’  
The young daughters of the king joyfully  
Recited those verses and at that time  
They cast gold and gold dust  
And spread out clothing  
And top-knot jewels and necklaces  
Worth a hundred million.[1223](#)  
They presented these to the bhikṣu  
And were joyfully established on the path to enlightenment.[1224](#) {33}

[36.67](#)“Then King Śūradatta thought, ‘Alas! My harem has gone astray, and so has the populace. These people have cast off their jewels and rings, taken off their shoes, bared one shoulder, knelt on their right knee, and with palms placed together they have paid homage to that bhikṣu.’

[36.68](#)“King Śūradatta was not as handsome and not as attractive as that good-looking bhikṣu. Fearing for his royal status he became furious. [F.132.a] When he saw the perfection of the bhikṣu’s body, he became extremely enraged. As the bhikṣu had been walking upon the king’s road, some dust had blown into one of his eyes. The king thought, ‘This bhikṣu is



looking at my queens with lust in his mind and he is winking at them! Now, who will slay this bhikṣu?’

[36.69](#)“King Śūradatta summoned his thousand sons who were following behind, and commanded them, ‘Princes, you must slay this bhikṣu!’

But the princes refused to obey King Śūradatta and he thought, ‘Because of this bhikṣu even my own sons refuse to obey me! I will be left alone and friendless, so who will slay this bhikṣu?’

[36.70](#)“King Śūradatta had an executioner named Nandika, who was cruel, merciless, and ferocious, and he was not far from King Śūradatta upon the king’s road. When King Śūradatta saw him, he rejoiced and was happy, joyful, hopeful, and comforted, thinking, ‘Nandika will slay this bhikṣu.’

[36.71](#)“Then the executioner Nandika approached King Śūradatta. King Śūradatta inquired of Nandika, ‘If you wish to greatly please me, are you able to slay this bhikṣu?’

“Nandika answered, ‘Your Majesty, I am very able! I will fulfill your command and I will slay this bhikṣu.’

[36.72](#)“The king said, ‘Therefore, Nandika, know the time has come. Take a sharp sword and cut off the bhikṣu’s hands and feet, and cut off his ears and nose, and, because he has looked upon my harem with desire, gouge out his eyes!’

“So Nandika the executioner thereupon took a sharp sword and severed the bhikṣu’s hands and feet, cut off his ears and nose, and gouged out both his eyes. [F.132.b]

[36.73](#)“From the places where the bhikṣu’s head, ears, feet, hands, and eyes had been cut, many quintillions of light rays shone forth, and many streams of milk, that circled the ten directions and then returned into the bhikṣu’s body. Śrīvatsas, svastikas, wheels,[1225](#) and so on, also emerged from and reentered[1226](#) his severed body, and the thirty-two signs of a great being became visible.[1227](#)

[36.74](#)“After the king had proceeded on from the crowd of people, that crowd of people came[1228](#) and saw that the bhikṣu had been cut and chopped up on the road.[1229](#) They were distressed, unhappy, and shocked. Weeping, crying out, and wailing, they went back into the capital city of Ratnāvātī.[1230](#)

[36.75](#)“King Śūradatta spent seven days in the park, but he was not happy, did not take part in amusements, and did not go for walks. After seven days had passed he left the park and went into the capital city of Ratnāvātī. He saw the bhikṣu’s body, which had been left on the king’s road, and although

seven days had passed since he had died, the color of his body was unchanged.

[36.76](#)“He thought, ‘The color of this bhikṣu’s body has not changed, which means that without any doubt this bhikṣu was irreversibly progressing to the highest, complete buddhahood. I have accumulated the bad karma that will cause me to be reborn in a great hell. I will soon fall into a great hell.’

[36.77](#)“In the sky above him eighty thousand [1231](#) devas proclaimed in one voice, ‘It is as you have said, great king. This bhikṣu was irreversibly progressing to the highest, complete enlightenment.’

[36.78](#)“When King Śūradatta heard the words of the devas in the sky, he became frightened, paralyzed with fear, with the hairs on his body standing on end, and was filled with remorse. In suffering, distressed, and filled with remorse, he wailed [1232](#) and recited these verses:

[36.79](#)

“ ‘Forsaking the kingdom and the royal capital,  
Jewels, gems, pearls, gold, and wealth,  
I myself took up a weapon and myself killed. [F.133.a]  
Foolishly I have created bad karma. {34}

[36.80](#)

“ ‘The bhikṣu Supuṣpacandra was here,  
Armored in the thirty-two characteristics.  
Shining, he entered the royal capital  
Like the full moon, the king of the stars. {35}

[36.81](#)

“ ‘Agitated by the evil of sensory pleasures,  
I set forth in the pleasurable company of my wives,  
Riding in chariots accompanied by a retinue of kṣatriyas,  
When this fragrant, beautiful-eyed bhikṣu arrived. {36}

[36.82](#)

“ ‘When my company of wives saw him they were overjoyed.  
With adoration they cast off their gold necklaces.  
They all placed their ten fingers together in homage

And praised that monk by singing verses. {37}

[36.83](#)

“ ‘They were riding in chariots, accompanied by kṣatriyas,

But they stopped singing to their king<sup>1233</sup>

When this powerful, supreme son of the sugata,

This fragrant, beautiful-eyed bhikṣu arrived. {38}

[36.84](#)

“ ‘When this bhikṣu came into the capital

My mind became extremely wicked.

Ignorant, I was furious and jealous

On seeing the joy of that great gathering of my wives. {39}

[36.85](#)

“ ‘He illuminated completely the four directions

Like the beautiful moon freed from an eclipse.

My assembly of wives was overjoyed and cried out

When they saw the bhikṣu come into the capital.<sup>1234</sup> {39}

[36.86](#)

“ ‘At that moment I spoke with wrathful words,

Saying to my thousand sons,

“Chop to pieces that bhikṣu

Who is my dreadful, worst enemy.” {40}

[36.87](#)

“ ‘All the princes, whose conduct was gentle,

Wished to benefit themselves and bowed down<sup>1235</sup> to the bhikṣu.<sup>1236</sup>

They bowed down and said, “Majesty, that command should not be obeyed,”

And I became at that time overcome by sadness. {41}

[36.88](#)

“ ‘When I saw this bhikṣu who had perfect conduct,

And who had kindness like that of a father,

With an evil<sup>1237</sup> intention I had the opportunity to kill him,<sup>1238</sup>  
And in the future I will burn in the Avīci hell. {42}

[36.89](#)

“ ‘Nandika, who was upon the king’s road,  
With extremely cruel actions makes people suffer; [F.133.b]  
He was someone who would carry out my command,  
And he cut up the bhikṣu like cutting up a garland of flowers. {43}

[36.90](#)

“ ‘In the pleasant, supreme forest Samantabhadra,  
Filled with birds and the aroma of flowers,  
The vast community of bhikṣus  
Are like only sons who have lost their mothers. {44}

[36.91](#)

“ ‘Arise, bhikṣu, who dwelt in that forest!<sup>1239</sup>  
You came to the king’s capital  
To accomplish vast benefit for beings.  
Weeping, they long for the greatly compassionate bhikṣu. {45}

[36.92](#)

“ ‘I have had the road swept and covered with cloth.  
Banners of flowers have been arranged on the right  
And other beautiful images on the left.  
Arise, bhikṣu, and teach the supreme Dharma! {46}

[36.93](#)

“ ‘You have been long absent from the king’s capital.  
Weeping, they long for the greatly compassionate bhikṣu.  
May there be no obstacle to our life  
In this time of the destruction of the supreme Jina’s teaching. {47}

[36.94](#)

“ ‘Just as some beings who have great power—  
Ever renowned throughout the ten directions

And outshining all in these three existences—

Leap down from a great height on to the earth, {48}

[36.95](#)

“ ‘In the same way, this bhikṣu has fallen to the earth

With a body beautified by the supreme signs.

With an evil intention, I have, reduced to pieces

Supuṣpacandra, who was faultless and blameless. [1240](#) {49}

[36.96](#)

“ ‘All the bhikṣus will be stricken by suffering,

Will be dismayed and similarly grief-stricken

As soon as they see this dharmabhāṇaka,

Supuṣpacandra, slain and fallen to the ground. [1241](#) {50}

[36.97](#)

“ ‘Supuṣpacandra, who was like the king of mountains,

Adorned by the thirty-two signs,

Has in an instant been broken into pieces

Like a flower garland held by a woman. [1242](#) {51}

[36.98](#)

“ ‘I have created the worst bad karma.

I shall helplessly go to Avīci, to Yama’s realm.

Having reduced the bhikṣu to pieces,

I am at the furthest distance from buddhahood. {52}

[36.99](#)

“ ‘My sons will not save me, nor my family,

Nor my ministers, nor the slaves at my feet.

They will not save me from going to hell

For I have myself created the worst bad karma. {53} [F.134.a]

[36.100](#)

“ ‘I go for refuge to the buddhas of the past, of the future,

And those now present in the ten directions,

Those leaders who have the ten strengths,  
Have no kleśas, and have bodies as invincible as vajras!’ {54}

[36.101](#)

“The devas there wailed pitifully  
When they saw the bhikṣu in pieces.  
They went to inform the saṅgha  
That Supuṣpacandra had been killed in the capital. {55}

[36.102](#)

“ ‘The wise and learned dharmabhāṇaka,  
Powerful and renowned in all directions,  
The bodhisattva who was established in retention,  
That Supuṣpacandra, has been slain in the capital. {56}

[36.103](#)

“ ‘He who for countless eons practiced generosity,  
Maintained faultless, unwavering conduct,  
And had unequaled patience within all worlds,  
That Supuṣpacandra has been killed in the capital. {57}

[36.104](#)

“ ‘He who for countless eons was always diligent,  
Confidently meditated on the four dhyānas,  
And had the wisdom that eliminated the kleśas,  
That Supuṣpacandra has been killed in the capital. {58}

[36.105](#)

“ ‘He who gave up all attachment to his body,  
Who had no regard for his own life,  
And departed from Samantabhadra Forest,  
That Supuṣpacandra has been killed in the capital.’ {59}

[36.106](#)

“Having heard the pitiful wailing of the devas,  
All the bhikṣus experienced great suffering.

They all went to the city in order to see  
The slain innocent Supuṣpacandra.[1243](#) {i}

[36.107](#)

“Those compassionate ones came to the capital  
And when they saw the bhikṣu cut into pieces  
They all wailed terribly in distress  
And they fainted and fell to the ground. {60}

[36.108](#)

“The saṅgha of bhikṣus asked the king,  
‘Why did you commit this offence against a bhikṣu  
Who maintained correct conduct without a fault,  
And could remember countless previous lives? {61}

[36.109](#)

“ ‘He had attained the power of wisdom and retention,  
He knew that everything composite was empty,  
He taught the absence of attributes to beings,  
And had abandoned all concepts of aspiration. {62}

[36.110](#)

“ ‘He had pleasant and delightful speech, [F.134.b]  
He had pacified senses and was amiable,[1244](#)  
He had complete knowledge of others’ previous lives,  
And he had transcended the world.  
He was the portrait of a supreme leader  
With the wisdom of self-arisen buddhahood;  
He saw with pure and unobscured eyes  
And had extremely great love and compassion.[1245](#) {63}

[36.111](#)

“ ‘Killing through evil desires and causing suffering  
Destroys rebirth in the upper realms.  
People who are dedicated to their desires

Become deaf and devoid of wisdom.

People who are dedicated to their desires

Become blind and murder their fathers and mothers.

People who are dedicated to their desires slay those with good conduct,

And therefore people should forsake desires. {64}

[36.112](#)

“ ‘The kings who are dedicated to their desires,

Those rulers of the world throw away their prosperity

And go to the dreadful, terrible hells

That cause suffering and endless fear.

This kind of bad karma is always created

By the slaying of a wise bhikṣu.

Therefore one who wishes for the peace of enlightenment

Should abandon every kind of bad action. {65}

[36.113](#)

“ ‘A jina, without dismay, gives away the best forms,

Sounds, tastes,[1246](#) smells, tangibles, and phenomena.

He knows the body is like an illusion and chaff,

As are the ears, eyes, nose, and tongue. {66}

[36.114](#)

“ ‘He trains in unequalled generosity,

Good conduct, patience, and diligence.

He is dedicated to dhyāna, attains perfect wisdom,

And accomplishes the benefit of beings.

The entire world with its devas and humans

Together look with love upon a jina.

Thereby, with eyes that have been freed from blindness,

They become enlightened, attaining the peace of buddhahood.[1247](#) {67}

[36.115](#)

“ ‘The jinas joyfully give away horses,



Elephants, litters, palanquins,  
Couches, bulls, and carriages,  
Wagons, villages, and regions.  
They give away towns and kingdoms,  
Gold, silver, crystal, and coral.  
They give away wives,[1248](#) sons, daughters,  
And their own heads, and are established in enlightenment. {68}

[36.116](#)

“ ‘They joyfully make unequalled  
Offerings of flowers and incense,  
Holding parasols, banners, divine flags, [F.135.a]  
And musical instruments of various kinds.  
They know existence to be empty  
And do not rejoice in rebirth in existence.  
They have the ten strengths, are adorned by the signs,  
And they illuminate all ten directions. {69}

[36.117](#)

“ ‘The bodhisattvas established in retention  
Have no attachment to the phenomena of the three realms.  
They have no attachment to the realm of desire,  
To the form realm, or to the formless realm. {70}

[36.118](#)

“ ‘The bodhisattvas established in retention  
Have no concept of a self, no concept of being,  
No concept of a soul, and no concept of an individual,  
And always practice unsullied celibacy. {71}

[36.119](#)

“ ‘The bodhisattvas established in retention  
Have no concept of things and no concept of nothing,  
No concept of happiness and no concept of unhappiness,

And no concept of number and no concept of numberless.[1249](#) {72}

[36.120](#)

“ ‘They have no concept of existence and no concept of nonexistence,[1250](#)

No concept of woman and no concept of man,

No concept of villages and no concept of towns,

And no concept of regions and no concept of market towns.[1251](#) {73}

[36.121](#)

“ ‘The bodhisattvas established in retention

Have no concept of desire and no concept of no desire,

No concept of stupidity and no concept of no stupidity,

And no concept of ignorance and no concept of no ignorance.[1252](#) {74}

[36.122](#)

“ ‘The bodhisattvas established in retention

Have no concept of pride and no concept of no pride,

No concept of ignorance and no concept of no ignorance,

And no concept of view and no concept of no view.[1253](#) {i}

[36.123](#)

“ ‘The bodhisattvas established in retention

Have no attachment to the powers and the strengths,

No attachment to the dhyānas and the aspects of enlightenment,

And have abandoned all the evils in the three realms. {75}

[36.124](#)

“ ‘They have no desire or passion, no anger or rage;

They have no ignorance or dullness, and are always honest.

When they see the buddhas with their ten strengths, they honor them.

And they do not gain knowledge for the sake of rebirth in the higher realms. {76}

[36.125](#)

“ ‘When they hear the unique Dharma from another,

They never have any doubt in it.

They know if there is deficiency or not in others' minds, [F.135.b]

Like looking into a clear, pure bowl of sesame oil. {77}

[36.126](#)

“ ‘If attachment develops,

That friendliness is a great kleśa.

If anger develops then that aggression

Brings evil, enmity, and fear.

Completely rejecting both of those,

The wise ones are established in enlightenment.

They become here the great leaders of humans,

Endowed with the ten strengths, appearing in the world.[1254](#) {78}

[36.127](#)

“ ‘They abandon the internal and the external

And remain in the nature of phenomena.

They have correct conduct that is pure,

Without defect, unsullied, and faultless.

Their conduct is never sullied

And it is never corrupted.

The wise ones avoid attachment and anger[1255](#)

And attain the peace of enlightenment.’ {79}

[36.128](#)“After King Śūradata had heard from the saṅgha what vast, extensive, and special qualities the dharmabhāṅaka Supuṣpacandra had, he was in suffering and unhappy, and therupon he recited these lines of verse to that great assembly of bodhisattvas:[1256](#)

[36.129](#)

“ ‘The dense forest of Samantabhadra,

Filled with great trees and beautified by fruit,

Adorned by beautiful flowers that appear in all seasons

And where various birds sing their songs, {i}

[36.130](#)

“ ‘And adorned by tall, stately, golden mountains

And by the tuneful song of kinnaras,  
By skillfully created, pleasant music,  
And the constant dancing of adept maidens— {ii}

[36.131](#)

“ ‘That forest is like a deva’s park,  
With trees that have beautiful, shining forms,  
With a carpet of various kinds of flowers,  
And with rivers adorned by blue and red lotuses. {iii}

[36.132](#)

“ ‘Sages constantly live in harmony  
Within such a delightful forest.  
He departed from it wishing to benefit beings  
And came to my city, which is a mass of sin. {iv}

[36.133](#)

“ ‘That dharmabhāṇaka with excellent qualities,  
Supuṣpacandra, came here to this city.  
When he came I committed the evil action of having him slain,  
And because of his death I am going to fall down into hell. {v} [F.136.a]

[36.134](#)

“ ‘May the bodhisattvas who have the power of compassion,  
The heroes who act in this world to benefit beings,  
Give their protection to me, who have done such evil things:  
I go to those bodhisattvas for refuge. {vi}

[36.135](#)

“ ‘Secondly, those who are pratyekabuddhas,[1257](#)  
And also śrāvakas with miraculous powers,  
Whose outflows have ceased and are in their last body,  
Save me from the suffering of being reborn in the Avīci hell!’ ” {vii}

[36.136](#) Then at that time the Bhagavān said to Ānanda, “In that way,  
Ānanda, the bodhisattva mahāsattva has no attachment to life or body. Why

is that? Because, Ānanda, beings who have attachment to life and body create bad karma.

On this topic it was said:

[36.137](#)

“Beings who have attachment

To this body, which is constantly rotting,

And to this life, unstable and powerless,

Which is like a dream or an illusion, {viii}

[36.138](#)

“They fall under the power of ignorance

And create extremely dreadful karma.

Devoid of wisdom, following Māra,[1258](#)

They are reborn in the terrible hells. {ix}

[36.139](#)

“Those humans who are indifferent

To their body, which is like a lump of foam,

And their life, which is like a water bubble,

Will become supreme beings.” {x}

[36.140](#) Then the Bhagavān said to Brother Ānanda, “Ānanda, in that way the bodhisattva mahāsattva who wishes for this samādhi, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should train in this samādhi, and should have no regard for his body or life. He should be as diligently dedicated as he would if his hair or clothes were on fire, and have great compassion for all beings. For example, he should give up living happily in solitude, solitary places, and forests, and enter the villages, the towns, the market towns, the regions, the kingdom, the capital, and district capitals,[1259](#) and there teach the Dharma to beings so that beings can attain irreversible progress toward the enlightenment of the śrāvaka, irreversible progress toward the enlightenment of the pratyekabuddha, or irreversible progress toward the highest, complete enlightenment.”[1260](#) [F.136.b]

[36.141](#) Thereupon the Bhagavān gave a detailed teaching on this episode from the past by chanting the following verses to Brother Ānanda:[1261](#)

[36.142](#)

“At that past time, when I was practicing bodhisattva conduct,  
I was King Śūrādatta.

I left my capital city Ratnāvātī

On the way to a place that was a park. {80}

[36.143](#)

“While riding in the chariot I saw a bhikṣu  
Who was perfectly handsome and attractive,  
Wearing the armor of the thirty-two signs,  
And he illuminated all directions. {81}

[36.144](#)

“He was renowned as Supuṣpacandra,  
And was compassionate, beneficial, and kind.  
He was beautiful with his splendor and majesty,  
And through his love for beings he had come to town. {82}

[36.145](#)

“I could not be his equal in appearance,  
And a malevolent envy arose within me.  
I was attached to desires and clung to my kingdom,  
And thought he would deprive me of my kingdom. {83}

[36.146](#)

“I had sons that numbered a full thousand,  
Who were following behind me riding in chariots,  
And who wore various kinds of diadems and jewelry,  
As if the devas who were lords of Trāyastriṃśā had come. {84}

[36.147](#)

“I also had there five hundred daughters,  
Who were very beautiful and wore bejeweled shoes,  
Beautified by ribbons, diadems, and jewelry,  
Who pulled my chariot with cords of gold. [1262](#) {85}

[36.148](#)

“I had my eighty thousand wives,  
Who were all alluring and very beautiful.  
From within their chariots they saw the bhikṣu,  
Whose body had the shining splendor of Mount Meru. {86}

[36.149](#)

“When they saw him they conceived of him as like a father,  
And they developed the aspiration to attain supreme enlightenment.  
Then they adopted the practice of celibacy  
And they cast off their delightful jewelry. {87}

[36.150](#)

“At that time there arose within me envy  
And intractable, pitiless malice and anger.  
Proud of my power, I said to my sons,  
‘Slay that bhikṣu who is before me!’ {88}

[36.151](#)

“The princes, on hearing my words,  
Became distressed and unhappy. [F.137.a]  
They said, ‘Father, do not speak such words!  
We will not slay such a bhikṣu! {89}

[36.152](#)

“ ‘Even if our bodies and limbs were to be cut up  
For as many eons as there are sand grains in the Ganges,  
Nevertheless we would never slay this bhikṣu,  
As we have developed the aspiration for enlightenment.’ [1263](#) {90}

[36.153](#)

“When the king had heard the words of his sons  
He furiously ordered his serving executioner,  
‘Quickly bring to me this bhikṣu slain,  
Who is standing in front of my harem!’ {91}

[36.154](#)

“Then the executioner named Nandika,  
Cruel and malevolent, followed him.  
He took a sword oiled with sesame oil,  
And with it he cut the bhikṣu into eight pieces. {92}

[36.155](#)

“When he cut into the body and limbs,  
Instead of blood a thousand light rays were emitted,  
And where it was cut open, inside the body  
Were symbols, such as śrīvatsas and wheels. [1264](#) {i}

[36.156](#)

“Having committed such a dreadful act,  
The king instantly departed for the park.  
Thinking of the bhikṣu Puṣpacandra, [1265](#)  
He could not join in amusements or be happy. {93}

[36.157](#)

“He very quickly and in a hasty manner  
Departed from the park to return to his palace.  
His chariot on the way came to the place  
Where the bhikṣu lay in eight pieces. {94}

[36.158](#)

“There he heard the sound of the wailing  
Of many millions of devas in the sky.  
They cried, ‘King, you have created so much bad karma  
That when you die you will go to the miseries of the Avīci hell!’ {95}

[36.159](#)

“When the king had heard those words  
He became distressed, sorrowful, and afraid.  
He thought, ‘I have created so much bad karma  
Through my having Puṣpacandra killed! {96}

[36.160](#)



“ ‘He was the son of the buddhas, of the leaders of men,  
Of the tathāgatas who have infinite wisdom.  
He controlled his senses, was caring, had a peaceful mind,  
But because of my desires I had him slain. {97}

[36.161](#)

“ ‘He possessed the Dharma of the tathāgatas.  
In the age of destruction he was a treasure of the Dharma.  
He was a lamp of wisdom for the entire world,  
But because of my desires I had him slain. {98}

[36.162](#)

“ ‘He was a king of physicians for this entire world  
And he was always healing beings. [F.137.b]  
He gave them the shining elixir of amrita,  
But because of my desires I had him slain. [1266](#) {i}

[36.163](#)

“ ‘He explained to beings the Dharma  
That is profound, peaceful, and difficult to see.  
He was a teacher of the supreme essence of enlightenment,  
But because of my desires I had him slain. {99}

[36.164](#)

“ ‘He possessed the Dharma treasure of the guides,  
And he was a lamp for a world in darkness.  
He possessed the retention of the king of sūtras,  
But because of my desires I had him slain. {100}

[36.165](#)

“ ‘He was free of the kleśas and possessed pure wisdom,  
And he constantly rested in a state of peace, perfect peace.  
I had him killed today because of my desires,  
Which was extremely evil, and I will go to hell. {101}

[36.166](#)

“ ‘The buddhas of the past and of the future,  
And the jinas, the supreme men, of the present,  
Who are endlessly praised and have an ocean of qualities,  
With my hands together in homage I go to them for refuge.’ {102} [B13]

[36.167](#)“When King Śūradata saw that the body of the slain dharmabhāṇaka Supuṣpacandra that lay on the ground had not altered in color he was distressed, sorrowful, and remorseful. He became crazed and wailed loudly.

[36.168](#)“He recited these mournful verses that praised the qualities of the dharmabhāṇaka Supuṣpacandra:[1267](#)

[36.169](#)

“ ‘The noble saṅgha in Samantabhadra Forest  
Requested you in many different ways  
Not to go to Ratnāvātī, the capital city,  
Because there would be a danger to your life. {i}

[36.170](#)

“ ‘You did not listen to that saṅgha of bhikṣus.  
Why, venerable one, did you come to the town?  
Whatever be the reason might be that you came,  
You should accomplish it, O lamp for the world! {ii}

[36.171](#)

“ ‘The ground is adorned by a variety of divine plants.  
There is a dense multitude of shining, beautiful trees.  
It is protected by supreme siddhas and [vidyādharas,1268](#)  
It is frequented by devas, and the lords of birds sing there.[1269](#) {iii}

[36.172](#)

“ ‘You departed from the perfect, delightful  
Samantabhadra Forest, where the buddhas always dwell. [F.138.a]  
Gentle one, explain to me today  
The reason why you came here. {iv}

[36.173](#)

“ ‘When I have heard your words, I will fulfill your command.

Son of the Buddha, arise and give me your instruction.

Alas, what shall I do, god of gods,

I am helpless and go to you for refuge! {v}

[36.174](#)

“ ‘Alone like a lion, the king of animals,

You left your pride,[1270](#) a supreme saṅgha of bhikṣus,

And with compassion for endless beings,

With no regard for your own life, you came here. {vi}

[36.175](#)

“ ‘I was overcome with desire and envy

And had this hero cut into pieces.

Now your entire saṅgha of bhikṣus

Has come to the capital in order to see you. {vii}

[36.176](#)

“ ‘That which I, terrified, request of you,

It is a request that is worthy to be fulfilled.[1271](#)

Puṣpacandra, I pray you free me from fear

And that you rise like the moon when it is full. {viii}

[36.177](#)

“ ‘Dharmabhāṅaka who is liberated from anger,

Lord of beings, bestow this favor on me.

Today, bestow this one favor on me;

I pray that you arise, shining like the sun. {ix}

[36.178](#)

“ ‘I have committed an evil, sinful act.

I have slain the supreme dharmabhāṅaka.

When I die I will be reborn in a terrible hell,

And I have no one who can save me from that. {103}

[36.179](#)

“ ‘Shame upon this sinful mind that creates calamity!

Shame upon this kingship of pride and arrogance!

I will have to go alone, leaving all behind,

Without taking any possessions<sup>1272</sup> with me.<sup>1273</sup> {104}

[36.180](#)

“ ‘You have the pure Dharma, and have defeated desire and anger.

You speak pleasant words, are self-controlled, and compassionate.

You do no wrong, and are the sole friend of beings.

Supreme Puṣpacandra, why did I slay you? {105}

[36.181](#)

“ ‘Ah!<sup>1274</sup> You who are wealthy in discipline, patience, and austerity!

Ah! You who possess the qualities of a handsome form and kindness!

Ah! You who are honest, glorious, and trustworthy—

Where have you gone, leaving us behind? {106}

[36.182](#)

“ ‘Noble one, when your body and limbs were cut,

Milk flowed out and thousands of light rays shone forth.

The entire world was astonished.

My wondrous<sup>1275</sup> guide, I pray that you arise!<sup>1276</sup> {i} [F.138.b]

[36.183](#)

“ ‘Ah! Puṣpacandra, you are self-controlled and compassionate!

Ah! Come here, you mountain of love and compassion!

Ah! You are a supreme teacher of the profound Dharma—

Divine one, I pray that you be compassionate to me and arise. {ii}

[36.184](#)

“ ‘Ah! Come here, you who have the face of a full moon!

Ah! Come here, you who are upon the ten bhūmis!

Ah! You are a hero who has power over the ten bhūmis—

You, who have power over life, where you have gone? {iii}

[36.185](#)

“ ‘Ah! Come here and speak to me!

Ah! You who are so diligent and compassionate, where have you gone?

Ah! You have meditated for a long time on patience—

You who have great love, arise and speak to me! {iv}

[36.186](#)

“ ‘Ah! God of gods, you who are worthy of offerings,

Dharmabhāṅaka, why do you continue to remain silent?

Arise, wise one, come into my home

And teach the Dharma to the city’s women. {v}

[36.187](#)

“ ‘Divine one, it is not possible to cut up your body.

Even the devas, asuras, yakṣas,[1277](#) and rākṣasas

Are unable to destroy this body of yours.

Wise one, do not perform this illusion today. {vi}

[36.188](#)

“ ‘Divine one why do you continue with this illusion?

This is not a beautiful bodhisattva illusion.

Abandon all illusions and arise,

And teach the Dharma in the city of Ratnāvātī. {vii}

[36.189](#)

“ ‘Ah! Come here, noble Puṣpacandra!

Ah! Come here, you who are without desire for the three realms!

Ah! Come here, guide who is like a father and mother—

And close the door through which I will go to hell. {viii}

[36.190](#)

“ ‘You are the refuge for those beings reborn in the lower realms,

And for beings who are falling into the great Avīci hell.

Come here, Protector Supuṣpacandra,

And open the door through which I can go to the higher realms! {ix}

[36.191](#)

“ ‘Lord, for seven days you did not eat.

Arise and eat a meal in my home.

Having eaten a meal, then in Ratnāvati

Establish many beings in the Dharma. {x}

[36.192](#)

“ ‘Ah! My father who is wise in the supreme Dharma!

Ah! You who have no enmity toward any being!

Ah! Come here before me and teach me the Dharma!

Ah! Come here and quickly fulfill my prayers! {xi}

[36.193](#)

“ ‘Ah! The saṅgha of bhikṣus do not have their lord! [F.139.a]

Ah! They are blinded, distressed,[1278](#) and in sorrow!

Ah! Arise quickly, you who are the most precious being—

And having arisen bring relief to this saṅgha of bhikṣus. {xii}

[36.194](#)

“ ‘Ah! Come here, you who are a light for the three realms!

Ah! Come and enter the Samantabhadra Forest!

Enter the supreme forest, Samantabhadra,

And teach so as to benefit the bhikṣus.[1279](#) {xiii}

[36.195](#)

“ ‘Oh! Oh![1280](#) You possess the Dharma and have marvelous qualities.

You are as rare as a flower on the sacred fig tree.

Oh! Oh! Look upon the saṅgha of bhikṣus

With your stainless eyes of wisdom and compassion.

Oh! Oh! Teach to the bhikṣus

The retention[1281](#) that is beyond words.

Oh! Oh! Puṣpacandra, arise here today

Like the rising moon.[1282](#) {xiv}

[36.196](#)

“ ‘Oh! Oh! Son of the jinas, who has compassion for me,

Unsurpassable teacher, bring me relief.

Oh! Oh! You who when struck by swords and sticks  
Have the power of great patience and kindness.

Oh! Oh! Compassionate Puṣpacandra,  
Generous guide, I pray that you arise.

Oh! Oh! Arise and teach to me  
The retention that is difficult to see. {xv}

[36.197](#)

“ ‘Oh! Oh! You are the supreme lamp of wisdom  
That illuminates the entire world.

Oh! Oh! You are dedicated to the benefit of beings;  
You are the guide with the strength of compassion. [1283](#)

Oh! Oh! Arise, Puṣpacandra, the hero [1284](#)  
Who accomplishes the benefit of beings.

Oh! Oh! Arise and bring trillions  
Of beings to the city of peace. {xvi}

[36.198](#)

“ ‘Oh! Oh! You who have the wealth of correct conduct,  
You have understanding, the wealth of training, and are wise.

Oh! Oh! You remain in the discipline of correct conduct  
And rejoice in the seedlings of the trees of Dharma.

Oh! Oh! You wear the orange dyed dharma robes,  
And are always satisfied by renunciation.

Oh! Oh! Arise, glorious Puṣpacandra,  
Who has perfect discipline, generosity, and austerity. {xvii}

[36.199](#)

“ ‘Oh! Oh! Tamed one who tames untamed beings,  
Who always has the state of being tamed. [F.139.b]

Oh! Oh! Tamed one who follows those who are tamed,  
Who is peaceful, and who has pacified senses.

Oh! Oh! You continually with the sound of the Dharma

Awaken beings who are asleep, deeply asleep.

Oh! Oh! You awaken millions of beings

And establish them in the highest yāna. {xviii}

[36.200](#)

“ ‘Oh! Oh! With the planks of generosity

You have made a ship and tied it with the ropes of diligence.

Oh! Oh! You rescue the beings who

By craving [1285](#) have fallen into the great ocean.

Oh! Oh! Arise, Supuṣpa, [1286](#) with the ten strengths,

You who are the wise pilot of the ship.

Oh! Oh! Sail that stable ship

And come and rescue me too. {xix}

[36.201](#)

“ ‘Oh! Oh! You are the supreme doctor, practiced in discipline;

You are the unsurpassable doctor, learned in healing.

Oh! Oh! You have attained the perfection of liberation through wisdom

And you bestow the medicine that is the good Dharma.

Oh! Oh! When you see beings who are sick,

Afflicted with all kinds of illnesses,

Oh! Oh! Arise quickly and give them

The medicine of the Dharma. [1287](#) {xx}

[36.202](#)

“ ‘Oh! Oh! King of the medicine of wisdom, unequaled,

You have reached the perfection of superior wisdom.

Oh! Oh! You completely cure all illnesses.

With compassion you accomplish the benefit of beings.

Oh! Oh! Everyone in the realm of sick beings

Is afflicted by the illness of desire.

Oh! Oh! You make all those beings

Happy, healthy, and reach nirvāṇa. {xxi}



[36.203](#)

“ ‘Oh! Oh! Wise one, who has a vast training in wisdom,  
Beat loudly the drum of the Dharma!  
Oh! Oh! With your ocean of wisdom cut through  
All the world’s creepers of doubt.  
Oh! Oh! You who are excellently learned,  
Stainless, a holder of the Dharma, a supreme human,  
Oh! Oh! Be seated in the midst of your assembly  
And, wise one, recite thousands of millions of stainless sūtras. {xxii}

[36.204](#)

“ ‘Ah! Puṣpacandra, you are adorned by the supreme primary signs.  
Ah! Your body has all the eighty excellent secondary signs complete.[1288](#)  
Ah! Come here, honest one, who has crossed the ocean of existence.  
Ah! Arise, you who have escaped from the prison of existence. [F.140.a]  
Ah! You have sacred, supreme wisdom and knowledge.  
Ah! Puṣpacandra, you have great compassion.  
Ah! Have love and compassion and arise!  
Ah! Puṣpacandra,[1289](#) I pray to you. {xxiii}

[36.205](#)

“ ‘Ah! Puṣpacandra, give your instruction![1290](#)  
Ah! Do not forsake your saṅgha of bhikṣus!  
Ah! Come here and lead your saṅgha!  
Ah! Arise and go to that forest!  
Ah! Puṣpacandra, you enjoy the four[1291](#) dhyānas.  
Ah! You have love equally for friends and enemies.  
Ah! Arise, you who maintain unequalled retention.  
Ah! Come here, arise, you who are a tree of pure wisdom. {xxiv}

[36.206](#)

“ ‘Ah! You are as unshakable as Meru.  
Ah! You for whom buddhas and beings are equal[1292](#)—

Ah! Puṣpacandra, who has perfect discipline—

Ah! Arise and attain buddhahood at the foot of the Bodhi tree.[1293](#)

Ah! You have divine hearing and possess the supreme Dharma.

Ah! You have divine vision, and are wise and adept in wisdom.

Ah! Arise, compassionate one, and look at me!

Ah! Endlessly famous one, listen to my words! {xxv}

[36.207](#)

“ ‘Ah! You help and benefit the entire world.

Ah! Puṣpacandra, you delight in great generosity.

Ah! Arise and quickly[1294](#) fulfill my prayer.

Ah! Do not remain here in pieces.

When the men and the women of this city

Saw you lying dead,[1295](#)

Their hearts were withered by sorrow.

Look upon them with your compassionate eyes! {xxvi}

[36.208](#)

“ ‘Arise, Supuṣpa, so that you may fulfill

The reason for cultivating the strength

Of love, wisdom, and method,

And your vast rejoicing in compassion and equanimity.

Devas, nāgas, and asuras with great miraculous powers,

Yakṣas, rākṣasas, humans, and kinnaras

Bring flowers and incense in their cupped hands;

They have all come to delight in seeing you. {xxvii}

[36.209](#)

“ ‘Today I have understood the words of the Sage:

The desires of beings are harmful[1296](#) murderers.[1297](#)

This fever[1298](#) of the mind is the cause of the lower realms.[1299](#)

Therefore I shall forsake acting out of desire. {107}

[36.210](#)

“ ‘I have committed the sin of slaying the bhikṣu,  
Which was extremely wicked and will destroy my happiness.  
I am going to go to the terrible Avīci hell [F.140.b]  
And I have no protector who can save me from that.  
I shall forsake the kingdom and practice celibacy.  
I shall make excellent offerings  
With incense, flowers, and perfumes,  
And I shall build a beautiful stūpa.[1300](#) {108}[1301](#)  
[36.211](#)

“ ‘I give a command to all my sons,  
Daughters, wives, prominent citizens,  
Ministers, head merchants,  
Heads of guilds, and many kṣatriyas:  
“Quickly make a bier with a casket  
Of agarwood, sandalwood, cherry wood,  
And whatever is splendid, aromatic, and beautiful,  
For the cremation of this bhikṣu.”[1302](#) {109}  
[36.212](#)

“Having heard the king, all the townspeople  
Brought the very best incense,  
Fashioned a bier, and placed  
The bhikṣu inside the casket.  
With agarwood, sandalwood, and magnolia,[1303](#)  
Valerian, fenugreek, and begonia,  
With flowers and perfumed garlands,  
And with sesame oil he was cremated. {110}  
[36.213](#)

“The bhikṣus collected  
A droṇa of his burned bones.[1304](#)  
The king created for them a stūpa

And said, ‘I wish to make an offering to it.’  
Holding flowers, garlands, and perfumes,  
The king had others hold parasols, flags, and banners,  
And play the music of a thousand  
Quintillion musical instruments. {111}

[36.214](#)

“The king came to the stūpa of the bhikṣu  
During each of the three periods [1305](#) of every day, [1306](#)  
And confessed absolutely whatever bad actions, however small,  
He may have committed in this life or throughout the three times. [1307](#)  
For nine hundred and fifty billion years  
He repented all his misdeeds, [1308](#)  
And from then on perfectly maintained good conduct  
That was unimpaired, pure, unsullied, and stainless. {112}

[36.215](#)

“For nine hundred and fifty billion years [1309](#)  
He kept the poṣadha vows.  
Then when my body [1310](#) was destroyed  
I fell into the terrible Avīci Hell.  
I had committed cruel actions out of desire  
And therefore I experienced many sufferings.  
I had displeased nine hundred  
And fifty billion buddhas. {113} [F.141.a]

[36.216](#)

“For nine hundred and fifty billion years  
I was blind throughout that time.  
For sixty-two quintillion eons  
In the past my eyes were destroyed.  
For many thousand quintillions  
Of eons, my eyes were gouged out.

For countless millions of eons,  
My head, ears, feet, and hands were cut off. {114}

[36.217](#)

“For another quintillion eons  
I was born into human lives  
In which I experienced suffering,  
Tormented for a long time by saṃsāra’s suffering.  
For a long time in saṃsāra I experienced  
The suffering created by my bad actions.  
Therefore those who wish for the peace of enlightenment  
Should commit no bad actions within the three realms. {115}

[36.218](#)

“Although the supreme king confessed his past action,[1311](#)  
He was not freed from the evil that he had done.  
Because he had created such terrible karma,  
When he passed away he fell to the terrible Avīci hell. {116}

[36.219](#)

“While I was practicing bodhisattva conduct,  
For many endless eons my hands, feet, ears, and nose  
Were cut off and my eyes were forcefully gouged out  
While I was being hit with sticks and weapons. {117}

[36.220](#)

“For the sake of enlightenment I gave away my body, head, and hands,  
My sons, my wives, my eyes, and my flesh.  
I joyfully gave away my feet and my hands,  
But even that did not exhaust my previous bad karma. {118}

[36.221](#)

“Ānanda,[1312](#) that is how I practiced for endless eons.  
I saw countless buddhas endowed with glory.  
Those are the sufferings I experienced in the past

While practicing this supreme bodhisattva conduct.[1313](#) {121}

[36.222](#)

“The bodhisattva who maintains retention  
Remains loving, always unwavering and unshakable,  
Makes offerings to the buddhas, the purified gods of gods,  
And will never go to the lower realms. {122}

[36.223](#)

“The one who wishes to become a buddha, a lord of the Dharma  
Who is adorned by the thirty-two signs,  
Should maintain unsullied, uninterrupted good conduct,  
And be established in the retention of the Dharma that has been taught.  
{123}

[36.224](#)

“I was at that time King Śūradatta.  
My sons were subsequently protectors of the Dharma.  
Padmottara was Supuṣpacandra,  
And Vasunandi[1314](#) was Śāntirāja[1315](#) with the ten strengths. {119}  
[F.141.b]

[36.225](#)

“The [Tathāgata](#) was the principal human,  
A hero for the three worlds, the sole friend of beings.  
He accomplished a vast benefit for beings.  
He passed into [nirvāṇa](#) and was a guide like a lamp.[1316](#) {i}

[36.226](#)

“The host of women and the multitude of [kṣatriyas](#),  
The leading citizens, the generals, and the ministers,  
The heads of guilds, head merchants, and regional commanders  
All gained the [ten strengths](#) and freedom from the [kleśas](#).”[1317](#) {120}

[36.227](#) Conclusion of the thirty-sixth chapter, “[Supuṣpacandra](#).”

[37.](#)

## Chapter 37

### Teaching the Aspect of Correct Conduct

[37.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes to attain quickly the highest, complete enlightenment of perfect buddhahood should hear the samādhi, the revealed equality of the nature of all phenomena, should obtain it, study it, keep it, recite it, disseminate it, transmit it, chant it, meditate on it with unadulterated meditation, and in other ways make it widely known. He should also maintain the aspect of correct conduct.”

Thereupon the Bhagavān recited the following verses:

[37.2](#)

“The [bodhisattva](#) who maintains the aspect of correct conduct,  
Who practices the conduct wishing for benefit,  
Will quickly go to the [Abhirati](#) buddha realm,  
Attain patience, and become a king of the Dharma. {1}

[37.3](#)

“Therefore, be agreeable without malice,  
And always be pleasant to everyone.  
Having seen countless glorious buddhas  
You will reach enlightenment and become a lord of Dharma. {2}

[37.4](#)

“Therefore, having heard this supreme benefit,  
And having seen a [bhikṣu](#) who has excellent correct conduct,  
A wise person would always depend upon him  
And quickly become one who has attained the samādhi. {3}

[37.5](#)

“If there were an incalculable, immeasurable treasure  
Filled with the seven precious jewels, [F.142.a]  
And if there were realms as numerous as the sands of the Ganges  
That were filled with those precious jewels, {4}

### [37.6](#)

“And if there were a bodhisattva who aspired to generosity,  
Who made a gift of these every single day,  
And made this gift continuously  
For as many eons as there are sands of the Ganges, {5}

### [37.7](#)

“That entire gift would not produce a fraction  
Of the accumulation of merit that is obtained  
By the bodhisattva who, having heard this samādhi,  
Becomes a holder of this supreme treasure of the sugatas. {6}

### [37.8](#)

“This supreme, incomparable accumulation of merit  
Is the source of the immeasurable treasure of wisdom.  
A person who has the appropriate faith  
Should possess this supreme, stainless samādhi. {7}

### [37.9](#)

“A bodhisattva will have great riches  
Through possessing this stainless peace of samādhi.  
He will be a great ocean of the wealth of hearing the Dharma.  
The merit of this is beyond any measure. {8}

### [37.10](#)

“A bodhisattva is said to be one who has become developed [1318](#)  
Through the supreme, inconceivable Dharma. [1319](#)  
The one who teaches this samādhi  
Never doubts enlightenment. {9}

### [37.11](#)

“The one who has become a teacher for the world, a guide,  
A buddha, self-arisen, having great compassion,  
Has attained a supreme accumulation of merit,  
Which is inconceivable and beyond any measure. {10}



[37.12](#)

“In this billion-world universe there is not to be found  
Any being superior<sup>1320</sup> to him,  
Or who is his equal in the accumulation of merit  
And unrivalled, inconceivable wisdom. {11}

[37.13](#)

“There is no one who can equal his wisdom  
Other than one who has heard this samādhi,  
Possesses it, recites it, and understands it,  
And seeks the unequalled enlightenment of buddhahood.<sup>1321</sup> {12}

[37.14](#)

“Young man, if the amount of merit that is obtained  
By one who possesses and recites this samādhi  
Were to become a phenomenon that has form,  
It would be too great to be contained within these many worlds. {13}

[37.15](#)

“Therefore, young man, the bodhisattva  
Who wishes to make an offering to all the buddhas,  
The tathāgatas of the past and present, [F.142.b]  
Should possess and recite this samādhi. {14}

[37.16](#)

“This is the enlightenment of the tathāgatas.  
Young man, have faith in my words.  
The tathāgata does not speak untrue words;  
He does not tell lies, like beings do. {15}

[37.17](#)

“Throughout countless hundreds of eons in the past  
I purified myself of believing in a self  
And practiced the supreme bodhisattva conduct  
Because I was seeking this samādhi. {16}

[37.18](#)

“Therefore listen to this treasure of the Dharma  
From which trillions of sūtras arise.  
This is a vast, inconceivable aggregation of merit  
Through which buddha wisdom will quickly be attained. {17}

[37.19](#)

“That which is taught by the wise, fearless one  
Is the supreme sūtra among all sūtras  
And the source of inconceivable virtues.  
It is a Dharma for which no end can be found. {18}

[37.20](#)

“It may be possible to break apart and cut to pieces  
A billion-world universe and count its atoms,  
But it is not possible to count the innumerable  
Hundreds of sūtras that he constantly teaches. {19}

[37.21](#)

“It may be possible to count the inhalations and exhalations  
Of all the beings that are in this buddha realm,  
But it is not possible to know the limit of the sūtras  
Taught by one who is established in this samādhi. {20}

[37.22](#)

“It may be possible to count the beings  
In as many buddha realms as there are Ganges sands,  
And the thoughts that arise in those beings’ minds,  
But the sūtras constantly taught by such a person cannot be counted. {21}

[37.23](#)

“One may be able to count, over millions of eons,  
All the grains of sand in the great ocean,  
And of sand in the rivers, ponds, and pits,  
But one cannot know the extent of the sūtras he expounds. {22}

[37.24](#)

“One may be able to count out, with the tip of the hundredth part of a hair,  
The masses of water ever present  
In many millions of buddha realms,  
But one cannot count the different aspects of his speech. {23}

[37.25](#)

“One may be able to count after many millions of eons  
All the beings who have appeared in the past  
Who have cherished their own bodies,  
But one cannot know the extent of the sūtras he has accomplished. {24}

[37.26](#)

“It may be possible to count all the sounds made by all creatures,  
By all beings who are living in the ten directions,  
But one cannot count the number of sūtras  
That are uninterruptedly taught by him. {25} [F.143.a]

[37.27](#)

“He knows how to teach the entire Dharma.  
He is skilled in etymologies, teaching, and the meaning of words.  
He has trained in the way of definitive knowledge,  
Has vast understanding, and constantly has joyful wisdom. {26}

[37.28](#)

“He has analytic comprehension, cognizes vast meaning,  
And he always knows the conceivable and inconceivable.  
He knows all the languages spoken on the earth  
And with those words teaches without attachment to them. {27}

[37.29](#)

“The dharmabhāṅaka teaches unobstructedly.  
He teaches all beings without attachment.  
He is skilled in the words of answering questions,  
And thus he knows the ultimate truth. {28}

[37.30](#)

“Without attachment he teaches  
Countless millions of teachings from within one sūtra.  
Without attachment he is skilled in teaching and the meaning of words;  
Without attachment he teaches in the middle of the assembly. {29}

[37.31](#)

“The one who is established in this samādhi  
Has become an unshakable bodhisattva.  
He has attained unique strength in the Dharma  
So that he can benefit many millions of beings. {30}

[37.32](#)

“Just as Sumeru, unshakable and immovable,  
Cannot be shaken by the winds,  
In that way the dharmabhāṇaka bhikṣu  
Cannot be shaken by any opponent. {31}

[37.33](#)

“It may be possible for the winds to shake  
Those mountains declared to be unshakable  
In the worlds of this billion-world universe,  
But the bhikṣu dwelling in emptiness cannot be shaken. {32}

[37.34](#)

“The one who is constantly engaged with emptiness  
Is one who certainly dwells with the buddhas.  
He knows with certainty the emptiness of phenomena  
And cannot be swayed by any opponent. {33}

[37.35](#)

“He cannot be shaken by any opponent,  
And he cannot be overcome by any opponent.  
He teaches this peace, this samādhi,  
And is invincible and irreproachable. {34}

[37.36](#)

“Having taught this peace, this samādhi,  
He has the realization of emptiness  
And he has no doubt in any of the Dharma,  
And continuously remains in endless wisdom. {35}

[37.37](#)

“Attaining the strengths and the aspects of enlightenment  
Is not difficult for one who has obtained and recited this samādhi.  
It is not difficult to attain the inconceivable  
Discernments, miracles, and higher cognitions. {36} [F.143.b]

[37.38](#)

“Within created existences, with infinite wisdom  
It is not difficult for him to see the jinas.  
The one who possesses this samādhi will see  
Countless quintillions of buddhas. {37}

[37.39](#)

“He will hear this peace, this samādhi,  
Directly from all of those jinas.  
He will reach the perfection of the discernments and powers,  
And will possess the supreme wisdom of the buddhas. {38}

[37.40](#)

“If all the worlds in the billion-world universe  
Were to be filled with precious jewels,  
With the wealth of divine, supreme precious jewels  
From the depths to the summit of existence, {39}

[37.41](#)

“And if all of the various, infinite realms  
Were covered with gold from the Jambu River  
From the depths to the summit of existence,  
And all of it were given as an offering to the jinas, {40}

[37.42](#)

“And if all of the various beings there are  
Made this offering to them for endless eons,  
Making this gift, giving constantly to the buddhas  
And creating this accumulation of generosity for the sake of enlightenment,  
{41}

[37.43](#)

“And if there were a bhikṣu who rejoiced in emptiness  
And with hands together paid homage to those with the ten strengths,  
Then the former accumulation of generosity would not even be a fraction  
Of that of the bodhisattva who rejoiced in emptiness. {42}

[37.44](#)

“The supreme being has given the example  
Of a person with merit who has that attainment,  
Develops vast faith, and performs acts of generosity  
In seeking the unequalled enlightenment of buddhahood. {43}

[37.45](#)

“All that generosity cannot be even a hundredth  
Of the accumulation of merit that is acquired  
By someone who with a pleased mind obtains  
One four-line verse of this supreme excellent samādhi. {44}

[37.46](#)

“The bodhisattva who, wishing to benefit, practices generosity,  
But who has not heard this peace, this stainless samādhi,  
Will not quickly attain the wisdom of buddhahood;  
But having heard it he will quickly attain the wisdom of buddhahood. {45}

[37.47](#)

“The bodhisattva who rejoices in this lineage  
Of those who, having attained this level of supreme peace,[1322](#)  
Have heard[1323](#) the stainless samādhi, will gain understanding

And will quickly attain the wisdom of buddhahood.[1324](#) {46}

[37.48](#)

“He has obtained such a treasure as infinite realms  
That are as numerous as the Ganges sands, [F.144.a]  
Filled with precious jewels  
Both human and divine. {47}

[37.49](#)

“The bodhisattva who obtains this samādhi  
And who always insatiably studies it  
Has gained a wealth, a treasure of precious jewels.  
That is a treasure difficult to acquire. {48}

[37.50](#)

“Someone with knowledge will never rejoice  
In gaining a kingdom that has vast wealth,  
But bodhisattvas are overjoyed and thrilled  
To have obtained this stainless samādhi.[1325](#) {49}

[37.51](#)

“They become constant holders of  
The Dharma of all the omniscient buddhas  
And thus they hold the supreme way of the Dharma  
During the final age of degeneration.  
They are holders of the treasure of the Dharma and great realization;  
They are holders of the treasure of omniscience.  
They bring happiness to quintillions  
Of beings through the words of the Dharma.[1326](#) {50}

[37.52](#)

“They are people who have gained the wealth of correct conduct,  
Who have understanding and the wealth of the trainings.  
They maintain the discipline of correct conduct  
And they rejoice in seedlings of the tree of the Dharma.

They are holders of the precious orange Dharma robes  
And they are constantly happy in homelessness.

They are unequaled in benefiting beings  
And they are established in omniscience. {51}

[37.53](#)

“They are tamed and are tamers of untamed beings.[1327](#)  
They are constantly in the state of being tamed.  
They are tamed and follow those who are perfectly tamed.[1328](#)  
They have pacified senses—perfectly pacified.  
They constantly awaken with the sound of the Dharma  
Those beings who are asleep, who are fast asleep,  
And having awakened those beings they establish them  
In the supremely good jewel of the Dharma. {52}

[37.54](#)

“They become lords of generosity  
Who are constantly giving freely.  
They are wise and do not associate with the envious,  
And they always rejoice in great generosity.  
When they see poor and suffering beings  
They content them with possessions.  
They are constantly focused on omniscience  
In order to bring benefit and happiness to beings. {53}

[37.55](#)

“They constantly train in wisdom  
And beat loudly the drum of the Dharma.  
They cut through the creepers of doubt in all beings  
And are constantly engaged in wisdom.  
They are stainless, well-learned holders of the Dharma.  
They are wise and have understanding.  
They sit upon a seat within the assembly [F.144.b]



And they teach millions of sūtras. {54}

[37.56](#)

“They are greatly learned and hold what they have learned;  
They are holders of the Dharma of the buddhas.  
They are holders of the treasure that is the Dharma  
And they rejoice in the treasury of the Sage.  
They have become possessors of immense wisdom  
And they are constantly giving rise to vast joy.  
They teach the peace of the supreme Dharma,  
Which is subtle, liberating,[1329](#) and difficult to see. {55}

[37.57](#)

“They know what is Dharma and what is not.  
They are gentle, wise, and remain within the Dharma.  
They are unequalled teachers of the kingdom of the Dharma  
And constantly practice the supreme, unequalled Dharma.  
They are devoted to the excellent Dharma  
And maintain veneration of the guru.  
They dwell in the supreme city of the Dharma.  
They who are wise raise up the banner of the Dharma. {56}

[37.58](#)

“When they see beings who are proud,  
Arrogant,[1330](#) and constantly heedless,  
Who are on a destructive, wrong path,  
Who are following the path of saṃsāra,  
They have vast love and compassion for them  
While remaining in joy and equanimity.  
They teach them the supreme eightfold path  
Of peace that is difficult to see. {57}

[37.59](#)

“They build the strong ship of the Dharma

To save and carry the many beings  
Who have fallen into the great ocean  
And into the rivers of saṃsāra.  
Armored in the strengths, powers, and aspects of enlightenment,  
They set out upon the ship of the Dharma,  
And they always easily and without fear  
Bring beings to the far shore.[1331](#) {58}

#### [37.60](#)

“They practice the discipline of the supreme medicine.  
They are physicians who possess the supreme medicine.  
They have perfectly attained liberation through knowledge and wisdom,  
And they dispense the medicine of the good Dharma.  
When they see sick beings  
Afflicted by many illnesses,  
They give them the medicine of the Dharma  
And they heal them through the Dharma. {59}

#### [37.61](#)

“They are lords of the world, sovereigns of speech,  
And they defeat their adversaries in debate.  
They shine with the light of omniscience.  
They have understanding and are on the level of the highest wisdom.  
They are heroes with the strength of wisdom that defeats other strengths.  
[F.145.a]  
They are praised by those who have wisdom.  
With their wisdom they bring happiness to many  
Trillions of beings, establishing them in the Dharma. {60}

#### [37.62](#)

“They are the masters, the leaders of merchant caravans,[1332](#)  
Who are dedicated to protecting beings from misfortune.[1333](#)  
When they see beings bewildered on a path of jewels

Who are constantly caught in the trap of Māra,  
They explain to them the supreme path  
Of constant peace, happiness, and emancipation.  
Through that path of wisdom  
The wise ones guide many billions of beings. {61}

[37.63](#)

“They are a sanctuary, they are a shelter,  
They are a refuge; they are eyes and a lamp.  
They give freedom from fear to those who are afraid.  
They constantly bring relief to those who are fearful.  
When they know of beings in great suffering,  
Of beings who have been completely blind from birth,[1334](#)  
With the precious teachings on correct training  
They shine the light of the Dharma. {62}

[37.64](#)

“They are the best artisans in the world,  
Who benefit beings with their craft.  
They always make beings happy  
Through being well trained in their craft.  
They have attained perfection in the supreme training  
And are completely skilled, with wondrous attainment in the world.  
They who are established in enlightenment  
Have realization and give sight to the world. {63}

[37.65](#)

“They never cease longing to listen  
To the supreme, unequalled Dharma of the buddhas.  
They have perfected conduct, patience, and samādhi,  
And have heard the profound Dharma.  
They never cease wishing to teach  
The precious Dharma of peace.

They send down a rain of methods for liberation,  
Satisfying beings with the rain of the Dharma. {64}

[37.66](#)

“However many beings, wise ones,  
Come to them for the sake of the Dharma,  
Thinking, ‘We will listen to the true, honest path  
Of the supreme jewel of the excellent Dharma,’  
The realized ones cut through their doubts  
And bring them happiness through the Dharma.  
They have perfect conduct, patience, and samādhi,  
And they know the aspirations of beings. {65}

[37.67](#)

“They have wisdom, the perfection of the highest wisdom,  
And they are wise concerning the aspirations of beings.  
They know the motivations and conduct of other beings [F.145.b]  
And they know what should be said to them.  
Through their speaking words of wisdom  
Millions of beings attain the sight of the supreme Dharma.  
They have attained the perfection of the highest wisdom  
And they give the teachings of the path. {66}

[37.68](#)

“Even billions of māras cannot know  
The minds of those wise ones,  
Just as no one can know the path  
That a bird has flown through the air.  
They are peaceful, tamed, tranquil, have the power of wisdom,  
And are established in superior wisdom.  
They are heroes, leaders who have destroyed Māra  
And realized the peace of enlightenment. {67}

[37.69](#)

“They have attained perfect miraculous powers  
And are always traveling to hundreds of realms.  
They see many quintillions of buddhas,  
As numerous as the sands of the Ganges.  
Their sight is free of impediment  
And they see many forms in the ten directions.  
They are guides for all the beings  
Who are present throughout the ten directions. {68}

### [37.70](#)

“If one were to describe the entirety of their benefits,  
Even if one spoke with eloquence  
For many billions of eons,  
One could not finish praising their past conduct.  
Any human who possesses  
This unequalled, stainless samādhi  
Has the inexhaustible wealth of the buddhas  
And an extremely vast ocean of wisdom.”[1335](#) {69}

[37.71](#) Conclusion of the thirty-seventh chapter, “Teaching the Aspect of Correct Conduct.”

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## [38.](#)

### Chapter 38

## Yaśaḥprabha

[38.1](#) Then the Bhagavān said to [the youth Candraprabha](#), “Therefore, young man, the [bodhisattva](#) mahāsattva who wishes for these and countless other wonderful [1336](#) and marvelous [bodhisattva](#) qualities, and wishes to attain quickly the highest, complete enlightenment of perfect buddhahood, should hear this revealed equality of the nature of all phenomena samādhi and obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, [1337](#) and make it widely known to others. [F.146.a]

[38.2](#)“He should meditate on the strength of patience, rely on patience, and promulgate patience. He should be dedicated to the Dharma, long for the Dharma, possess the Dharma, engage in the Dharma in a way that accords with the Dharma, and apply himself to making offerings to the buddhas.

[38.3](#)“He should apply himself to three points. What are the three points? They are ending the [kleśas](#), mastering merit,[1338](#) and generating the roots of goodness out of longing for the wisdom of the buddhas and not out of desire for reaching worldly happiness. Apply yourself to those three points.”[1339](#)

[38.4](#)Thereupon the Bhagavān, to explain what this meant, related an account of the past by chanting the following extensive verses to [the youth Candraprabha:1340](#)

[38.5](#)

“Young man, listen to me as I tell you,  
How I practiced for thousands of eons.  
Seeking this sublime, excellent samādhi,  
I made offerings to hundreds of thousands of buddhas. {1}

[38.6](#)

“In that way, after countless eons had passed,  
As numerous as the grains of sand in a hundred worlds,  
When such a number had passed by  
There appeared a [jina](#) named [Ganeśvara](#). {2}

[38.7](#)

“There were no fewer than six hundred billion  
In the saṅgha of that jina.  
All were without outflows, their kleśas had come to an end,  
They had dhyāna, and were established in the eight liberations. {3}

[38.8](#)

“At that time the entire surface of this earth  
Was pleasant and had good harvests, and no disorder.  
All the people were joyful and happy,  
And the happiness of humanity was widespread. {4}

### [38.9](#)

“Everyone possessed the strength of merit.  
They were attractive and beloved.  
All were rich and possessed much wealth,  
And physically they experienced divine pleasures. {5}

### [38.10](#)

“They were gentle, with good discipline and few kleśas.  
They enjoyed [1341](#) the strength of patience and had good features.  
They were like devas within the paradises.  
They possessed the qualities of good conduct and understanding. {6}

### [38.11](#)

“At that time there was a sovereign, [F.146.b]  
A king named Varapuṣpa.  
He had no fewer than five hundred sons,  
All endowed with mindfulness and realization. {7}

### [38.12](#)

“That king and his sons offered to the Jina,  
To that compassionate one,  
Six hundred thousand parks,  
All beautified by flowers and fruits, [1342](#) {8}

### [38.13](#)

“And a hundred thousand various parks  
With thousands of walkways, seats, and beds,  
And with a trillion Dharma robes  
Spread on the ground where they walked and sat. {9}

### [38.14](#)

“Thus the king with great faith  
Presented to that Sugata  
In many thousands of ways  
Whatever renunciants would enjoy. {10}

[38.15](#)

“That king, who followed the path  
Of the ten good actions,  
Came to see the Guide, accompanied by  
A hundred thousand trillion beings. {11}

[38.16](#)

“Holding flowers, perfumes, and incense,  
Parasols, banners, and musical instruments,  
He made offerings to that Jina,  
And with his hands in homage sat before him. {12}

[38.17](#)

“The thousands of bhikṣus were pleased,  
As were the devas, humans, asuras, and yakṣas, wondering  
‘The Jina to whom these offerings were made, will he give a prophecy?  
Will this lord of humans teach the Dharma?’ {13}

[38.18](#)

“The self-arisen one knew their thoughts  
And knew the king’s supreme motivation,  
That his aspiration was to the further shore,  
And therefore taught him the samādhi of peace. {14}

[38.19](#)

“When the Sugata’s voice came forth  
The earth and its forests shook.  
A rain of flowers fell from the sky  
And hundreds of lotuses appeared out of the ground. {15}

[38.20](#)

“The Teacher had trained in the words and their meaning,  
And the Guide, knowing the king’s thoughts, gave a prophecy.  
That lord of men taught the samādhi of peace.  
Listen to these words and their meaning. {16}



### [38.21](#)

“ ‘All existences are nonexistent: they are concepts,  
They are insubstantial, they are like mirages and illusions.  
They are like lightning and clouds, unstable and empty.[1343](#)  
All are without a self, without a being, without a soul.[1344](#) {17}

### [38.22](#)

“ ‘Primordially empty, phenomena do not come. [F.147.a]  
They have not come, they are not present, and they have no location.  
They are always without essence; they have the nature of an illusion.  
They are all pure—completely pure like space. {18}

### [38.23](#)

“ ‘They are neither blue, nor yellow, nor white.  
Those are just names, vacuous, with a nature that is just sound.  
They are devoid of mind; their nature is not mind.  
They are momentary and are devoid of sound. {19}

### [38.24](#)

“ ‘Words do not go anywhere if spoken.  
Words are not diminished if not spoken.  
Words do not go in any direction.  
Words do not come from anywhere.[1345](#) {20}

### [38.25](#)

“ ‘Words do not perish, cease, or end,  
Whether they are spoken or unspoken.  
Words are said to be always unceasing.  
He who knows that will be unceasing. {21}

### [38.26](#)

“ ‘In the past, hundreds of thousands of buddhas  
Have taught the Dharma hundreds of thousands of times.  
But the Dharma does not cease; words do not cease,  
And as there is no arising, there is no cessation. {22}

[38.27](#)

“ ‘The one who knows the unceasing Dharma  
Will always know the unceasing Dharma.  
Having taught a hundred thousand sūtras,  
He knows that the Dharma is devoid of words. [1346](#) {23}

[38.28](#)

“ ‘The Dharma that the jinas have taught  
Is unceasing and therefore is not seen.  
The Dharma is primordially without a self, without a being.  
Although [1347](#) it is taught, it does not cease. {24}

[38.29](#)

“ ‘The wise man teaches using all words,  
But his mind is not captivated by the words.  
All words are like echoes on a mountain,  
So therefore never have attachment to words. {25}

[38.30](#)

“ ‘The Dharma is taught through illusory words  
And all those words cease in that instant.  
That which is the characteristic of those words  
Is the characteristic that all phenomena have. {26}

[38.31](#)

“ ‘All phenomena have no characteristics, are devoid of characteristics;  
They all have no characteristics, and are pure of characteristics.  
They are always empty, and they are as pure as space.  
In brief, they cannot be enumerated. {27}

[38.32](#)

“ ‘They are devoid of “composite” or “noncomposite,”  
And the sages have no concepts concerning them;  
They have arrived at the noncomposite in all the existences of beings  
And are always devoid of contrived views. {28}

[38.33](#)

“ ‘The one whose mind is at rest in that nature  
Is always without desire, anger, and ignorance.  
The one who knows phenomena in that way [F.147.b]  
Becomes strong with the strength of samādhi. {29}

[38.34](#)

“ ‘Just as echoes are created through conditions  
In caves, mountains, and canyons,  
All that is composite is known to be the same:  
The entire world is like an illusion, a mirage. {30}

[38.35](#)

“ ‘This samādhi of peace is taught by one  
Who has the strength of wisdom, the qualities of the Dharma,  
Who with the strength of knowledge has the higher cognitions of the sages,  
And who has skill in methods of speech and knows the definitions of  
words. {31}

[38.36](#)

“ ‘The appellations that are spoken are merely appellations;  
Within saṃsāra there is no end to be found.  
That which was in the past is devoid of characteristics,  
And one should be certain that the future is the same. {32}

[38.37](#)

“ ‘Through engaging in creating karma  
There will be the best and the worst.  
Knowing that all things are always empty,  
Empty by nature, and that all things are without a self, {33}

[38.38](#)

“ ‘The Jina thus teaches the relative Dharma:  
Regard the composite and noncomposite in that way.  
There truly is no self and no human.

That is the characteristic of all beings. {34}

[38.39](#)

“ ‘Good and bad karma are indestructible.

Whatever I have created I will have to experience;

The result of one’s actions cannot be transferred to others.

Nothing is experienced without a cause. [1348](#) {35}

[38.40](#)

“ ‘All existences are illusory and powerless,

As insubstantial and insignificant as foam.

They are always empty, like illusions and mirages. [1349](#)

They are taught through words, but are devoid of them. {36}

[38.41](#)

“ ‘Understand in that way without having pride.

Have correct conduct but without attachment,

With the power of patience have no conceptualization,

And, practicing in that way, rest in equanimity.’ {37}

[38.42](#)

“The king understood the Dharma

That was taught by the Jina.

When the king had heard this Dharma from the Jina,

Together with his entourage he took up the training. {38}

[38.43](#)

“The king, having heard this samādhi,

Joyous and happy, said these words:

‘This samādhi you have taught is excellent

And I bow down to your feet.’ {39}

[38.44](#)

“Eighty thousand beings who were there [F.148.a]

Had heard this excellent nature of phenomena,

This teaching on the ultimate truth,

And attained the acceptance of birthlessness. {40}

[38.45](#)

“A person has no origination or cessation,  
And likewise these phenomena have always been empty.  
When that is known there is no loss,  
And the king attained the acceptance of birthlessness. {41}

[38.46](#)

“The king [1350](#) renounced his kingdom  
And entered homelessness in that Jina’s teaching.  
And all five hundred princes, no less,  
Followed him into the homeless state. {42}

[38.47](#)

“When the king and his princes had entered homelessness,  
Many thousands of other beings also at that time  
Entered homelessness in the presence of the Sugata,  
Seeking to receive the Dharma of that Jina. {43}

[38.48](#)

“For a full two thousand years  
The Jina taught the Dharma.  
And the king, his sons, and the people  
Practiced the Dharma for those two thousand years. {44}

[38.49](#)

“And then at a later time  
The Jina passed into nirvāṇa.  
The Jina’s śrāvakas also passed away  
And his Dharma became diminished. {45}

[38.50](#)

“At that time there was a prince, [1351](#)  
Puṇyamatin, who had faith and trust.  
There was a bhikṣu connected with his family

Who taught to him this samādhī of peace. {46}

[38.51](#)

“The bhikṣu was gentle and mild,  
Honored by a hundred thousand beings,  
Was followed by a billion devas,  
And was praised when he came to the city. {47}

[38.52](#)

“He had recollection and realization.  
He was disciplined, compassionate, and he delighted in correct conduct.  
His lovely voice was not harsh but gentle,  
And he had attained the power of knowledge of the sensory constituents.  
{48}

[38.53](#)

“That bhikṣu was named Yaśaḥprabha.  
He received a billion Dharma robes.  
Unable to endure the strength of his merit  
A thousand monks became jealous of him. {49}

[38.54](#)

“He had the strength of merit and the strength of body,  
The strength of wisdom and the strength of miracles,  
The strength of correct conduct, the strength of samādhī,  
And the strength of the Dharma, and therefore was a superior bhikṣu. {50}

[38.55](#)

“He delighted and was beloved by people.  
Bhikṣus, upāsakas, and bhikṣuṇīs,  
Those beings who had faith in the Jina’s teaching, [F.148.b]  
Made offerings to him and honored him. {51}

[38.56](#)

“The one who was the king’s son was there,  
Puṇyamatin, who had constant faith and trust.

When he knew that many bhikṣus had wickedness in mind,  
He became a protector for his teacher. {52}

[38.57](#)

“Five hundred thousand people,  
Armored and holding swords and clubs,  
Constantly surrounded the bhikṣu  
Who taught the conduct that is endlessly correct. {53}

[38.58](#)

“He taught to his followers the Dharma  
That phenomena are empty, with no self and no soul.  
Those who were fixated on objects and were attached to a self  
Did not approve of the bhikṣu’s teaching. {54}

[38.59](#)

“Those bhikṣus rose up and took up weapons,  
As they did not approve of emptiness and peace.  
They said, ‘What this bhikṣu is teaching is not the Dharma,  
It will be meritorious if we kill him.’ {55}

[38.60](#)

“The bhikṣu was not afraid when he saw their weapons.  
He was aware of the emptiness of phenomena,  
That there was no being or man there to be killed,  
That these phenomena were as insubstantial as plaster. {56}

[38.61](#)

“The bhikṣu placed his hands together upon his head  
And spoke these words of homage to the jinas:  
‘Through the truth of the emptiness of phenomena  
May these weapons become coral tree flowers!’ {57}

[38.62](#)

“He possessed the conduct and discipline of the Sage  
And as soon as he spoke those words and no others,

The earth and its forests shook

And the weapons became coral tree flowers. {58}

[38.63](#)

“At that time, the bhikṣus who believed in objective reality

And who were holding weapons became ill-shaped in body.

They could not approach any nearer

And became frightened and greatly amazed. {59}

[38.64](#)

“Those who had faith and trust in the Lord of sages,

Those who delighted in emptiness and peace,

They cried out ‘Ala la!’ [1352](#) a thousand times,

And presented the bhikṣu with hundreds of lengths of cloth. {60}

[38.65](#)

“The bhikṣu had love for them

And said to all the people before him,

‘I will practice bodhisattva conduct

For the sake of those beings who are angry with me.’ {61}

[38.66](#)

“Then for no fewer than eighty years

He taught emptiness, the treasure of the jinas.

And the son of the king protected him from

From the thousands of bhikṣus who were his adversaries. {62}

[38.67](#)

“During that time he was despised,

And his bhikṣus became few in number.

Evil things were heard said about him, [F.149.a]

But the power of his patience never declined. [1353](#) {63}

[38.68](#)

“Then at another time he accomplished

A great benefit for hundreds of beings.



He recollected countless Dharma teachings<sup>1354</sup>

And at that time Puṇyamatin felt great joy.<sup>1355</sup> {64}

[38.69](#)

“He<sup>1356</sup> respectfully honored the bhikṣu

And then Puṇyamatin said to him,

‘No one at all should do anything

That is displeasing to my teacher.’ {65}

[38.70](#)

“He<sup>1357</sup> replied, ‘Young prince, listen to me.

It is through the power of patience that buddhas appear.

When someone speaks unpleasantly to me,

Toward him I feel a great love.’ {66}

[38.71](#)

“I was that bhikṣu Yaśaḥprabha,

Who meditated on patience in previous lives

Throughout a hundred thousand eons.”

Those were the words Bhagavān Śākyamuni spoke. {67}

[38.72](#)

“The prince Puṇyamatin, who was

The protector of Bhikṣu Yaśaḥprabha,

Has been my companion in thousands of lifetimes,

And I prophesy that he will be Buddha Maitreya.<sup>1358</sup> {68}

[38.73](#)

“The one who made offerings to the teacher Gaṇeśvara,

The one who had built a perfect monastery,

The one who was previously known as Varapuṣpasa<sup>1359</sup>

Became the Lord of humans Padmottara.<sup>1360</sup> {69}

[38.74](#)

“In that way, for many endless eons

I held the Dharma of the jinas.

In the past, I accomplished the power of patience.

Young man, having heard this, follow my example. {70}

[38.75](#)

“After I have passed into nirvāṇa, in future times

When the Dharma is being destroyed

Bhikṣus will follow the thoughts of tīrthikas

And will forsake my Dharma of peace. {71}

[38.76](#)

“They will be arrogant, conceited, wicked, and reckless.

They will associate with sinners and be greedy for food.

They will be attached to their robes and alms bowls, greedy for cloth,

And be devoted to acquisition and forsake the Dharma. {72}

[38.77](#)

“They will be aggressive, fierce, and ungrateful.

They will come from vile families, poor families,

Enter homelessness within my teaching

And will reject the Dharma of peace. {73}

[38.78](#)

“They will have Māra’s thoughts and will be beings in darkness.

They will be under the power of desire and have strong attachment.

[F.149.b]

They will be under the power of ignorance and be ignorant fools,

And they will not delight in the Dharma of emptiness and peace. {74}

[38.79](#)

“The bhikṣus, bhikṣuṇīs, and laypeople,

With wicked minds, will be avaricious and stupid.

They will always become overpowered in that way,

And in the later times they will reject enlightenment. {75}

[38.80](#)

“Listen, young man, to these my words.

A bhikṣu should always dwell in solitude.  
Those who long for peace and emptiness  
Should possess this Dharma of the jinas. {76}

[38.81](#)

“The one who possesses this samādhi  
Has practiced homelessness in my teaching,  
Is ordained as a bhikṣu and practices poṣadha,  
And eats free of craving, without attachment to food. {77}

[38.82](#)

“Forsaking all concern for life and body,  
Meditate on emptiness, upon perfect peace.  
Meditating with dedication, complete dedication.  
Like a deer, live always in the forests. {78}

[38.83](#)

“Always make offerings to the jinas [1361](#)  
With parasols, banners, [1362](#) and with dwellings. [1363](#)  
Make offerings to stūpas of the sugatas  
And quickly attain this samādhi. {79}

[38.84](#)

“Develop the aspiration for the state of enlightenment.  
Beautify the stūpas of the sugatas,  
Adorning them with gold and covering them with silver,  
And have beautiful images from precious materials made. {80}

[38.85](#)

“Make a commitment to attain enlightenment  
And make all the good offerings that there are in the world,  
Of all that is pleasing to devas and humans,  
And honor the buddhas with desirable offerings. {81}

[38.86](#)

“See as the true nature, too, all the lords of humans;

For within the worlds in all ten directions,  
The jinas who are present and those who have passed away  
Have come to be buddhas through the true nature. {82}

[38.87](#)

“Have the aspiration to be generous to all.  
Have pure conduct and a stable mind.  
Delight in patience and always delight in kindness,  
And know that all phenomena are empty. {83}

[38.88](#)

“Develop diligence confidently and fearlessly.  
Delight in dhyāna and delight in solitude.  
Develop wisdom, completely pure wisdom,  
And quickly become compassionate. {84} [F.150.a]

[38.89](#)

“Always pacify desire through contemplating ugliness,  
Overcome anger with the power of patience,  
Overcome ignorance with the power of wisdom,  
And attain the enlightenment praised by the jinas. {85}

[38.90](#)

“The body has no essence; it is like foam.  
It creates suffering, and is putrid and foul smelling.  
Know all aggregates to be insubstantial  
And quickly attain the highest wisdom. {86}

[38.91](#)

“Never hold views that give rise to bad actions:  
That there is a self, an individual, and a soul.  
Know that all phenomena are empty  
And quickly reach the highest enlightenment. {87}

[38.92](#)

“Never have yearning for possessions.

Do not be distressed if you do not obtain alms,  
Be unmoved by praise or blame,  
And be as unshakable as Mount Meru. {88}

[38.93](#)

“With veneration seek the Dharma;  
Having heard it then become that.  
Maintain the conduct of the jinas  
And quickly go to the realm of Sukhāvatī. {89}

[38.94](#)

“Be even-minded toward all beings.  
Do not have likes or dislikes in your mind.  
Do not long for gain and fame,  
And quickly become a buddha, a lord of sages. {90}

[38.95](#)

“Always describe the qualities of the buddhas  
Correctly through their definitions,  
So that the beings who hear about the qualities will have faith  
And you cause them to aspire to the qualities of a buddha. {91}

[38.96](#)

“Always venerate your teacher,  
Your parents, and similarly all beings.  
Do not fall under the power of pride,  
And attain the thirty-two signs of a great being. {92}

[38.97](#)

“Avoid all crowds without exception,  
And always delight in solitude.  
Always be pleasant, disciplined, and peaceful.  
Be beneficial for yourself and beneficial to other beings. {93}

[38.98](#)

“Cultivate kindness and compassion,

And always aspire to rejoicing and equanimity.

Always follow the teaching of the jinas

And quickly become one who benefits the world. {94}

[38.99](#)

“Never gain wicked friends;

Have friends who are noble. [1364](#) [F.150.b]

Those who long for emptiness and peace

Are established in the path to supreme enlightenment. {95}

[38.100](#)

“Do not train on the level of the śrāvakas,

And do not delight in their practice.

Do not turn your mind away from the buddha qualities

And quickly become a buddha, a lord of jinas. {96}

[38.101](#)

“Always speak pure, true words.

Do not speak harshly or tell lies.

Always speak gently and pleasantly

And obtain the speech of the world’s teacher. {97}

[38.102](#)

“Do not be concerned with your life and body.

Do not criticize others and praise yourself.

Accomplish your own good qualities

And have equanimity toward the conduct of others. {98}

[38.103](#)

“Always delight in the liberations and emptiness.

Do not make prayers for rebirth in the realms of beings.

Abandon all concepts without exception

And always abide in a state without concepts. {99}

[38.104](#)

“Reject the extremes at all times.

Do not follow nihilism or eternalism.

Always know that everything is dependent,

And in that way become such a teacher. {100}

[38.105](#)

“Reject delighting in the pleasures of desires,

Reject the stains of rigid anger,

Reject all the darkness of ignorance,

And become a lion among men, delighting in peace. {101}

[38.106](#)

“Always see that the permanent is impermanent.

Be liberated from the happiness and suffering of all existences.

See that self and purity are nonself and impure.

Meditate and become a lord of men. {102}

[38.107](#)

“The [jinas](#), the lamps for the world,

Taught whatever Dharma would be beneficial.

They defeated the armies of the [māras](#)

And attained the supreme, highest enlightenment. {103}

[38.108](#)

“I have taught the good qualities that there are

And described hundreds of faults.

Reject the faults and practice the qualities.

Then, young man, in this life you will become a buddha.” {104}

[38.109](#) Conclusion of the thirty-eighth chapter, “[Yaśaḥprabha](#).” [1365](#) [B14]

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[39.](#)

**Chapter 39**

**Restraint of the Body, Speech, and Mind**

[39.1](#) Then the Bhagavān [F.151.a] said to [the youth Candraprabha](#), “Therefore, young man, you should train by thinking, ‘I shall have self-control through physical restraint.’”

[39.2](#) “Young man, what is meant by physical restraint? That which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) is free of attachment to all phenomena.

“Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the thirty-two [primary signs](#) of a great being.

[39.3](#) “That which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the eighty [secondary signs](#) of a great being.

[39.4](#) “Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the [ten strengths](#), the four [fearlessnesses](#), and the eighteen [distinct qualities of a buddha](#).

[39.5](#) “Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the three [doorways to liberation](#). What are these three? They are [emptiness](#), [the absence of attributes](#), and the absence of aspiration. He attains those three [doorways to liberation](#).

[39.6](#) “Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the four great [brahmavihāras](#). What are the four great [brahmavihāras](#)? They are great love, great compassion, great joy, and great equanimity. He attains those four great [brahmavihāras](#).

[39.7](#) “Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the four [discernments](#). What are the four [discernments](#)? They are the [discernment](#) of meaning, the [discernment](#) of phenomena, the [discernment](#) of definitions, and the [discernment](#) of [eloquence](#). [F.151.b] He attains those four [discernments](#).

[39.8](#) “Young man, that which is called ‘physical restraint’ is the physical restraint through which a [bodhisattva mahāsattva](#) attains the thirty-seven [aspects of enlightenment](#). What are the thirty-seven [aspects of enlightenment](#)? They are the four kinds of [mindfulness](#), the four [correct exertions](#), the four bases for miraculous powers, the five powers, the [five strengths](#), the seven [aspects of enlightenment](#), and the noble eightfold path. He attains those thirty-seven [aspects of enlightenment](#).



[39.9](#)“Young man, that which is called ‘physical restraint’ is the physical restraint through which a bodhisattva mahāsattva attains the state of great compassion, attains the state of great equanimity, and attains easeful examination and analysis of phenomena.

[39.10](#)“Moreover, young man, that which is called ‘physical restraint’ is the physical restraint through which a bodhisattva mahāsattva desists from killing, taking what is not given, not maintaining celibacy, lying, slandering, harsh speech, idle talk, avarice, malice, and wrong views; desists from fraud in weights, fraud in measures, and fraud in wealth;[1366](#) desists from capturing,[1367](#) binding, restraining,[1368](#) beating,[1369](#) threatening,[1370](#) severing,[1371](#) impaling, and terrorizing; desists from desire and greed; desists from wild hand movements, wild leg movements, and unrestrained movements of the legs and arms; and desists from wicked habits of body, speech, or mind so that, like palm trees that have had their tops cut off, they will not arise again in the future.

[39.11](#)“Therefore, young man, understand this teaching in the following way: [F.152.a] Young man, in the past, innumerable, vast, immeasurable, inconceivable, unfathomable countless eons ago, at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

[39.12](#)“At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa was six hundred million years. He had a śrāvaka saṅgha of six hundred million arhats. There were countless bodhisattva mahāsattvas who held the supreme Dharma.

[39.13](#)“Young man, at that time and in those days, there was a king named [Viveśacintin](#). King [Viveśacintin](#) came with eight hundred million people into the presence of the Tathāgata. When he arrived he bowed his head down to the feet of the Tathāgata, circumambulated the Bhagavān three times, and sat down in one place. Once King [Viveśacintin](#) had sat down in one place, he honored the Tathāgata.

[39.14](#)“Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa, knowing the superior aspiration of King [Viveśacintin](#) and his followers, taught them from this Dharma teaching by chanting the following verses on entering through the doorway of the samādhi of physical restraint:

[39.15](#)

“ ‘Just as space and the sky are pure,  
Ultimately pure, and with a clear nature,  
The restraint of the body, too, is pure,  
And cannot be taught in verse. {1}

[39.16](#)

“ ‘This physical restraint is devoid and empty,  
And those are also the two characteristics of the body.  
Just like space it is without characteristics.  
That is taught to be the characteristic of the body’s restraint. {2} [F.152.b]

[39.17](#)

“ ‘He who knows that characteristic of the body’s restraint  
Will never be someone who is without restraint.  
How can those without activity have a field of conduct?  
Those who are immaculate have no birth. {3}

[39.18](#)

“ ‘One cannot have this restraint while pursuing desires  
Through yearning for forms and enjoyments.  
Not knowing the wickedness of existence,  
One cannot know this restraint of the body. {4}

[39.19](#)

“ ‘There will never be birth  
For those who have immaculate restraint.  
They have qualities like those of the arhats,  
Which cannot easily be known by tīrthikas. {5}

[39.20](#)

“ ‘Those who are terrified of the three realms  
Will not develop desire for sensual gratification.  
They who do not wish for the pleasures of a king  
Will know this kind of restraint of the body. {6}

[39.21](#)

“ ‘The restraint of the body is said to have this meaning.  
It is a meaning that cannot be taught through words.  
The one who knows this way of the Dharma  
Is firmly established in this restraint. {7}

[39.22](#)

“ ‘I teach the meaning to those who are engaged with the meaning,  
To those wise ones intent upon the way of the meaning.  
Those engaged in the meaning shun that which is not the meaning  
And are always firmly established in that restraint. {8}

[39.23](#)

“ ‘How can one know the meaning  
That is spoken of in the teaching of the jinas?  
He who knows the nature of that way of meaning  
Is said to be established in the restraint of the body. {9}

[39.24](#)

“ ‘He who knows insubstantiality, emptiness,  
The absence of a self, and the absence of attributes  
Will never be without that restraint,  
And in that way he will train in correct certainty. {10}

[39.25](#)

“ ‘He knows that existents are nonexistent  
And does not give rise to attachment to existents.  
He will never give rise to attachment to any existent  
And will reach the samādhi of the absence of attributes. {11}

[39.26](#)

“ ‘He who knows that phenomena have no self,  
Have an empty nature and the characteristic of clarity,  
Will never be without that restraint,  
And thus will have definite correct understanding. [1372](#) {12}

[39.27](#)

“ ‘He who knows the five skandhas to be empty  
Knows their empty nature that is devoid of a self.  
He will never be without that restraint  
In any physical activity that he performs. {13}

[39.28](#)

“ ‘Those who focus on attributes, who are without restraint,  
Who are constantly fixed in the conception of a self— [F.153.a]  
Those beings who are attached to forms  
Are overcome by unrestrained desires. {14}

[39.29](#)

“ ‘Those who are trained in the true, highest point,  
The gentle ones who have realized emptiness,  
Are never overcome by the arising of desires  
That cause the unrestrained to go to the lower realms. {15}

[39.30](#)

“ ‘Just as all the ants together cannot shake  
And cannot move great Mount Sumeru,  
Even divine forms cannot unsettle  
A wise one who is correctly trained. {16}

[39.31](#)

“ ‘Someone may be able to paint a picture on space,  
Someone may be able to grasp space in his hand,  
But desire, anger, or millions of māras  
Will not be able to unsettle such a wise one. {17}

[39.32](#)

“ ‘Someone may be able to catch an echo,  
A stone may be able to float on the water,  
But no one can see the thoughts of someone  
Who is trained in this restraint of the body. {18}

[39.33](#)

“ ‘Someone may be able to catch all the sounds  
In the entire world and put them in a box,  
But they cannot know whether someone who maintains  
The restraint of the body is or is not maintaining it. {19}

[39.34](#)

“ ‘Someone may be able to catch the light from the disc of the sun,  
Or the thunder and lightning that burst from the clouds,  
But they cannot know the nature of the body  
Of someone who has trained in the restraint of the body. {20}

[39.35](#)

“ ‘Someone may be able to catch in a trap or a net  
The circle of wind that moves through the four directions,  
But they cannot come to know the body  
Of someone who is established in the restraint of the body. {21}

[39.36](#)

“ ‘This is not the domain of activity of beings.  
It is the domain of a wise one who has a controlled mind.  
It is the domain of activity of someone with restraint of the body  
Who, like space, is unstained by worldly qualities. {22}

[39.37](#)

“ ‘Someone may be able to see the tracks of all the creatures  
That move through the sky in all four directions,  
But they would not be able to know the extent  
Of the fields of activity of such a person’s mind or body. {23}

[39.38](#)

“ ‘The one who is established in this restraint of the body  
Does not have any of the various kinds of kleśas.  
He has eliminated even the minor kleśas,[1373](#)  
And thus is trained in the restraint of the body. {24}

[39.39](#)

“ ‘He cannot be harmed by weapons or by fire, [F.153.b]  
And in that way his body is ungraspable.  
He remains in the peace, perfect peace, of samādhi,  
And in that way he is trained in the restraint of the body. {25}

[39.40](#)

“ ‘Thus established, he has no fear, he has no terror,  
His mind is undisturbed, and he feels no envy.  
He who is thus trained in the restraint of the body  
Has become liberated from all misfortune. {26}

[39.41](#)

“ ‘He is not afraid of poison or weapons;  
He is not afraid in the middle of fire or water.  
He who is thus trained in the restraint of the body  
Has become liberated from all misfortune. {27}

[39.42](#)

“ ‘He is without fear among thieves,  
Swindlers, criminals, and poisonous snakes.  
In this way he has no conception of a self  
And, liberated from that concept, he has no fear. {28}

[39.43](#)

“ ‘One who is freed from fear does not become frightened.  
As there is no fear, there is no instability.  
How can someone who is unshakable feel fear?  
Even millions of māras cannot disturb him. {29}

[39.44](#)

“ ‘The one who benefits bodhisattvas  
Explains and teaches the practice of restraint.  
Even millions of māras cannot disturb  
The one who has trained in this restraint of the body. {30}

[39.45](#)

“ ‘Unimpeded knowledge of the entire Dharma,  
The complete eighty secondary signs,  
And the thirty-two primary signs of a pure mind  
Are not difficult to obtain for one established in restraint. {31}

[39.46](#)

“ ‘Whoever wishes to realize the qualities of a buddha,  
Which are inconceivable and beyond measure,  
Should train in this kind of restraint of the body  
And become a shrine for the entire world. {32}

[39.47](#)

“ ‘Whoever wishes for these qualities of a great sage,  
For the ten inconceivable strengths of a buddha,  
Should train in this restraint of the body.  
The strengths are not difficult to attain for one thus trained. {33}

[39.48](#)

“ ‘The eighteen distinct qualities of a buddha,  
In which the jinas are established,  
Are not difficult to attain for someone  
Who has trained in this restraint of the body. {34}

[39.49](#)

“ ‘The seven limbs of enlightenment of the great sages,  
And their discernments and bases of miraculous powers,  
Are not difficult to attain for someone  
Who has trained in this restraint of the body. {35} [F.154.a]

[39.50](#)

“ ‘The four brahmavihāras and the dhyānas,  
The doorways to liberation that have been taught,  
And easeful examination and analysis  
Are not difficult to attain for one established in restraint. {36}

[39.51](#)

“ ‘He who is established in this supreme restraint  
Dwells in compassion and also in equanimity,  
And likewise practices the conduct of supreme love,  
And has the motivation to benefit all beings.[1374](#) {37}

[39.52](#)

“ ‘Maintaining mindfulness and correct exertion,  
The five strengths and five powers of the great sages,  
And the eight branches of the supreme path of the noble ones  
Are not difficult to attain for one trained in restraint of the body. {38}

[39.53](#)

“ ‘Also, the other sublime qualities of a buddha,  
Which are inconceivable and beyond measure,  
Are all not difficult to attain for someone  
Who has trained in this restraint of the body.’ {39}

[39.54](#)

“When he had listened to this restraint of the body,  
The eminent king[1375](#) gained exceptional accomplishment.[1376](#)  
He felt the highest joy and unequaled happiness  
And entered homelessness in that Jina’s teaching. {40}

[39.55](#)

“For a hundred million years he entered homelessness  
And practiced a pure and perfect celibacy.  
He also meditated on the four brahmavihāras  
In order to benefit the world and its devas. {41}

[39.56](#)

“Having meditated well on the brahmavihāras,  
He saw eight hundred million buddhas,  
And even more, as numerous as the Ganges sands,  
And he practiced this supreme celibacy. {42}



[39.57](#)

“He entered homelessness in all of their teachings  
And practiced a pure and perfect celibacy.  
He became an excellent bhikṣu dharmabhāṇaka  
Who was very learned and had eloquent speech. {43}

[39.58](#)

“Knowing well this restraint of the body,  
He had unimpaired conduct, faultless conduct,  
Pure conduct, and unalloyed conduct,  
And maintained noble conduct that was immaculate. {44}

[39.59](#)

“If you think, young man, that Viśeṣacintin,  
The eminent king of that time, was someone else,  
Do not see him as being anyone else:  
That was me while I was practicing bodhisattva conduct. {45} [F.154.b]

[39.60](#)

“Therefore, young man, follow my teaching,  
And maintain this restraint of the body.  
Teach it, too, to millions of other beings,  
And before long you will become the same as me.” {46}

[39.61](#) Then the Bhagavān said to [Candraprabha](#), “Young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, the [bodhisattva](#) mahāsattva who has completely pure physical conduct has no fear of the hells, of rebirth as an animal, of the realm of Yama, or of any other lower existences. He has no fear of water, and no fear of fire, of poison, of weapons, of lions, of tigers, of bears,[1377](#) of elephants, of bulls, or of humans and nonhumans.

[39.62](#) “Young man, the [bodhisattva](#) mahāsattva who has completely pure physical conduct can place the great billion-world universe on the palm of his hand and throw it up to the height of one palm tree, two palm trees, three palm trees, four palm trees, five palm trees, six palm trees, seven palm trees, or as high as he wishes to throw it.

[39.63](#)“Moreover, young man, the [bodhisattva](#) mahāsattva who has completely pure physical conduct attains the perfection of supreme miraculous powers. He has ripened the [bases of miraculous powers](#), possesses pure merit, and has detachment. He can go anywhere, has attained this samādhi, has completely perfected immaculate merit, and has unimpeded vision of all worlds, and therefore has gained miraculous powers. What is this attainment of miraculous powers? Through miraculous powers there is the perfection of the accomplishment of aspirations[1378](#) and success.[1379](#)

[39.64](#)“What kind of attainment of miraculous powers are these miraculous powers that are spoken of? [F.155.a] The [bodhisattva](#) mahāsattva who possesses miraculous powers experiences a range of different kinds of miracles: he transforms from one to many, from many to one, and from visible to invisible; he passes without impediment through house walls, through city walls, and through mountains; he travels through the air just like a bird; he dives into the ground and emerges from it, just as he would in water; he stands on water just like he would on the ground; he gives off smoke and flames, just like a great blaze of fire; his body emits many thousands of trillions of great torrents of water, just like a great cloud that can extinguish the great fire of a thousand-billion world universe being on fire;[1380](#) he grasps in his hand and polishes the moon and the sun, which are so miraculous, powerful, and majestic; and just as he wishes, his body has power over beings, as far up as those in [Brahmā](#)’s realm.”

Thereupon the Bhagavān recited these verses:[1381](#)

[39.65](#)

“He dives into the earth and reemerges,

He walks unimpeded on water,

He travels through the air like a bird,

And he miraculously emits smoke and flames.[1382](#) {47}

[39.66](#)

“Just as the wind is unimpeded by space,

And a multitude of clouds move through it,

In that way the [yogin](#) flies through the air,

Unimpeded like the wind and the clouds. {48}

[39.67](#)

“The skilled bodhisattva, on seeing

Realms burning in a blazing inferno,  
Emits water from his body,  
Extinguishing the fire of millions of realms. {i} [1383](#)

[39.68](#)

“The skilled bodhisattva, while seated,  
Grasps the sun and moon in his hands.  
Seated, he knows the realm of Brahmā  
And teaches the Dharma to millions of Brahmās. [1384](#) {49} [F.155.b]

[39.69](#)

“When he wishes to teach the Dharma,  
The entire billion-world universe hears him.  
As he wishes, he teaches the Dharma  
In millions of realms to millions of beings.” {50}

[39.70](#) Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, the bodhisattva mahāsattva who has completely pure physical conduct has a divine sense of hearing so that he can hear from afar the voices of devas, humans, beings in the hells, those reborn as animals, and those in the realm of Yama.

[39.71](#) “Moreover, young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, the bodhisattva mahāsattva who has completely pure physical conduct, while he is seated, with his divine sense of smell can smell from afar all the divine pleasant aromas of the Dharma that there are in all the worlds in the billion-world universe.” [1385](#)

[39.72](#) Then again the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, the bodhisattva mahāsattva who has completely pure physical conduct knows accurately the motivation, conduct, and thoughts of other beings and individuals. He accurately knows a mind that has desire to be a mind that has desire. He accurately knows a mind that is without desire to be a mind that is without desire.

[39.73](#)“It is the same as that for having anger and being without anger, having ignorance and being without ignorance, having craving and being without craving, [F.156.a] having grasping and being without grasping, having concentration and distraction, having error and no error, having greatness and no greatness, having clarity and no clarity, being valid and being invalid, being surpassable and unsurpassable, being in meditation and not being in meditation, and being liberated and not being liberated, and he accurately knows a mind that has kleśas to be a mind that has kleśas, and he accurately knows a mind that has no kleśas to be a mind that has no kleśas.

[39.74](#)“Young man, the bodhisattva mahāsattva who has completely pure physical conduct remembers previous lives in many ways: he remembers one previous life, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or remembers a hundred previous lifetimes. He remembers a thousand lives, a hundred thousand lives, and so on, up to many quintillions of previous lives.

[39.75](#)“He remembers an eon of dissolution and an eon of origination, and so on up to many eons of dissolution and eons of origination.

“He remembers one eon, and he remembers a hundred eons, a thousand eons, a hundred thousand eons, and so on, up to remembering many quintillions of eons.

[39.76](#)“He remembers as many as ten million past lives, saying, ‘I was born as such and such a being, this was my name, this was my family, this was my caste, this was my color, this was the food that I ate, this was my livelihood, this is how long a lifespan was, this is how long I lived, and this was the happiness and suffering I experienced. Then when I died I was reborn as such and such; then when I died again I was reborn here.’

“He remembers correctly the many different aspects of his previous lives, such as what appearance he had, the place where he lived, and the cause for that rebirth. [F.156.b]

[39.77](#)“Young man, the bodhisattva mahāsattva who has completely pure physical conduct has divine vision, which surpasses human vision, so that he knows accurately, according to the karma of beings, their deaths and their rebirths, whether they have good color or bad color, whether they are fortunate or unfortunate, whether it is a good rebirth or a bad rebirth, and whether they are going to the higher realms or the lower realms.

[39.78](#)“He says, ‘These beings conducted themselves badly with their bodies, conducted themselves badly with their speech, and conducted themselves badly in their minds. They maligned the noble ones, had wrong views, and truly held those wrong views. Because of those causes, after

they died they fell to the lower realms and were reborn in the hells. These beings conducted themselves well with their bodies, conducted themselves well with their speech, and conducted themselves well in their minds. They did not malign the noble ones, had correct views, and truly held those correct views. Because of those causes, after they died they went to the higher realms and were reborn in the paradises.’

[39.79](#)“In that way he has the pure divine vision that transcends that of humans, so that he knows correctly, according to the karma of beings, their deaths and their rebirths, whether they have good color or bad color, whether they are fortunate or unfortunate, whether it is a good rebirth or a bad rebirth, and whether they go to the higher realms or the lower realms.

[39.80](#)“Young man, the bodhisattva mahāsattva who has completely pure physical conduct in one instant of wisdom accurately knows, hears, sees, and understands everything that is to be known, to be seen, to be heard, to be realized, and to be manifested.”[1386](#)

Thereupon the Bhagavān recited these verses:

[39.81](#)

“The levels of higher cognitions

Of the protector bodhisattvas are taught. [F.157.a]

The one who remains in samādhi

Is known as a bodhisattva. {51}

[39.82](#)

“His hearing is purified to become

Inconceivable divine hearing.

He hears the Dharma that is

Taught by all the buddhas. {52}

[39.83](#)

“The skilled bodhisattva, while sitting,

With a divine sense of smell

Smells all the divine Dharma aromas

In the great billion-world universe.[1387](#) {i}

[39.84](#)

“He knows the minds of all beings:

Whether they have or do not have desire,  
Whether they have or do not have anger,  
Whether they have or do not have ignorance. {53}

[39.85](#)

“He knows where he lived in the past,  
Those places where he previously lived  
Throughout billions of eons;  
He knows them without any impediment. {54}

[39.86](#)

“His sight, too, is purified;  
He has unsurpassable, divine sight.  
He sees perfectly the deaths  
Of beings and their rebirths. {55}

[39.87](#)

“Within a single instant  
He knows all lifetimes.  
He knows correctly every single  
Phenomenon that can be known.” [1388](#) {56}

[39.88](#) Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will engage in completely pure conduct of speech in that way.’

[39.89](#) “Young man, what is the restraint of speech? Young man, the bodhisattva mahāsattva who has completely pure conduct of speech attains the inconceivable, unimpeded buddha’s speech, which has sixty aspects. Young man, that is the restraint of speech.

[39.90](#) “The bodhisattva mahāsattva who has the restraint of speech has the attainment of noble words. Young man, that is the restraint of speech.

[39.91](#) “The bodhisattva mahāsattva who has the restraint of speech attains the thirty-two primary signs of a great being. Young man, that is the restraint of speech.

[39.92](#) “The bodhisattva mahāsattva who has the restraint of speech attains the eighty secondary signs of a great being. Young man, that is the restraint of speech. [F.157.b]

[39.93](#)“The bodhisattva mahāsattva who has the restraint of speech attains the ten strengths of a tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young man, that is the restraint of speech.

[39.94](#)“The bodhisattva mahāsattva who has the restraint of speech attains the three doorways to liberation. What are these three? They are emptiness, the absence of attributes, and the absence of aspiration. He attains those three doorways to liberation. Young man, that is the restraint of speech.

[39.95](#)“The bodhisattva mahāsattva who has the restraint of speech attains the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. He attains those four great brahmavihāras. Young man, that is the restraint of speech.

[39.96](#)“The bodhisattva mahāsattva who has the restraint of speech attains the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. He attains those four discernments. Young man, that is the restraint of speech.

[39.97](#)“The bodhisattva mahāsattva who has the restraint of speech attains the thirty-seven aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are the four kinds of mindfulness, the four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. He attains those thirty-seven aspects of enlightenment. Young man, that is the restraint of speech.

[39.98](#)“The bodhisattva mahāsattva who has the restraint of speech attains the state of great compassion, [F.158.a] attains the state of great equanimity, attains easeful examination, and the quality of being devoid of examination. Young man, that is the restraint of speech.

[39.99](#)“Moreover, young man, the bodhisattva mahāsattva who has the restraint of speech desists from killing, taking what is not given, not maintaining celibacy, lying, slandering, harsh speech, and idle talk. The bodhisattva mahāsattva desists from speaking untrue words to his parents and his teachers; from maligning the Buddha, Dharma, and Saṅgha; and from any other words that are harmful words. He knows those words to be like echoes. He perceives them to be like apparitions, mirages, hallucinations, and illusions, and in that way he does not objectify words, conceptualize them, become proud of them, view them, or become attached to them. Young man, that is the restraint of speech.”

[39.100](#)Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will engage in completely pure conduct of speech in

that way.’ Young man, the bodhisattva mahāsattva who has the restraint of speech has no fear of any lower realm and obtains the entire Dharma of the buddhas. He attains all the miraculous powers and higher cognitions of the buddhas. Young man, that is the restraint of speech.”

Thereupon the Bhagavān recited these verses:[1389](#)

[39.101](#)

“That which is called the restraint of speech  
Is the restraint of speech through which  
The bodhisattva will attain the unimpeded knowledge  
The entirety of the Dharma.[1390](#) {57}

[39.102](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain the unimpeded, inconceivable buddha speech  
That has sixty aspects.[1391](#) {i} [F.158.b]

[39.103](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain the thirty-two primary signs,  
The ten strengths, and the distinct qualities of a buddha. {58}

[39.104](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain all the qualities of buddhahood  
That have previously been taught by me. {59}

[39.105](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain the brahmavihāras, the discernments,  
And marvelous, inconceivable qualities. {60}

[39.106](#)



“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain the mindfulnesses, the correct exertions,  
The strengths, the powers, and the bases for miraculous powers. {61}

[39.107](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain great equanimity, the fearlessnesses,  
And the state of great compassion. {62}

[39.108](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Attain pure, easeful examination  
And the peace of being devoid of examination. {63}

[39.109](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Do not lie, speak words of slander,  
Indulge in idle talk, or speak harsh words. {64}

[39.110](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Will never say that they forsake the Dharma  
Or forsake the Buddha or the Saṅgha. {65}

[39.111](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Do not speak words that are untire  
In front of their parents or teachers. {66}

[39.112](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Desist from all other words  
That are harmful, without exception. {67}

[39.113](#)

“That which is called the restraint of speech  
Is the restraint of speech through which the wise  
Fearlessly use words that are like echoes  
And that are analogous to dreams. {68}

[39.114](#)

“That which is called the restraint of speech  
Is the bodhisattva’s use of words  
As being without self, without a soul, unmoving, [F.159.a]  
Arising through conditions, and as deceptive as a dream. {69}

[39.115](#)

“That which is called the restraint of speech  
Is the bodhisattva’s use of words,  
With cessation always being like a dream,  
And nirvāṇa also being like a dream. {70}

[39.116](#)

“That which is called the restraint of speech  
Is when there are no words at all to be found.  
It is not conceptualizing them or being proud of them,  
And not being dependent on them or attached to them.” {71}

[39.117](#) Then the Bhagavān said to Candraprabha, “Therefore, young man,  
you should train by thinking, ‘I shall be endowed with the restraint of the  
mind.’

[39.118](#) “Young man, what is the restraint of the mind? [1392](#) The bodhisattva  
mahāsattva who has the restraint of the mind is without fear of the Dharma  
of the buddhas, [1393](#) and has attained the unshakable, liberated mind. Young  
man, that is the restraint of the mind.

[39.119](#)“The bodhisattva mahāsattva who has the restraint of the mind obtains the samādhi that is like a vajra. Young man, that is the restraint of the mind.

[39.120](#)“The bodhisattva mahāsattva who has the restraint of the mind obtains the light rays that are called *as bright as flames*. Young man, that is the restraint of the mind.

[39.121](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the perfect voice of a buddha, which has sixty aspects. Young man, that is the restraint of the mind.

[39.122](#)“The bodhisattva mahāsattva who has the restraint of the mind has the attainment of noble words. Young man, that is the restraint of the mind.

[39.123](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the thirty-two primary signs of a great being. Young man, that is the restraint of the mind.

[39.124](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the eighty secondary signs of a great being. Young man, that is the restraint of the mind. [F.159.b]

[39.125](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the ten strengths of a tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young man, that is the restraint of the mind.

[39.126](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the three doorways to liberation. What are the three doorways to liberation? They are emptiness, the absence of attributes, and the absence of aspiration. He attains those three doorways to liberation. Young man, that is the restraint of the mind.

[39.127](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. He attains those four great brahmavihāras. Young man, that is the restraint of the mind.

[39.128](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. He attains those four discernments. Young man, that is the restraint of the mind.

[39.129](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the thirty-seven aspects of enlightenment. What are the thirty-seven

aspects of enlightenment? They are the four kinds of mindfulness, the four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. He attains those thirty-seven aspects of enlightenment. Young man, that is the restraint of the mind.

[39.130](#)“The bodhisattva mahāsattva who has the restraint of the mind attains the state of great compassion, attains the state of great equanimity, and attains easeful examination [F.160.a] and the quality of being devoid of examination. Young man, that is the restraint of the mind.

[39.131](#)“The bodhisattva mahāsattva who has the restraint of the mind attains engagement in conduct with the wish to benefit others. Young man, that is the restraint of the mind.

[39.132](#)“The bodhisattva mahāsattva who has the restraint of the mind does not associate with wrong views in order to desist from wrong views; he does not associate with avarice in order to desist from avarice; he does not associate with malice in order to desist from malice; he does not associate with laziness in order to desist from laziness; he does not wish to deceive his parents or his teachers; and he does not develop desire, anger, or ignorance and does not associate with them. He does not abandon the aspiration to enlightenment, he does not destabilize his superior aspiration, and also the bodhisattva desists from all other harmful thoughts in the mind, and does not associate with them. Young man, that is the restraint of the mind.

[39.133](#)“He perceives the mind as being like a dream, being like a mirage, being like an apparition, and being like a hallucination, something does not come from anywhere and does not go anywhere. He perceives happiness as being like a dream, perceives it as being impermanent like a dream, perceives it as being devoid of self like a dream, perceives it as being devoid of a soul like a dream, and he does not objectify it, conceptualize it, become proud of it, view it, or become attached to it. Young man, that is the restraint of the mind.”

[39.134](#)Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will practice completely pure conduct of the mind in that way.’ Why is that? [F.160.b] Young man, the bodhisattva mahāsattva who has completely pure conduct of the mind avoids all unfavorable conditions and obtains the countless Dharma teachings of the buddhas. He obtains from all the buddhas the higher cognitions of the buddhas and the unshakable, liberated mind. Young man, that is the restraint of the mind.”

Thereupon the Bhagavān recited these verses:

[39.135](#)

“All of you listen with an unwavering mind,  
For I will teach the restraint of the mind.  
If you wish to attain buddhahood quickly,  
Listen to me and then practice this. {72}

[39.136](#)

“That restraint of the mind through which a wise one  
Attains the vast, unshakable, supreme peace,  
The wonderful, inconceivable Dharma of the jinas,  
That is what is called the pure restraint of the mind. {73}

[39.137](#)

“That restraint of the mind through which a wise one  
Attains the liberated, eternally unshakable mind,  
And likewise the supreme samādhi that is like a vajra,  
That is what is called the most splendid restraint of the mind. {74}

[39.138](#)

“That which a wise one practices and through which  
He accomplishes light rays of great benefit,  
And attains the voice with sixty aspects,  
That is what is called the purest restraint of the mind. {75}

[39.139](#)

“That restraint of the mind through which a wise one  
Quickly attains the thirty-two primary signs  
And attains the ten strengths and every quality of buddhahood,  
That is what is called the supreme restraint of the mind. {76}

[39.140](#)

“That restraint of the mind through which a wise one  
Attains the discernments and the fearlessnesses,  
And wonderful, inconceivable, supreme qualities,  
That is what is called the supreme restraint of the mind. {77}

[39.141](#)

“That restraint of the mind through which a wise one  
Attains the mindfulnesses, the bases of miraculous powers,  
The correct efforts, and the five powers and strengths,  
That is what is called the supreme restraint of the mind. {78}

[39.142](#)

“That restraint of the mind through which a wise one  
Attains all of the four brahmavihāras, and likewise  
Emptiness, the absence of attributes, and the absence of aspiration,  
That is what is called the supreme restraint of the mind. [1394](#) {i}

[39.143](#)

“That restraint of the mind through which a wise one [F.161.a]  
Attains the state of compassion, great equanimity,  
And the practice of good conduct, great love, and peace,  
That is what is called the supreme restraint of the mind. {ii}

[39.144](#)

“That restraint of the mind through which a wise one  
Quickly attains the seven limbs of enlightenment  
And similarly the eight aspects of the supreme path,  
That is what is called the supreme restraint of the mind. {79}

[39.145](#)

“That restraint of the mind through which a wise one  
Attains the supreme state of equanimity  
And the stainless, supreme state of compassion,  
That is what is called the supreme restraint of the mind. {80}

[39.146](#)

“That restraint of the mind through which a wise one  
Attains easeful examination, a mind of pure peace,  
And detachment through a wealth of qualities,  
That is what is called the supreme restraint of the mind. {81}

[39.147](#)

“That restraint of the mind through which a wise one  
Does not associate with evil people and those with wrong views,[1395](#)  
And does not develop a mind of malice, or a mind of avarice,  
That is what is called the supreme restraint of the mind. {82}

[39.148](#)

“That restraint of the mind through which a wise one  
Does not act with pretense for even an instant,  
And does not act with deception toward the guru,  
That is what is called the supreme restraint of the mind. {83}

[39.149](#)

“That restraint of the mind through which a wise one  
Does not develop desire or anger in his mind,  
And similarly never gives rise to ignorance,  
That is what is called the supreme restraint of the mind. {84}

[39.150](#)

“That restraint of the mind through which a wise one  
In his mind does not forsake enlightenment,  
And whose superior motivation is never shaken,  
That is what is called the supreme restraint of the mind. {85}

[39.151](#)

“That restraint of the mind through which a wise one  
Does not keep with any of the other numerous faults  
Of the mind that there may be,  
That is what is called the supreme restraint of the mind. {86}

[39.152](#)

“He understands the mind as being like an illusion,  
Like a dream, and similarly like a mirage,  
Always having the characteristic of a hallucination:  
That is what is called the supreme restraint of the mind. {87}

[39.153](#)

“He understands happiness to be like a dream,  
And similarly, impermanent, empty, and transient.

A wise one understands the mind in that way:  
That is what is called the supreme restraint of the mind. {88}

[39.154](#)

“He understands the mind to be without a soul, without being, [F.161.b]  
And arising from conditions like a whirled torch’s circle of fire,

Not coming from anywhere nor going anywhere:  
That is what is called the supreme restraint of the mind. {89}

[39.155](#)

“He never objectifies the mind at all,  
And is without conceptualization or pride;  
He does not fixate upon it or become attached to it:  
That is what is called the supreme restraint of the mind. {90}

[39.156](#)

“He understands the ultimate truth to be like a dream,  
And [nirvāṇa](#) to be the same as a dream;  
A wise one understands the mind in that way:  
That is what is called the supreme restraint of the mind.” {91}

[39.157](#) Conclusion of the thirty-ninth chapter, “Restraint of the Body,  
Speech, and Mind.” [1396](#) [B15]

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[40.](#)

**Chapter 40**

**[Untitled]**

[40.1](#) “Young man, what is purity of action? Seeing the three existences as being like a dream and becoming free of desire. Young man, that is purity of action.



“Young man, what is the transcendence of the mind’s fixation on perceptions? It is knowing that the skandhas, dhātus, and āyatanas are like illusions, and renouncing them. That is the transcendence of the mind’s fixation on perceptions.

[40.2](#)“What is the knowledge of the skandhas? It is perceiving the skandhas to be like mirages.

“What is the equality of the dhātus? It is renouncing the dhātus as being like apparitions.

[40.3](#)“What is the elimination of the āyatanas? It is renouncing the āyatanas as being like hallucinations.

“What is the renunciation of craving?[1397](#) It is not fixating on any phenomena. That is the renunciation of craving.

[40.4](#)“What is the direct realization of birthlessness? It is not having the perception of any phenomena.

“What is engagement in activity? It is not giving up because of suffering arising from diligence.

[40.5](#)“What is the illumination of causes? It is perceiving that the skandhas are like echoes.

“What is the non-dissipation of the results of karma? It is knowing that the results of karma do not dissipate like a dream.

[40.6](#)“What is insight into phenomena? It is not seeing phenomena.

“What is the meditation of the path? [F.162.a] It is meditation on the nonperception of all phenomena.

[40.7](#)“What is meeting the tathāgatas? It is practicing the training of all the buddhas.

“What is sharp wisdom? It is the patience of the birthlessness of phenomena.

[40.8](#)“What is penetrating into beings?[1398](#) It is knowing the higher and the lower faculties.

“What is knowledge of phenomena? It is the nonperception of phenomena.

[40.9](#)“What is the knowledge of engaging in discernment? It is engaging in the true nature of phenomena.

“What is the knowledge of the different kinds of letters and words? It is the knowledge of engaging with the three mantras,[1399](#) and knowing what is the form and what is not the form of words.

[40.10](#)“What is the transcendence of matter? It is the understanding of immateriality.

“What is the understanding of sounds? It is knowing them to be like echoes. Young man, that is the understanding of sounds.

[40.11](#)“What is the attainment of joy? It is the nonperception of all phenomena, the ending of the suffering that arises from saṃsāra, and putting down one’s burden.

“What is experiencing the joy of the Dharma? It is never abandoning teaching, pleasing, and seeing the excellence of one’s yāna.[1400](#)

[40.12](#)“What is abiding? It is the realization of the truths of the noble ones.[1401](#)

“What is sincerity? It is uncontrived conduct.

[40.13](#)“What is no longer having frowns? It is being without anger.

“What is being pleasant?[1402](#) It is being good company.

[40.14](#)“What is being gentle?[1403](#) It is being beneficial to others.[1404](#)

“What is being courteous? It is being welcoming and standing up quickly.[1405](#)

[40.15](#)“What is having veneration[1406](#) for the guru? It is being fearful[1407](#) of the guru and perceiving him as the kalyāṇamitra.

“What is respect for the guru? It is honoring and serving the guru.

[40.16](#)“What is being content with occurrences? [F.162.b] It is having no attachment to anything that occurs.

“What is never being satisfied with the good actions one has done? It is pursuing every kind of good action and seeking for any good action.

[40.17](#)“What is having a pure livelihood? It is being satisfied with anything, using no trickery,[1408](#) no flattery, not being covetous, and not having the desire to acquire.

“What is not forsaking the solitary life? It is not abandoning dedication to good actions and delighting in residing in a remote place; delighting in dense forests, inaccessible mountain sites, and the interior of caves;[1409](#) experiencing the joy of the Dharma; not mixing laypeople and renunciants; not having attachment to gain, honors, or praise; rejecting craving; and experiencing the joy of dhyāna. That is not forsaking the solitary life.

[40.18](#)“What is the knowledge of successive levels? It is the knowledge of the distinctive result of the śrāvaka, knowledge of the distinctive level of

the pratyekabuddha, and knowledge of the distinctive level of the bodhisattva.

“What is always maintaining mindfulness? It is being attentive to impermanence, suffering, emptiness, and the absence of self.

[40.19](#)“What is being wise concerning the skandhas, wise concerning the dhātus, and wise concerning the āyatanas? It is having the knowledge of the categories of the skandhas, dhātus, and āyatanas, but having no perception of them.

“What is making one’s higher cognitions manifest to others? It is attaining the four bases of miraculous powers and manifesting miracles.

[40.20](#)“What is the elimination of kleśas? It is the elimination of desire, anger, and ignorance.

“What is ceasing engagement with propensities? It is reviling previous foolish conduct and not wishing for the level of the śrāvakas or pratyekabuddhas.

[40.21](#)“What is having specific attainments? It is accomplishing a buddha’s strengths, [F.163.a] fearlessnesses, and discernments.[1410](#)

“What is the natural result of meditation? It is the elimination of attachment and aversion.[1411](#)

[40.22](#)“What is skillfulness in eliminating transgressions? It is the restraint of the pratimokṣa and the vinaya.

“What is the prevention of the arising of bad actions? It is confessing bad actions and the virtue of restraining from them in the future.

[40.23](#)“What is the elimination of attachment? It is destroying all the creepers of craving for the three existences, developing the good qualities that have not yet been developed,[1412](#) and not losing the good qualities that have been developed.

“What is transcending the existences? It is not focusing the mind upon or engaging the mind with the three realms.

[40.24](#)“What is the memory of previous rebirths? It is the knowledge of previous lifetimes.

“What is being free of doubt concerning the ripening of karma? It is rejecting eternalism and nihilism.

[40.25](#)“What is the contemplation of phenomena? It is correct contemplation.

“What is seeking to hear the Dharma? It is possessing and meditating upon the piṭaka of the śrāvakas, the piṭaka of the pratyekabuddhas, and the piṭaka of the bodhisattvas.

[40.26](#)“What is having sharp knowledge? It is knowing the nonorigination of phenomena to be like a dream.

“What is craving for wisdom? It is seeking wisdom.

[40.27](#)“What is the realization of wisdom? It is the attainment of the highest, complete enlightenment.

“What is the level of a noble being? It is the state of bodhisattva training.

[40.28](#)“What is having a mind like a mountain? It is not abandoning the aspiration to enlightenment.

“What is being unshakable? It is not being led astray by the kleśas.

[40.29](#)“What is being immovable? It is the mind not being engaged with any attribute.

“What is irreversibility? [1413](#) It is the unimpaired six perfections, and the continuous vision of the buddhas who reside in other worlds. [F.163.b]

[40.30](#)“What is the natural result of good qualities? [1414](#) It is being near to the highest, complete enlightenment.

“What is the abhorrence of bad qualities? It is restraint and not performing bad actions in the first place.

[40.31](#)“What is being free of behavior caused by the kleśas? It is being free of that which is caused by ignorance, craving for existence, and anger.

“What is never abandoning the training? It is conviction in the ripening of karma, and having veneration for the buddhas.

[40.32](#)“What is being established in samādhi? It is a one-pointed mind that is skilled in the nonproduction and nonperishing of the phenomena of the mind and mental events. [1415](#)

[40.33](#)“What is the knowledge of the thoughts of beings? It is the wisdom that knows the superior and inferior faculties of beings.

“What is the knowledge of the various rebirths of beings? It is the knowledge of the different states of the five kinds of existence.

[40.34](#)“What is knowledge of the infinite? It is the effortless knowledge of mundane and supramundane skills.

“What is the knowledge of the intended meaning of words? It is the knowledge of the intended meaning of the Tathāgata’s words.

[40.35](#)“What is the rejection of living in a home? It is leaving home for physical and mental solitude.

“What is finding no joy in the three realms? It is seeing the realms for what they truly are.

[40.36](#)“What is having a motivation that is not discouraged? It is not giving up the motivation and not giving up meditation.

“What is having no attachment to phenomena? It is the renunciation of all that one has affection for.

[40.37](#)“What is having possession of the sacred Dharma? It is preserving the Buddha’s enlightenment, and possessing sūtras such as this.

“What is protecting the Dharma? It is subjugating, in a way that is in accord with the Dharma, those who malign the Buddha’s Dharma.

[40.38](#)“What is conviction in the ripening of karma? [F.164.a] It is forsaking bad actions through a sense of shame, and dedicating oneself to seeking good qualities.

“What is skill in the vinaya? It is the knowledge of what are natural transgressions and what are not natural transgressions, and the knowledge of what are proscribed transgressions and what are not proscribed transgressions.

[40.39](#)“What is the pacification of disputes? It is the avoidance of gatherings.

“What is the absence of discord and the absence of quarrels? It is the absence of desire for worldly conversation.

[40.40](#)“What is having reached the level of patience? It is enduring harm to the body and mind.

“What is maintaining patience? It is maintaining equanimity and not losing one’s patience when others speak badly, saying unpleasant words.[1416](#)

[40.41](#)“What is skill in examining phenomena? It is distinguishing the skandhas, dhātus, and āyatanas, distinguishing the aspects of kleśas and purification, and not objectifying them.

“What is skill in gaining certainty concerning phenomena? It is the inexpressibility of all phenomena.

[40.42](#)“What is the knowledge of distinguishing between the words for phenomena?[1417](#) It is the accomplishment of the differentiation of all phenomena.

“What is skill in the presentation of the words for phenomena?[1418](#) It is teaching phenomena exactly as they are.

[40.43](#)“What is the knowledge of the skill of presenting the distinction between words that have meaning and words that do not have meaning?[1419](#) It is that the nature of phenomena cannot be taken away from or added to.

“What is knowledge of the past? It is the knowledge of causes.

[40.44](#)“What is knowledge of the future? It is the knowledge of contributing factors.

“What is the knowledge of the equality of the three times? It is the true nature of the way of things, which is that there is no differentiation to be made between all phenomena.[1420](#)

[40.45](#)“What is the knowledge of the purity of the three aspects of actions? It is not objectifying and having no mental engagement with phenomena of the past, future, or present.

“What is the knowledge of the body’s condition? It is mindfulness of the body. [F.164.b]

[40.46](#)“What is the knowledge of the mind’s condition? It is not objectifying the mind.

“What is guarding[1421](#) conduct? It is conduct that is unsullied.

[40.47](#)“What is having unshakable conduct? It is conduct without error.[1422](#)

“What is uncontrived conduct?[1423](#) It is being free of the desire for bad actions.

[40.48](#)“What is having attractive conduct?[1424](#) It is the mind being focused upon engagement with the Dharma, speaking rationally, being aware of time, and teaching the Dharma correctly.

“What is knowledge of the world? It is the knowledge of going and coming.

[40.49](#)“What is unrestrained generosity? It is not holding on to things and being without miserliness.

“What is being openhanded?[1425](#) It is having a virtuous nature.

[40.50](#)“What is having a mind without fixation? It is having unsullied faith.

“What is having a sense of self-respect? It is not being talkative.[1426](#)

[40.51](#)“What is having a sense of modesty? It is that which is not evident to others.[1427](#)

“What is an abhorrence of negative aspirations? It is understanding what are the qualities of foolishness, and not associating with them.

[40.52](#)“What is not forsaking the qualities of purification? It is being stable in commitments.

“What is maintaining correct conduct? It is developing disciplined conduct.

[40.53](#)“What is joyful conduct? It is the contemplation of virtuous qualities.

“What is standing up to welcome gurus and presenting them with a seat? It is overcoming pride and not being lazy.

[40.54](#)“What is the elimination of pride? It is not objectifying or depending upon a self.

“What is controlling the mind? It is the knowledge of how not to lose good qualities.

[40.55](#)“What is the knowledge of generating enthusiasm? It is the knowledge of how not to lose the results of diligence.

“What is the knowledge of discernment? It is the wisdom that understands the truth exactly as it is.

[40.56](#)“What is the realization of wisdom? It is the realization of both mundane and supramundane qualities.

“What is being without ignorance? It is not imposing embellishments on phenomena as they truly are.

[40.57](#)“What is the knowledge of the processes of the mind? [F.165.a] It is the knowledge of the absence of creation and destruction.

“What is the knowledge of accomplishment and definite accomplishment?  
[1428](#) It is sharp wisdom.

[40.58](#)“What is the knowledge of all language? It is correctly teaching the Dharma.

“What is the knowledge of presentation?[1429](#) It is the knowledge of correct engagement.

[40.59](#)“What is the knowledge of attaining certainty in meaning? It is cutting through the skandha of mental activities.

“What is abandoning that which is harmful? It is transcending existence and causing others to transcend existence.

[40.60](#)“What is relying upon excellent beings? It is not being apart from a buddha.

“What is being together with excellent beings? It is attending upon buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas.

[40.61](#)“What is avoiding bad beings? It is avoiding those who are fixated on perceptions and those who are lazy.

“What is delighting [1430](#) in dhyāna? [1431](#) It is avoiding the thorns of desire, not forsaking dhyāna, and not abandoning joy.

[40.62](#)“What is not clinging to dhyāna? It is wishing to transcend the three existences, wishing to ripen beings, and wishing for the light of higher wisdom.

“What is the utilization of the higher cognitions? It is teaching to others, through the five higher cognitions, the Dharma teachings of the Buddha that are difficult to understand.

[40.63](#)“What is the knowledge of assigned names? It is the understanding that names are without reality.

“What is the use of designations? It is worldly usage.

[40.64](#)“What is employing designations? It is the knowledge of speaking.

“What is disillusionment with saṃsāra? It is reflecting upon the harm of saṃsāra.

[40.65](#)“What is not being motivated by material gain? It is having few desires.

“What is having no interest in gain or honors? It is being free of regret and free of the wish to commit sinful actions. [F.165.b]

[40.66](#)“What is not being upset by criticism? It is the knowledge that comprehends the skandhas and the dhātus.

“What is not being fixated upon praise? It is not making known one’s good actions, and it is knowing gain and honor to be obstacles.

[40.67](#)“What is indifference to respect? It is understanding the ripening of karma.

“What is not being upset by lack of respect? It is not forsaking the practice.

[40.68](#)“What is being undisturbed by disrespect? It is being aware of worldly qualities.

“What is being indifferent to praise? It is seeking good actions and abandoning worldly life.

[40.69](#)“What is not being disheartened when there is no gain? It is being aware of the qualities that oneself has given rise to.



“What is not associating with householders? It is avoiding any kind of worldly enjoyment.[1432](#)

[40.70](#)“What is not associating with renunciants?[1433](#) It is avoiding that which is inappropriate and seeking that which is appropriate.[1434](#)

“What is avoiding that which is outside the scope of correct conduct? It is abandoning the five obscurations.

[40.71](#)“What is acting within the scope of correct conduct? It is meditation on the four mindfulnesses.

“What is the perfection of conduct? It is its perfect preservation.

[40.72](#)“What is rejecting incorrect conduct? It is preserving your good qualities.

“What is not dishonoring your family? It is avoiding profiting from wisdom.

[40.73](#)“What is preserving the teaching? It is the determined seeking of the Dharma and practicing the Dharma in accord with the Dharma.

“What is speaking little? It is the attainment of śamatha.

[40.74](#)“What is speaking softly? It is the attainment of vipaśyanā.[1435](#)

“What is skillfulness in answers? It is the knowledge of replies and rejoinders.

[40.75](#)“What is defeating opposition? It is the correct presentation and teaching of the Dharma and defeating those who believe in objective reality.[1436](#)

“What is arriving at the right time? It is knowledge of the time. [F.166.a]

[40.76](#)“What is not relying on ordinary people?[1437](#) It is seeing the qualities of the foolish to be faults.

“What is not having contempt for those in suffering?[1438](#) It is having impartiality toward all beings.

[40.77](#)“What is giving wealth to those who are in suffering?[1439](#) It is giving them worldly goods.

“What is not rebuking the poor? It is having kindness toward others.

[40.78](#)“What is having compassion for those whose conduct is incorrect? It is saving others from transgression and establishing them in correct conduct.

“What is having that which will bring benefit to others? It is benefiting others.

[40.79](#)“What is having a compassionate mind? It is consideration of the future suffering of beings.

“What is benefiting others through the Dharma? It is bringing others correctly into the Dharma.

[40.80](#)“What is giving away material wealth? It is giving away whatever has been accumulated and benefiting others through material things.

“What is not hoarding? It is renouncing material wealth and seeing it as harmful to the maintenance of good conduct.

[40.81](#)“What is praising good conduct? It is the knowledge of the result [1440](#) of good conduct.

“What is condemning incorrect conduct? It is the understanding of the faults of incorrect conduct.

[40.82](#)“What is unwaveringly attending upon those who have good conduct? It is the knowledge that perceives those who have good conduct to be difficult to find.

“What is giving up all possessions? It is having a virtuous motivation.

[40.83](#)“What is welcoming others [1441](#) with a higher motivation? It is wishing to benefit others.

“What is doing exactly what one has said one will do? It is having a completely virtuous motivation.

[40.84](#)“What is perpetual application? It is seeking for and inquiring about any virtue.

“What is having veneration [1442](#) and experiencing joy? It is knowledge through realization and knowledge through scripture.

[40.85](#)“What is the knowledge of using examples? It is having the knowledge of similarities and the knowledge of teaching.

“What is being skilled concerning past lifetimes? It is remembering lifetimes [F.166.b] and having received many teachings.

[40.86](#)“What is putting roots of merit first? It is having a strong longing for enlightenment and also inspiring that in others.

“What is skill in methods? It is being skilled in confession, rejoicing, supplication, and the dedication of the roots of goodness.

[40.87](#)“What is the negation of attributes? It is realizing that all phenomena are like a dream, and the extinction of things.

“What is turning away from conceptualization? It is the rejection of error.

[40.88](#)“What is the knowledge of the characteristics of things?[1443](#) It is the knowledge of things having no characteristics.

“What is skill in the accomplishment of the sūtras? It is teaching through describing accurately the understanding of, and the examples for, good and bad qualities.

[40.89](#)“What is certainty in the truth? It is the cessation of consciousness, and the nonarising of names-and-form.

“What is the direct experience of liberation? It is not wavering from the samādhi that is like a vajra.

[40.90](#)“What is the single teaching? It is not being reborn in the inferior state of a tīrthika.

“What is the attainment of fearlessness? It is understanding the Buddha’s Dharma and developing the strength of dhyāna.[1444](#)

[40.91](#)“What is the basis[1445](#) of correct conduct? It is the restraint of the body and the pratimokṣa vows.

“What is entering into samāpatti? It is being free of desire for the three existences.

[40.92](#)“What is the attainment of wisdom? It is the knowledge of power and having no objectification.

“What is delighting in solitude? It is avoiding the faults from being with others and not forsaking good qualities.

[40.93](#)“What is contentment with having no high reputation? It is being pleased with whatever there is.

“What is the absence of pollution in the mind? It is the suppression of the obscurations.

[40.94](#)“What is rejecting incorrect views? It is rejecting the view of objective reality.

“What is the attainment of mental retention? [F.167.a] It is teaching correctly and without impediment the Dharma just as it has been seen.

[40.95](#)“What is the entrance into knowledge?[1446](#) It is the entrance into the true nature.

“What is the basis? It is the basis of correct conduct.

[40.96](#)“What is the ground? It is the ground of the mind.

“What is the foundation? It is the foundation of faith.

[40.97](#)“What is the practice? It is the practice of the path.

“What is the knowledge[1447](#) of the cause? It is the knowledge that ignorance is the cause of saṃsāra.

[40.98](#)“What is the method? It is knowledge[1448](#) as the method of liberation.

“What is the way? It is the way of the rejection of craving.

[40.99](#)“What is the doorway? It is abandoning faults.

“What is the path? It is the knowledge of impermanence, suffering, emptiness, and selflessness.

[40.100](#)“What is the level?[1449](#) It is the tenfold level[1450](#) of the absence of aspiration.

“What is being free from rebirth?[1451](#) It is putting an end to rebirth.

[40.101](#)“What is the level of knowledge? It is being free of stupidity.

“What is the elimination of ignorance? It is the elimination of stupidity.

[40.102](#)“What is the basis of wisdom? It is without a basis.

“What is the level of spiritual practice? It is meditation on the qualities of the thirty-seven aspects of enlightenment.

[40.103](#)“What is the scope of practice of the bodhisattvas? It is comprised of the six perfections.

“What is attending upon wise beings? It is attending upon buddhas.

[40.104](#)“What is rejecting those who are not wise beings? It is rejecting tīrthikas who have the view of objective reality.

“What is the teaching of the tathāgatas? It is liberation through knowledge of the true nature, having gained the strengths of buddhahood.

[40.105](#)“What is the level of buddhahood? It is the attainment of all good qualities.

“What is meant by the wise rejoicing in it? It means the buddha bhagavāns, and the śrāvakas of the past, future, and present, rejoicing.

[40.106](#)“What is meant by the foolish rejecting it? It means that it is difficult for all who are foolish to understand. [F.167.b]

“What is meant by it being difficult for the śrāvakas and pratyekabuddhas to know? It means that the Buddha’s Dharma is inconceivable.

[40.107](#)“What is meant by it not being the level of the tīrthikas? It means that their level is the false pride of a practitioner.

“What is meant by the bodhisattvas[1452](#) possessing it? It means that it is difficult to obtain and is a great medicine.[1453](#)

[40.108](#)“What is meant by its being realized by those who have the ten strengths? It means that it is an arduous practice.

“Why should the devas make offerings to it? They should do so in order to attain every happiness.

[40.109](#)“Why should Brahmā praise[1454](#) it? Because it is a practice that brings the attainment of all liberations.

“Why should the [nāgas](#) pay homage to it? Because it destroys all habitual tendencies.

[40.110](#)“Why should the [yakṣas](#) rejoice in it? Because it closes the pathways to all the lower realms.

“Why should the [kinnaras](#) praise it in song? Because it brings the attainment of all the happiness of liberation.

[40.111](#)“Why should the [mahoragas](#) laud it? Because it destroys saṃsāra.

“Why should the [bodhisattvas](#) meditate on it? Because it brings the attainment of omniscient wisdom.

[40.112](#)“Why should the wise comprehend it? Because it brings the attainment of irreversibility.

“Why is it the highest wealth? Because it brings the attainment of an excellent rebirth as a [deva](#) or human and it brings the attainment of liberation.

[40.113](#)“Why is it immaterial generosity? Because it destroys all the [kleśas](#).

“Why is it a medicine for the sick? Because it brings desire, anger, and ignorance to an end.

[40.114](#)“Why is it a treasure of wisdom? Because it is meditation.

“Why is it unceasing [eloquence](#)? Because it is truly correct knowledge and vision.

[40.115](#)“Why is it freedom from misery? Because it is the realization that harm and suffering are meaningless [F.168.a] and that suffering has no self.

“Why is it the comprehension of the entire three realms? Because it is the realization that they are like dreams and illusions.

[40.116](#)“Why is it a raft<sup>1455</sup> for crossing to the other shore? Because it is the meditation on impermanence, suffering, and [emptiness](#) by those who have the higher motivation of desiring to attain [nirvāna](#).

“Why is it like a boat for those in the middle of a river? Because it brings the attainment of [nirvāna](#).

[40.117](#)“Why is it fame for those who wish for renown? Because it is brings the attainment of vast qualities.

“Why do the buddhas praise it? Because it is the benefactor that provides a medicine with infinite good qualities.

[40.118](#)“Why do the [tathāgatas](#) laud it? Because it is the benefactor that provides all qualities and happiness and liberation.

“Why do those who have the [ten strengths](#) praise it? Because it is the benefactor that provides the precious Dharma that is difficult to find.

[40.119](#)“Why is it the quality<sup>1456</sup> of the [bodhisattvas](#)? Because it is the acquisition of training in the Dharma.

“Why is it the equanimity of those with compassion? Because it is the activity that accomplishes a buddha’s deeds.

[40.120](#)“Why is it the love that brings evil to an end? Because it provides the remedy.

“Why does it provide relief for those who follow the Mahāyāna? Because it fulfills all the wishes for the Buddha’s Dharma.

[40.121](#)“Why is it the diligent practice of those with a lion’s roar? Because it brings the attainment of the best Dharma, the superior Dharma.

“Why is it the path of the wisdom of the buddhas? Because it brings the attainment of all good qualities.

[40.122](#)“Why is it the seal upon all phenomena? Because it brings the realization of this side from the other side.

“Why is it the accomplishment of omniscient wisdom?<sup>1457</sup> Because it eliminates all bad qualities, accomplishes all good qualities, [F.168.b] and brings liberation to all beings.<sup>1458</sup>

[40.123](#)“Why is it the pleasure garden of bodhisattvas? Because their every happiness, joy, and pleasure bring happiness to all beings.

“Why does it terrify the māras? Because it accomplishes all the strengths and because it brings all the kleśas to an end.

[40.124](#)“Why is it the knowledge of those who have reached happiness? Because it is the cessation of all distress.[1459](#)

“Why is it the benefit from those who accomplish benefit? Because it brings the accomplishment of all good fortune.

[40.125](#)“Why is it the refuge for those among enemies? Because it brings defeat to all those who believe in objective reality and have wrong views.

“Why is it the subjugation of adversaries by those who have the Dharma? Because it brings the defeat of the tīrthikas by those who have the Dharma.

[40.126](#)“Why is it the expression of truth for those who have fearlessness? [1460](#) Because it brings the tranquility[1461](#) of having analyzed well and analyzed precisely[1462](#) all phenomena.

“Why is it the correct search for the strengths? Because it is a practice that is not incorrect.

[40.127](#)“Why is it the omen for the eighteen unique qualities of a buddha? Because it brings the attainment of all good qualities.

“Why is it an adornment? Because it brings the attainment of the thirty-two primary signs of a great being.

[40.128](#)“Why is it the delight of those who desire liberation? Because it is good in the beginning, the middle, and the end.

“Why is it the joy of the eldest sons? Because it brings the attainment of experiencing their father’s wealth, the Buddha’s wealth.

[40.129](#)“Why is it the completion of buddha wisdom? Because it brings the maintenance of all good qualities and the attainment of the cultivation of all good qualities and nothing else.

“Why is it not the level of śrāvakas or pratyekabuddhas? Because it brings the accomplishment of the vast, inconceivable qualities of buddhahood.

[40.130](#)“Why is it the purity of the mind? Because there is the elimination of all stains. [F.169.a]

“Why is it the purity of the body? Because it brings the cessation of all illness.

[40.131](#)“Why is it the completion of the doorways to liberation? Because it brings the accomplishment of contemplating impermanence, suffering, emptiness, and selflessness.

“Why is it devoid of the kleśa of desire? [1463](#) Because it brings the accomplishment of the deathless state.

[40.132](#)“Why is it devoid of anger? Because it brings the accomplishment of great love.

“Why is it not the level of ignorance? Because it brings the accomplishment of seeing phenomena as they truly are.

[40.133](#)“Why is it the arising of wisdom? Because it brings the development of knowing all that is necessary, both mundane and supramundane.

“Why is it the birth of knowledge? Because it brings the accomplishment of all appropriate mental engagement.

[40.134](#)“Why is it the elimination of ignorance? Because it brings freedom from all inappropriate mental engagement.

“Why is it the contentment of those dedicated to liberation? Because it brings the accomplishment of noble greatness.

[40.135](#)“Why is it the satisfaction of those dedicated to samādhi? Because it brings the accomplishment of all bliss, joyful bliss, and a one-pointed mind.

“Why is it eyes for those who wish for the view? Because it brings the accomplishment of seeing for oneself.

[40.136](#)“Why is it higher knowledge for those who wish to perform miracles? Because it brings freedom from obscuration and the desired true nature of phenomena.

“Why is it miraculous power for those who wish for accomplishment? Because it brings the accomplishment of the unobscured, inconceivable knowledge of all phenomena.

[40.137](#)“Why is it retentive memory for those dedicated to listening to the Dharma? Because it brings the equality of all phenomena and nirvāṇa.

“Why is it unceasing mindfulness? Because it is the natural peace of focusing upon nirvāṇa.

[40.138](#)“Why is it the blessing of the buddhas? Because it brings infinite accomplishment. [F.169.b]

“Why is it the skillful method of the guides? Because it conveys all to happiness and goodness.

[40.139](#)“Why is it subtle? Because it brings the peace of focusing on nirvāṇa.

“Why is it difficult to know? Because it is difficult to discern.



[40.140](#)“Why is it difficult to know for those without dedication? Because they have not previously obtained it.

“Why is it beyond words and difficult to know through speech? Because of the inconceivability of all phenomena.

[40.141](#)“Why is it known by the wise? Because it is a great, precious meaning.

“Why is it the knowledge of pleasant beings? Because they know all forms of reverence.

[40.142](#)“Why is it realized by those with few desires? Because they give rise to reverence.[1464](#)

“Why is it possessed by those who have undertaken it? Because they do not abandon their undertaking.

[40.143](#)“Why is it kept by those who are mindful? Because they do not allow it to perish.

“Why is it the cessation of suffering? Because it brings the elimination of desire, anger, and ignorance.

[40.144](#)“Why is it the birthlessness of all phenomena? Because it brings the cessation of all consciousness.

“Why is it the single teaching? Because all classes of existence, all death and transference, and all rebirths are like dreams, which means that all phenomena are without origination.

[40.145](#)“You should know these three hundred points. Young man, they are the samādhi, the revealed equality of the nature of all phenomena.”[1465](#)

Thereupon the Bhagavān spoke these verses:

[40.146](#)

“The Buddha’s Dharma is vast.

The teaching of its practice is vast.

When the Dharma is taught in a vast way

The qualities attained will be vast. {1}

[40.147](#)

“The characteristics of the Dharma

Are just as vast as space.

It contains vast jewels and light rays[1466](#)

And therefore it is called *vast*. {2} [F.170.a]

[40.148](#)

“The ways beings act are vast,  
The teachings for them are vast,  
The meaning of the scripture is vast,[1467](#)  
And therefore it is called *vast*.” {3}

[40.149](#)When the Bhagavān taught this Dharma teaching of the samādhi, the revealed equality of the nature of all phenomena, countless beings developed the aspiration for complete enlightenment. Countless beings attained irreversibility from the highest, complete enlightenment. Countless beings developed the aspiration for their own enlightenment. Countless beings developed the aspiration for attaining the result of becoming an arhat.

[40.150](#)This universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. In all the world there shone an immeasurable radiance, there fell a great rain of divine incense, the devas threw down a great rain of flowers, hundreds of thousands of divine musical instruments were played up in the sky, the sky above was covered with divine food, and these words were spoken:

[40.151](#)“The beings who hear this Dharma teaching on entering great compassion will easily reach attainment, and those beings will serve and honor many buddhas. [F.170.b]

[40.152](#)“Those who hear this samādhi, the revealed equality of the nature of all phenomena, and, having heard it, write it out, possess it, keep it, recite it to others, promote it, meditate on it with unadulterated meditation, promulgate it, and teach it extensively to others will become the subject of offerings from all beings.”

[40.153](#)Then the Bhagavān said to [Brother Ānanda](#), “[Ānanda](#), you must hold this Dharma teaching, recite it, promulgate it, and teach it extensively to others.”

[40.154](#) Then [Brother Ānanda](#) asked the Bhagavān, “What is the name of this teaching? In what way shall I keep it?”

The Bhagavān said, “[Ānanda](#), you should keep this [sūtra](#) as having the name Entering Great Compassion. You should also keep this [sūtra](#) as having the name The Samādhi, the Revealed Equality of the Nature of All Phenomena.”

[40.155](#) [Ānanda](#) said, “Bhagavān, I shall keep this Dharma teaching.”

[40.156](#) The Bhagavān, having spoken those words, [the youth Candraprabha](#), [Brother Ānanda](#), the [fourfold assembly](#) of [bhiksus](#), [bhikṣunīs](#), [upāsakas](#), and [upāsikās](#), the [devas](#) of [Śuddhāvāsa](#), and the world with its [devas](#), humans, [asuras](#), and [gandharvas](#) rejoiced and praised the words of the Bhagavān. [1468](#)

[40.157](#) The Samādhi, the Revealed Equality of the Nature of All Phenomena, is concluded.

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[c.](#)

### Colophon

[c.1](#) The Indian [preceptor Śrīlendrabodhi](#), and the chief editor [Lotsawa Bande Dharmatāśīla](#), translated and revised this work. It was later modified and finalized in terms of the new translation.

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[ab.](#)

### Abbreviations

<b>BHS</b>	Buddhist Hybrid Sanskrit
<b>Chinese</b>	6th century Chinese translation by Narendrayaśas (see Introduction, <a href="#">i.7</a> )
<b>Commentary</b>	Mañjuśrīkīrti (see bibliography)
<b>Gilgit</b>	6-7th century Sanskrit manuscript (see Introduction <a href="#">i.9</a> and bibliography under Dutt).
<b>Hodgson</b>	Later Nepalese Sanskrit manuscript (see Introduction <a href="#">i.9</a> and bibliography under Dutt).
<b>Matsunami</b>	Matsunami’s Sanskrit edition (see bibliography)
<b>Shastri</b>	Later Nepalese Sanskrit manuscript (see Introduction <a href="#">i.9</a> and bibliography under Dutt)
<b>Vaidya</b>	Vaidya’s Sanskrit edition (see bibliography)

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[n.](#)

## Notes

[1](#) According to the BHS vipañcita. The Tibetan translates as *rnam par spros pa*.

[2](#) Toh 129, see bibliography.

[3](#) Brian Houghton Hodgson (1801–1894) was a linguist, ethnologist, naturalist, and diplomat who lived in Nepal from 1824 to 1844, becoming British Resident; among his many other activities, he studied and collected Sanskrit Buddhist texts. Haraprasad Shastri (1853–1931) was an Indian Sanskrit scholar and historian who visited Nepal several times, also collecting and publishing manuscripts. Both scholars were associated with the Asiatic Society in Kolkata. The Sanskrit edition of the sūtra published by Dutt (as one of a series centered on the Gilgit manuscripts, see bibliography) is not only based on the Gilgit manuscript, but also represents the Hodgson and Shastri manuscripts, which Dutt refers to, respectively, as manuscripts A and B.

[4](#) Vibhūticandra; *dpal bde mchog gi dkyil 'khor kyi cho ga; Śrī-samvara-maṇḍala-vidhi*. Toh 1511, Degé Tengyur, Vol. 22, (rgyud, zha), 322b. 308b–334a.

[5](#) The Yogacāra tradition of Asaṅga and his followers has philosophical viewpoints quite distinct from those of the Mādhyamika tradition, of which Candrakīrti was perhaps the most uncompromising proponent.

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[b.](#)

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[g.](#)

## Glossary

[g.1](#)

### Ābhāsvara

Ābhāsvara

The highest of the three paradises that are the second [dhyāna](#) paradises in the form realm.

1 passage contains this term

- [1](#)

[g.2](#)

### Abhāva

dngos po med pa las byung · dngos po med pa las byung ba

དངོས་པོ་མེད་པ་ལས་བྱུང། · དངོས་པོ་མེད་པ་ལས་བྱུང་བ།

Abhāva · Abhāvasamudgata

A buddha countless eons in the past.

11 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)
- [6](#)
- [7](#)
- [8](#)
- [9](#)
- [10](#)

- [11](#)

### [g.3](#)

#### **Abhirati**

mngon par dga' ba

མངོན་པར་དགའ་བ།

Abhirati

The realm of Buddha [Aksobhya](#), beyond countless buddha realms in the eastern direction.

5 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)

### [g.4](#)

#### **Ācārya**

slob dpon

སློབ་དཔོན།

ācārya

A spiritual teacher, meaning one who knows the conduct or practice (carya) to be performed. It can also be a title for a scholar, though that is not the context in this sūtra.

4 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)

### [g.5](#)

#### **Acintyapraṇidhānaviśeṣasamudgatarāja**

smon lam bsam gyis mi khyab pa khyad par du 'phags pa'i rgyal po

སློན་ལམ་བསམ་གྱིས་མི་ཁྱབ་པ་ཁྱད་པར་དུ་འཕགས་པའི་རྒྱལ་པོ།

Acintyapraṇidhānaviśeṣasamudgatarāja

A buddha countless eons in the past.

Finding passages containing this term...

[g.6](#)

### **Aggregate of good conduct**

tshul khrim s ky i phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

One of the five undefiled aggregates (zag med ky i phung po lnga), the others being the aggregates of concentration (samādhi), discriminative awareness (prajñā), liberation (vimukti), and insight of the primordial wisdom of liberation (vimuktijñānadarśana).

Finding passages containing this term...

[g.7](#)

### **Agnīśvara**

me yi dbang phyug

མེ་ཡི་དབང་ཕྱུག།

Agnīśvara

Finding passages containing this term...

[g.8](#)

### **Ailavila**

Ir bir

ཨྲ་བིར།

Ailavila

Synonymous with Kubera, who, in this sūtra, is distinct from Vaiśravaṇa. The name Ailavila is derived from his mother, and means “the son of Ilavilā.”

Finding passages containing this term...

[g.9](#)

### **Ajita**

mi pham pa

མི་ཕམ་པ།

Ajita · Maitreya · Maitraka

The other name of Maitreya, the bodhisattva who will be the fifth buddha of the Good Eon.

Finding passages containing this term...

[g.10](#)

## Akaniṣṭha

'og min

འོག་མིན།

Akaniṣṭha

The highest of the seventeen paradises in the form realm. Within the form realm it is the highest of the eight paradises of the fourth [dhyāna](#). Within the fourth [dhyāna](#) it is the highest of the five Śuddhāvāsika (pure abode) paradises.

1 passage contains this term

- [1](#)

[g.11](#)

## Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

Akṣobhya

The buddha in the eastern realm, [Abhirati](#). [Akṣobhya](#), who in the higher tantras is the head of one the five buddha families, the vajra family in the east, was well-known early in the Mahāyāna tradition.

8 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)
- [6](#)
- [7](#)
- [8](#)

[g.12](#)

## Alakavati

lcang lo can

ལྷང་ལོ་ཅན།

Alakavatī

The world of [yaksas](#) ruled over by Kubera.

2 passages contain this term

- [1](#)
- [2](#)

[g.13](#)

**Amaranth**

ku ra ba ka

ཀུ་ར་བ་ཀ།

kurabaka

1 passage contains this term

- [1](#)

[g.14](#)

**Amitābha**

'od dpag mad

འོད་དཔག་མད།

Amitābha

The buddha of the western realm of Sukhāvātī. In the sūtras more commonly known as Amitāyus.

8 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)
- [6](#)
- [7](#)
- [8](#)

[g.15](#)

**Amitāyus**

tshe dpag med

ཚེ་དཔག་མེད།

Amitāyus

The buddha in the realm of Sukhāvātī. Later and presently, he is better known by his alternative name, [Amitābha](#). Not to be confused with the buddha of long life, Aparimitāyus, whose name has been incorrectly back-translated into Sanskrit as Amitāyus also.

Finding passages containing this term...

[g.16](#)

**Amoghadarśin**

mithong na don yod

མཐོང་ན་དོན་ཡོད།

Amoghadarśin · Amogha

A bodhisattva who appears in Mahāyāna sūtras.

Finding passages containing this term...

[g.17](#)

**An Adornment for the Precious Path to Liberation**

dam chos yid bzhin nor bu thar pa rin po che'i rgyan

དམ་ཚོས་ཡིད་བཞིན་ནོར་བུ་ཐར་པ་རིན་པོ་ཆེའི་རྒྱན།

A celebrated text on the graduated path by Gampopa, also known as the Dakpo Thargyen (dwags po thar rgyan).

Finding passages containing this term...

[g.18](#)

**Ānanda**

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

Buddha Sākyamuni's cousin, who was his attendant for the last twenty years of his life. He was the subject of criticism and opposition from the monastic community after the Buddha's passing, but eventually succeeded to the position of the patriarch of Buddhism in India after the passing of the first patriarch, Mahākaśyapa.

Finding passages containing this term...

[g.19](#)

### **Ananta**

mtha' yas

མཐའ་ཡས།

Ananta

One of the principal nāga kings. Also known as Śeṣa or Anataśeṣa. Considered the source of Patañjali grammar in Buddhism. In Vaiṣṇavism he is the serpent that Viṣṇu rests upon in between the creations of worlds.

Finding passages containing this term...

[g.20](#)

### **Anantaghoṣa**

mtha' yas dbyangs

མཐའ་ཡས་དབྱངས།

Anantaghoṣa

The name of two separate buddhas from whom Śākyamuni received the Samādhirāja in previous lifetimes.

Finding passages containing this term...

[g.21](#)

### **Anantanetra**

mtha' yas spyan

མཐའ་ཡས་སྤྱན།

Anantanetra

Finding passages containing this term...

[g.22](#)

### **Anantajñānanottara**

ye shes bla ma mtha' yas pa

ཡེ་ཤེས་བླ་མ་མཐའ་ཡས་པ།

Anantajñānanottara

Finding passages containing this term...

[g.23](#)

## **Anavatapta**

ma dros pa

མ་དྲོས་པ།

Anavatapta

The nāga king who is said to dwell in Lake Mansarovar near Kailash.

Finding passages containing this term...

[g.24](#)

## **Aṅgiras**

ang gi ra

ཨང་གི་ར།

Aṅgiras · Aṅgirasā · Aṅgirasa

The rishi who is said to have composed most of the fourth Veda, the Atharvaveda.

Finding passages containing this term...

[g.25](#)

## **Aniruddha**

ma 'gags pa

མ་འགགས་པ།

Aniruddha

The Buddha's cousin, and one of his ten principal pupils. Renowned for his clairvoyance.

Finding passages containing this term...

[g.26](#)

## **Apalāla**

sog med

སོག་མེད།

Apalāla

Nāga king who became a pupil of the Buddha.

Finding passages containing this term...

[g.27](#)



## **Apramāṇābha**

'tshad med 'od

འཚད་མེད་འོད།

Apramāṇābha

The second of the three paradises that are the second dhyāna paradises in the form realm.

Finding passages containing this term...

[g.28](#)

## **Apramāṇāsubha**

dge chung

དགེ་ཅུང།

Apramāṇāsubha · Aparimitaśubha

The second of the three paradises that are the third dhyāna paradises in the form realm.

Finding passages containing this term...

[g.29](#)

## **Apsara**

lha mo

ལྷ་མོ།

apsaras

In this sūtra this is synonymous with devī, the female equivalent of deva. In Indian culture, it is also the name for goddesses of the clouds and water, and the wives of the gandharvas.

Finding passages containing this term...

[g.30](#)

## **Arhat**

dgra bcom pa

དག་བཙམ་པ།

arhat

Used both as an epithet of the Buddha and to mean the final accomplishment of early Buddhism, or the Hīnayāna.

Finding passages containing this term...

[g.31](#)

## **Asaṃkhyeya**

grangs med pa

མངས་མེད་པ།

asaṃkhyeya

This eon is literally called “incalculable” but nevertheless has a calculated span of time and therefore, to avoid confusion, its Sanskrit name is used here. The number of years in an asaṃkhyeya eon differs in various sūtras. Twenty “intermediate eons” are said to be one asaṃkhyeya eon, and four asaṃkhyeya eons are one great eon (mahākālpā). In that case those four asaṃkhyeya eons represent the eons of the creation, presence, destruction, and absence of a world. Therefore buddhas are often described as appearing in a second asaṃkhyeya eon.

Finding passages containing this term...

[g.32](#)

## **Asaṅga**

thogs med

ཐོགས་མེད།

Asaṅga

Indian master of the fourth century CE, and a major founder of the Yogācāra school of Buddhism.

Finding passages containing this term...

[g.33](#)

## **Aśoka**

mya ngan 'tshang

aśoka

Saraca asoca. The aromatic blossoms of this plant are clustered together as orange, yellow, and red bunches of petals.

Finding passages containing this term...

[g.34](#)

## **Aspects of enlightenment**

byang chub kyi phyogs

བྱང་ཆུབ་ཀྱི་ཕྱོགས།

bodhipakṣa · bodhipakṣadharmā

The qualities necessary as a method to attain the enlightenment of a śrāvaka, pratyekabuddha, or buddha. There are thirty-seven of these: (1–4) the four kinds of mindfulness: mindfulness of body, sensations, mind, and phenomena; (5–8) the four correct exertions: the intention to not do bad actions that are not done, to give up bad actions that are being done, to do good actions that have not been done, and increase the good actions that are being done; (9–12) the foundations for miraculous powers: intention, diligence, mind, and analysis; (13–17) five powers: faith, diligence, mindfulness, samādhi, and wisdom; (18–22) five strengths: an even stronger form of faith, diligence, mindfulness, samādhi, and wisdom; (23–29) seven limbs of enlightenment: correct mindfulness, correct wisdom of the analysis of phenomena, correct diligence, correct joy, correct serenity, correct samādhi, and correct equanimity; and (30–37) the eightfold noble path: right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

Finding passages containing this term...

[g.35](#)

## Aster

mdog mdzes

མདོག་མཛོས།

roca

Finding passages containing this term...

[g.36](#)

## Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

The asuras, sometimes called the demi-gods or titans, are the enemies of the devas, fighting with them for supremacy. They are powerful beings who live around Mount Sumeru, and are usually classified as belonging to the higher realms.

Finding passages containing this term...

[g.37](#)

## **Atapa**

mi gdung

མི་གདུང།

Atapa

The fourth highest of the seventeen paradises in the form realm, and therefore the fourth of the five Śuddhāvāsika (pure abode) paradises.

Finding passages containing this term...

[g.38](#)

## **Atiśa**

jo bo rje

ཇོ་བོ་རྗེ།

Atiśa

The Bengali Buddhist master (980–1054) who came to Tibet, and whose pupils founded the Kadampa tradition.

Finding passages containing this term...

[g.39](#)

## **Austerity**

yo byad bsnyungs pa

ཡོ་བྱའད་བསྐྱུངས་པ།

saṃlekha

The Tibetan means literally “the lessening of requisites.”

Finding passages containing this term...

[g.40](#)

## **Avadavat**

ka la ping ka · khu byug

ཀ་ལ་ཕིང་ཀ། · ལུ་བྱུག།

kalaviṅka

Several species of finch belonging to the genus Amandava, part of the Estrildid finch family (Estrildidae). They are renowned as songbirds, and in Tibetan texts the Sanskrit kalaviṅka was sometimes simply transliterated ka la ping ka, sometimes translated as khu byug, “cuckoo.”

Finding passages containing this term...

[g.41](#)

## Avalokiteśvara

spyan ras gzigs dbang phyug

ལྷན་རས་གཟིགས་དབང་ལྷག།

Avalokiteśvara · Avalokita

First appeared as a bodhisattva beside [Amitābha](#) in the Sukhāvātī Sūtra. The name has been variously interpreted. In “The lord of Avalokita,” Avalokita has been interpreted as “seeing,” although, as a past passive participle, it is literally “lord of what has been seen.” One of the principal sūtras in the Mahāsamghika tradition was the Avalokita Sūtra, which has not been translated into Tibetan, in which the word is a synonym for enlightenment, as it is “that which has been seen” by the buddhas. In the early tantras, he is one of the lords of the three families, as the embodiment of the compassion of the buddhas. The Potalaka Mountain in southern India became important in Southern Indian Buddhism as his residence in this world, but Potalaka does not yet feature in the Karaṇḍavyūha Sūtra, which emphasized the preeminence of Avalokiteśvara above all buddhas and bodhisattvas and introduced the mantra oṃ maṇipadme hūṃ.

Finding passages containing this term...

[g.42](#)

## Avīci

mnar med

མནལ་མེད།

Avīci

The lowest hell; the eighth of the eight hot hells.

Finding passages containing this term...

[g.43](#)

## Avṛha

mi che

མི་ཇེ།

Avṛha · Abṛha

The fifth highest of the seventeen paradises in the form realm, and therefore the fifth of the five Śuddhāvāsika (pure abode) paradises.

Finding passages containing this term...

[g.44](#)

## **Āyatana**

skye mched

ལྷོ་མཚོ།

āyatana

Sometimes translated “sense-fields” or “bases of cognition,” the term usually refers to the six sense faculties and their corresponding objects, i.e. the first twelve of the eighteen dhātu. Along with skandha and dhātu, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

Finding passages containing this term...

[g.45](#)

## **Bakula**

ba ku la

བ་ཀུ་ལ།

Bakula · Vakula

A yakṣa lord.

Finding passages containing this term...

[g.46](#)

## **Bala**

stobs ldan

སྟོབས་ལྷན།

Bala

A leader of the asuras.

Finding passages containing this term...

[g.47](#)

## **Bande**

ban de

བན་དེ།

(vanda)

A term of respect for Buddhist monks: bande in Tibet and Nepal, bhante in the Pali tradition. A middle-Indic word, it is said to be derived from vande, the BHS vocative form of the Sanskrit vanda, meaning praiseworthy or venerable, although bhante is said to be a contraction of the vocative bhadante, derived from a respectful salutation.

Finding passages containing this term...

[g.48](#)

### **Bases of miraculous powers**

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྟེན་པ།

ṛddhipāda

Four qualities of the samādhi that have the activity of eliminating negative factors: aspiration, diligence, contemplation, and analysis.

Finding passages containing this term...

[g.49](#)

### **Belief in the existence of a self**

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་སྟོང་བ།

satkāyadr̥ṣṭi

The Tibetan is literally “the view of the destructible accumulation,” and the Sanskrit is “the view of the existing body.” They mean the view that identifies the existence of a self in relation to the skandhas.

Finding passages containing this term...

[g.50](#)

### **Bhadrapāla**

bzang skyong

བཟང་སྐྱོང་།

Bhadrapāla

Finding passages containing this term...

[g.51](#)

### **Bhadrikarāja**

bzang ldan rgyal po

བཟང་ལྷན་རྒྱལ་པོ།

Bhadrikarāja · Bhadrika

Supreme among the upper-class monks. He became an arhat in the first rainy season. One of the first group of Śākya princes to become a monk. He is said to have been a king in many successive previous lifetimes, which is why the title of “king” is added after his name in the sūtra. He is not to be confused with the Bhadrika who was one of the Buddha’s first five pupils.

Finding passages containing this term...

[g.52](#)

### **Bherī drum**

rnga chen · rnga bo che

ར་ཆེན། · ར་བོ་ཆེ།

bherī · bheri

A conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks.

Finding passages containing this term...

[g.53](#)

### **Bhikṣu**

dge slong

དགེ་སློང།

bhikṣu

Fully ordained Buddhist monk.

Finding passages containing this term...

[g.54](#)

### **Bhikṣuṇī**

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Fully ordained Buddhist nun.

Finding passages containing this term...

[g.55](#)



## **Bhīṣmabala**

'jigs btsan stobs

འཇིགས་བཙན་སྟོབས།

Bhīṣmabala

Finding passages containing this term...

[g.56](#)

## **Bhīṣmaghoṣa**

'jigs pa'i dbyangs

འཇིགས་པའི་དབྱངས།

Bhīṣmaghoṣa

Finding passages containing this term...

[g.57](#)

## **Bhīṣmamati**

'jigs btsan blo gros

འཇིགས་བཙན་ལྗོ་གོས།

Bhīṣmamati

Finding passages containing this term...

[g.58](#)

## **Bhīṣmānana**

'jigs zhal

འཇིགས་ལས།

Bhīṣmānana

Finding passages containing this term...

[g.59](#)

## **Bhīṣmārci**

'jigs btsan 'od 'phro

འཇིགས་བཙན་འོད་འཕྲོ།

Bhīṣmārci

Finding passages containing this term...

[g.60](#)

## **Bhīṣmasamudgata**

'jigs btsan 'phags

འཇིགས་བཅོན་འཕགས།

Bhīṣmasamudgata

Finding passages containing this term...

[g.61](#)

## **Bhīṣmottara**

'jigs pa'i bla ma · 'jigs mchog

འཇིགས་པའི་བླ་མ། · འཇིགས་མཚོག།

Bhīṣmottara

The name of both a previous life of Buddha Śākyamuni as a king (translated as 'jigs pa'i bla ma) and the name of one of the buddhas (translated as 'jigs mchog) that Śākyamuni received the samādhi teaching from in a previous life.

Finding passages containing this term...

[g.62](#)

## **Bhṛgu**

ngan spong

ངན་སྟོང།

Bhṛgu

One of the seven great rishis of ancient India. The founder of Indian astrology.

Finding passages containing this term...

[g.63](#)

## **Bhūmi**

sa

ས།

bhūmi

Literally “grounds” in which qualities grow, and also it means “levels.” Bhūmi refers specifically to levels of enlightenment, especially the ten levels of the enlightened bodhisattvas.

Finding passages containing this term...

[g.64](#)

### **Bhūtamati**

yang dag blo gros

ཡང་དག་བོ་གོས།

Bhūtamati

Finding passages containing this term...

[g.65](#)

### **Bignonia**

skya snar · pa ta la

སྐ་སར། · པ་ཏ་ལ།

pāṭalā

Bignonia suaveolens. The Indian species of bigonia. They have trumpet-shaped flowers and the small trees are common throughout India.

Finding passages containing this term...

[g.66](#)

### **Blue lotus**

ud pa la · ud pal

ུད་པ་ལ། · ུད་པ་ལ།

utpala

Finding passages containing this term...

[g.67](#)

### **Bodhi tree**

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང།

Bodhivṛkṣa

The tree beneath which every buddha in this world will manifest the attainment of buddhahood.

Finding passages containing this term...

[g.68](#)

## **Bodhimaṇḍa**

byang chub snying po

བྱང་ཆུབ་སྣོད་པོ།

Bodhimaṇḍa

"The essence of enlightenment." The spot in Bodhgaya where the Buddha attained enlightenment.

Finding passages containing this term...

[g.69](#)

## **Bodhisattva**

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva · buddhaputra

A person who is dedicated not merely to attaining liberation through attaining the state of an arhat, but to becoming a buddha. A name created from the Sanskritization of the middle-Indic bodhisatto, the Sanskrit equivalent of which was bodhisakta, "one who is fixed on enlightenment."

Finding passages containing this term...

[g.70](#)

## **Brahmā**

tshangs pa

ཚངས་པ།

Brahmā

The personification of the universal force of Brahman, the deity in the form realm, who was, during the Buddha's time, considered in India to be the supreme deity and creator of the universe.

Finding passages containing this term...

[g.71](#)

## **Brahmābala**

tshangs pa'i stobs

ཚངས་པའི་སྣོད་པ།

Brahmābala

Finding passages containing this term...

[g.72](#)

### **Brahmadatta**

tshangs pa byin

ཚངས་པ་བྱིན།

Brahmadatta · Svarabrahmadatta

A monk who was a previous incarnation of Buddha Dīpaṅkara.

Finding passages containing this term...

[g.73](#)

### **Brahmādeva**

tshangs pa'i lha

ཚངས་པའི་ལྷ།

Brahmādeva

Finding passages containing this term...

[g.74](#)

### **Brahmaghoṣa**

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

Brahmaghoṣa

Finding passages containing this term...

[g.75](#)

### **Brahmakāyika**

tshangs ris

ཚངས་རིས།

Brahmakāyika

The lowest of the three paradises that are the paradises of the first dhyāna in the form realm. The class of devas who live in the paradise of Brahmā.

Finding passages containing this term...

[g.76](#)

## **Brahmānana**

tshangs pa'i zhal

ཚངས་པའི་ཞལ།

Brahmānana

Finding passages containing this term...

[g.77](#)

## **Brahmapurohita**

tshangs pa'i mdun 'don

ཚངས་པའི་མདུན་འདོན།

Brahmapurohita

The second of the three paradises that are the paradises of the first dhyāna in the form realm.

Finding passages containing this term...

[g.78](#)

## **Brahmaśrava**

tshangs pa'i snyan

ཚངས་པའི་སྟན།

Brahmaśrava

Finding passages containing this term...

[g.79](#)

## **Brahmasvarāṅga**

tshangs pa'i sgra dbyangs

ཚངས་པའི་སྐྱ་དབྱངས།

Brahmasvarāṅga

Finding passages containing this term...

[g.80](#)

## **Brahmavasū**

tshangs nor

ཚངས་ནོར།

Brahmavasū

Finding passages containing this term...

[g.81](#)

### **Brahmavihāra**

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmavihāra

The four qualities that are said to result in rebirth in the paradise of Brahmā, and were a practice already prevalent before Śākyamuni's teaching, are limitless love, compassion, rejoicing, and equanimity.

Finding passages containing this term...

[g.82](#)

### **Brahmanarendranetra**

tshanga pa'i mi dbang spyang

ཚང་པའི་མི་དབང་སྟུང་།

Brahmanarendranetra

Finding passages containing this term...

[g.83](#)

### **Brahmeśvara**

tshangs pa'i dbang phyug

ཚངས་པའི་དབང་ཕྱུག།

Brahmeśvara

Name of two past buddhas from whom Śākyamuni received the samādhi teachings.

Finding passages containing this term...

[g.84](#)

### **Breadfruit**

pa na

པ་ན།

panasa

Finding passages containing this term...

[g.85](#)

## **Bṛhaspati**

phur bu

ཕུར་བུ།

Bṛhaspati

Both the deity of the planet Jupiter and the guru of the devas.

Finding passages containing this term...

[g.86](#)

## **Brilliance**

'od 'phro · 'od 'phro ba

འོད་འཕྲོ། · འོད་འཕྲོ་བ།

arciṣmatī

The fourth bodhisattva bhūmi.

Finding passages containing this term...

[g.87](#)

## **Brother**

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

ayusman

A respectful form of address between monks and also lay companions of equal standing. Literally: one who has a [long] life.

Finding passages containing this term...

[g.88](#)

## **Buddha qualities**

sangs rgyas kyi chos

སངས་རྒྱལ་གྱི་ཚོས།

buddhadharmāḥ

These qualities unique to a buddha are eighteen in number: the ten strengths; the four fearlessness; mindfulness of body, speech, and mind; and compassion.

Finding passages containing this term...

[g.89](#)



## Caitya

mchod rten

མཚོད་རྟེན།

caitya · cetiya

Sometimes synonymous with stūpa, but can refer to a temple that may or may not contain a stūpa, or any place or thing that is worthy of veneration. The Tibetan translation is identical for stūpa and caitya.

Finding passages containing this term...

[g.90](#)

## Cakravāla

'khor yug

འཁོར་ཡུག།

Cakravāla · Cakravāḍa

“Circular mass.” There are at least three interpretations of what this name refers to. In the Ksitigarbha Sutra it is a mountain that contains the hells, in which case it is equivalent to the Vaḍaba submarine mountain of fire, also said to be the entrance to the hells. More commonly it is the name of the outer ring of mountains at the edge of the flat disc that is the world, with Sumeru in the center. This is also equated with Vaḍaba, the heat of which evaporates the ocean so that it does not overflow. Jambudvīpa, the world of humans is in this sea to Sumeru’s south. However, it is also used to mean the entire disc, including Sumeru and the paradises above it.

Finding passages containing this term...

[g.91](#)

## Cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin

A king with a magical wheel—wherever it rolls becomes his kingdom, so that he may rule over one to four continents.

Finding passages containing this term...

[g.92](#)

## **Candrabhānu**

zla ba'i 'od zer

ཟླ་བའི་འོད་ཟེར།

Candrabhānu

Finding passages containing this term...

[g.93](#)

## **Candrakīrti**

zla ba grags pa

ཟླ་བ་གྲགས་པ།

Candrakīrti

A prominent seventh-century master of the Madhyamaka (Middle Way) tradition.

Finding passages containing this term...

[g.94](#)

## **Candrānana**

zla ba'i zhal

ཟླ་བའི་ཞལ།

Candrānana

Finding passages containing this term...

[g.95](#)

## **Candraprabha**

zla 'od

ཟླ་འོད།

Candraprabha

The young man of Rājagrha who is the principal interlocutor for the Samādhirājasūtra. He is frequently addressed as “youth” or “young man,” (Skt. kumāra; Tib. gzhon nu); see The youth Candraprabha.

Finding passages containing this term...

[g.96](#)

## **Cāturmahārājakāyika**

rgyal po chen po bzhi'i ris

ལྷུ་ལ་པོ་ཚེན་པོ་བཞིའི་རིས།

## Cāturmahārājakāyika

Finding passages containing this term...

[g.97](#)

## Cherry wood

shug pa

ལྷུ་ལ།

padmaka

Also known as Wild Himalayan Cherry, Sour Cherry, and Costus Speciosus.

Finding passages containing this term...

[g.98](#)

## Clouds of Dharma

chos sprin · chos kyi sprin

ཚོས་སྒྲིན། · ཚོས་ཀྱི་སྒྲིན།

Dharmameghā

The tenth bodhisattva bhūmi.

Finding passages containing this term...

[g.99](#)

## Conceptualization

mtshan ma

མཚན་མ།

nimitta

Literally “signs,” or attributes.

Finding passages containing this term...

[g.100](#)

## Conceptualization

spros pa

སྐྱོ་པ།

prapañca

An etymologically obscure term, which can mean elaboration, diffusion, or expansion, but is basically describing the mind's conceptualization, and is always connected to the words for notions and ideas, and mental fabrications.

Finding passages containing this term...

[g.101](#)

### **Coral tree**

man dA ra ba

མན་དྲ་ར་བ།

māndārava

Finding passages containing this term...

[g.102](#)

### **Correct exertion**

yang dag par spong ba

ཡང་དག་པར་སྦོང་བ།

samyakprahāṇa

There are four kinds: the intention to not do bad actions that have not been done, to give up bad actions that are being done, to do good actions that have not been done, and to increase the good actions that are being done. Exertion is in accordance with the meaning in Buddhist Sanskrit. The Tibetan is translated as “abandonment” as in classical Sanskrit, which does not fit the context.

Finding passages containing this term...

[g.103](#)

### **Cyavana**

spen pa

སྦེན་པ།

Cyavana

A rishi of ancient India, the son of Rishi Bhṛgu, known for having become a youth again after he had reached an old age.

Finding passages containing this term...

[g.104](#)

## **Dānta**

dul

དུལ།

Dānta

Finding passages containing this term...

[g.105](#)

## **Dāntottara**

dul mchog

དུལ་མཚོག།

Dāntottara

Finding passages containing this term...

[g.106](#)

## **Daśaśataraśmihutārci**

nyi ma me'i 'od 'phro can

ཉི་མ་མེའི་འོད་འཕྲོ་ཅན།

Daśaśataraśmihutārci

Finding passages containing this term...

[g.107](#)

## **Deva**

lha

ལྷ།

deva

A being in the paradises from the base of Mount Meru upward. Also can refer to a deity in the human world.

Finding passages containing this term...

[g.108](#)

## **Devadatta**

lhas byin · lha sbyin · lha byin

ལྷ་བྱིན། · ལྷ་སྐྱིན། · ལྷ་བྱིན།

Devadatta

A cousin of Buddha Śākyamuni who broke with him and established his own community. His tradition was still continuing during the first millennium C.E. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

Finding passages containing this term...

[g.109](#)

## **Devendra**

lha dbang

ལྷ་དབང།

Devendra

Another name for Śakra, aka Indra.

Finding passages containing this term...

[g.110](#)

## **Dharmabala**

chos kyi stobs ldan

ཚོས་ཀྱི་སྟོབས་ལྡན།

Dharmabala

Finding passages containing this term...

[g.111](#)

## **Dharmabhāṇaka**

chos smra ba

ཚོས་སྒྲུབ།

dharmabhāṇaka

Speaker or reciter of scriptures. In early Buddhism a section of the sangha would be bhāṇakas, who, particularly before the teachings were written down and were only transmitted orally, were the key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

Finding passages containing this term...

[g.112](#)

## **Dharmadhvaja**

chos kyi rgyal mtshan

ཚོས་ཀྱི་རྒྱལ་མཚན།

Dharmadhvaja

Finding passages containing this term...

[g.113](#)

## **Dharmakāya**

chos kyi sku

ཚོས་ཀྱི་སྐུ།

dharmakāya

In distinction to the rūpakāya, or “form body” of a buddha, this is the eternal, imperceivable realization of a buddha. In origin it was a term for the presence of the Dharma, and has come to be synonymous with the true nature.

Finding passages containing this term...

[g.114](#)

## **Dharmaketu**

chos kyi tog

ཚོས་ཀྱི་རྟོག།

Dharmaketu

Finding passages containing this term...

[g.115](#)

## **Dharmatāśīla**

chos nyid tshul khrim

ཚོས་ཉིད་ཚུལ་བྲིམས།

Dharmatāśīla

The 9th century Tibetan translator of this text.

Finding passages containing this term...

[g.116](#)

## **Dharmavyūha**

chos bkod pa

ཚོས་བཀོད་པ།

Dharmavyūha

Finding passages containing this term...

[g.117](#)

**Dharmasvabhāvodgata**

chos kyi rang bzhin 'phags

ཚོས་ཀྱི་རང་བཞིན་འཕགས།

Dharmasvabhāvodgata

Finding passages containing this term...

[g.118](#)

**Dharmottara**

chos kyi bla ma

ཚོས་ཀྱི་བླ་མ།

Dharmottara

Finding passages containing this term...

[g.119](#)

**Dhātu**

khams

འཕམས།

dhātu

Often translated “element,” commonly in the context of the eighteen elements of sensory experience (the six sense faculties, their six respective objects, and the six sensory consciousnesses), although the term has a wide range of other meanings. Along with skandha and āyatana, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

Finding passages containing this term...

[g.120](#)

**Dhṛtarāṣṭra**

yul 'khor srung · ngang skya

ཡུལ་འཁོར་སྤང། · ངང་སྐྱ།



## Dhṛtarāṣṭra

One of the four mahārājas, he is the guardian deity for the east and traditionally lord of the gandharvas, though in this sūtra he appears to be king of the nāgas. It is also the name of a goose king that was one of the Buddha's previous lives, and in that instance it is translated into Tibetan as ngang skya.

Finding passages containing this term...

[g.121](#)

## Dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Sometimes translated as “absorption” or “meditative absorption,” this is one of several similar but specific terms for particular states of mind to be cultivated. Dhyāna is the term often used in the context of eight successive stages, four of form and four formless.

Finding passages containing this term...

[g.122](#)

## Difficult to Master

shin tu sbyang dka' · rgyal bar dka' ba

ཤེན་ཏུ་སྤྱང་དཀའ།   རྒྱལ་པར་དཀའ་བ།

sudurjayā

The fifth bodhisattva bhūmi.

Finding passages containing this term...

[g.123](#)

## Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

Dīpaṃkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

Finding passages containing this term...

[g.124](#)

## Dīpaprabha

mar me mdzad

མར་མེ་མཛཛད།

Dīpaprabha

A previous buddha in the distant past.

Finding passages containing this term...

[g.125](#)

## Discernment

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisamṛvidā

There are four: the discernments of meaning, phenomena, definitions, and eloquence.

Finding passages containing this term...

[g.126](#)

## Disciplines of mendicancy

sbyangs pa'i yon tan · sbyangs dag · sbyangs tshul

སྐྱེངས་པའི་ཡོན་ཏན། · སྐྱེངས་དག། · སྐྱེངས་ཚུལ།

dhūtaguṇa · dhūta

Ascetic practices that are optional for monks and nuns or undertaken only for a defined time period. They are traditionally listed as being twelve in number: (1) wearing rags (pāṃśukūlika, phyag dar khrod pa), (2) (in the form of only) three religious robes (traicīvarika, chos gos gsum), (3) (coarse in texture as) garments of felt (nāma[n]tika, 'phyings pa pa), (4) eating by alms (paiṇḍapātika, bsod snyoms pa), (5) having a single mat to sit on (aikāsanika, stan gcig pa), (6) not eating after noon (khalu paścād bhaktika, zas physis mi len pa), (7) living alone in the forest (āraṇyaka, dgon pa pa), (8) living at the base of a tree (vṛkṣamūlika, shing drungs pa), (9) living in the open (ābhyavakāśika, bla gab med pa), (10) frequenting cemeteries (śmāśānika, dur khrod pa), (11) sleeping sitting up (naiṣadika, cog bu pa), and (12) accepting whatever seating position is offered (yāthāsaṃstarika, gzhi ji bzhin pa); this last of the twelve is sometimes interpreted as not omitting any house on the almsround, i.e. regardless of any reception expected. Mahāvvyutpatti, 1127-39.

Finding passages containing this term...

[g.127](#)

### **Distinct qualities of a buddha**

sangs rgyas gyi chos ma 'dres pa

སངས་རྒྱལ་གྱི་ཚོས་མ་འདྲེས་པ།

āveṇīkabuddhadharma

There are eighteen such special qualities unique to a buddha. They are as follows: he never makes a mistake; he is never boisterous; he never forgets; his concentration never falters; he has no notion of distinctness; his equanimity is not due to lack of consideration; his motivation never falters; his endeavor never fails; his mindfulness never falters; he never abandons his concentration; his wisdom never decreases; his liberation never fails; all his physical actions are preceded and followed by wisdom; all his verbal actions are preceded and followed by wisdom; all his mental actions are preceded and followed by wisdom; his knowledge and vision perceive the past without any attachment or hindrance; his knowledge and vision perceive the future without any attachment or hindrance; and his knowledge and vision perceive the present without any attachment or hindrance.

Finding passages containing this term...

[g.128](#)

### **Doorways to liberation**

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྐོ།

vimokṣamukha

Emptiness, absence of features, and absence of wishes.

Finding passages containing this term...

[g.129](#)

### **Dṛḍhabala**

stobs brtan

སྟོབས་བརྟན།

Dṛḍhabala

A king in the time of Buddha Ghoṣadatta. Also the father of the rebirth of King Śīrībala in the time of Buddha Narendraghoṣa.

Finding passages containing this term...

[g.130](#)

### **Dṛdhadatta**

brtan pas byin

བརྟན་པས་བྱིན།

Dṛdhadatta

A king in the distant past.

Finding passages containing this term...

[g.131](#)

### **Dṛdhaśūra**

dpa' brtan

དཔའ་བརྟན།

Dṛdhaśūra

The name of all the buddhas who had been followers of King Mahābala in a previous lifetime.

Finding passages containing this term...

[g.132](#)

### **Droṇa**

sgrom

ཚྭོ།

droṇa

A measure of capacity or volume, and sometimes of weight, roughly equivalent to 5 liters or 9.5 kilograms. It can also be used to denote a vessel or container of that capacity, hence the Tibetan translation here sgrom, “box” or “chest,” which is a little misleading in the passage in this text.

Finding passages containing this term...

[g.133](#)

### **Druma**

ljon pa

ལྗོན་པ།

Druma

King of the kinnaras.

Finding passages containing this term...

[g.134](#)

### **Dundubhisvara**

rnga dbyangs

རྩ་དབྱངས།

Dundubhisvara

A bodhisattva who only appears in Mahāyāna sūtras. It is also a name for various buddhas, including an alternative name for Buddha Amoghasiddhi. Incorrectly translated as mngon par 'byung dka'

Finding passages containing this term...

[g.135](#)

### **Durabhisambhava**

mngon par 'byung dka' · 'byung dka'

མངོན་པར་འབྱུང་དགའ། · འབྱུང་དགའ།

Durabhisambhava

Name of a bodhisattva only mentioned in one other sūtra.

Finding passages containing this term...

[g.136](#)

### **Durvāsa**

dkar bar gnas

དཀར་བར་གནས།

Durvāsa

Ancient Indian sage, known primarily for tales of his short temper and the curses he inflicted, hence the meaning of his name: “difficult to live with.”

Finding passages containing this term...

[g.137](#)

### **Eight disadvantageous states**

mi khom brgyad

མི་ཁོམ་བརྟེན།

aṣṭākṣaṇa

Being reborn in hell, or as a preta, an animal, or a long-lived deity (of the formless realms), or being a human in a time without a Buddha's teaching, in a land without the teaching, with a defective mind, or without faith.

Finding passages containing this term...

[g.138](#)

## **Elapatra**

e la'i 'dab ma

ཨ་ལའི་འདབ་མ།

Elapatra

A nāga king who in the lifetime of the previous buddha had cut down a tree and had therefore been reborn as a nāga. Residing in Taxila, he is said to have miraculously extended himself to where the Buddha was present. This tale is found represented in ancient sculpture.

Finding passages containing this term...

[g.139](#)

## **Eloquence**

spobs pa

སློབ་པ་པ།

pratibhāna

The Tibetan word literally means “confidence” or “courage” but it refers to confident speech, to being perfectly eloquent.

Finding passages containing this term...

[g.140](#)

## **Emptiness**

stong pa nyid

སྟོང་པ་ནིད།

śūnyatā

In the Mahāyāna this is the term for how phenomena are devoid of any nature of their own. One of the three doors of liberation along with the absence of aspiration and the absence of attributes.

Finding passages containing this term...

[g.141](#)

**Erysipelas**

'brum bu me dbal

འབྲུམ་བུ་མེ་དབུལ།

visarpa

A bacterial infection of the skin, also called Ignis Sacer and St. Anthony's Fire. The Tibetan means "fireflames." Its worst form as described in the sūtra is "necrotizing fasciitis," when the skin and flesh beneath blacken and die; it can lead quickly to death.

Finding passages containing this term...

[g.142](#)

**Essence of phenomena**

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

Defined in the commentary as the ultimate nature of phenomena, or the supreme among phenomena. Also defined as the essence of the Dharma. Literally "the element of phenomena, or the Dharma." This term is also used to mean "the realm of phenomena," meaning all phenomena.

Finding passages containing this term...

[g.143](#)

**Fata morgana**

dri za'i grong khyer

དྷི་ཟའི་གྲོང་ཁྱེར།

gandharvapura

A particular kind of mirage in which buildings, mountains, and so on can appear in the sky above the horizon. In India, called the "city of gandharvas," as it was believed to be a glimpse of the residences of these divine beings.

Finding passages containing this term...

[g.144](#)

## **Fearlessness**

mi 'jigs pa

མི་འཇིགས་པ།

vaiśaradya

This refers to the four confidences or fearlessnesses of the Buddha: confidence in having attained realization, confidence in having fully eliminated all defilements, confidence in teaching the Dharma, and confidence in teaching the path of aspiration to liberation.

Finding passages containing this term...

[g.145](#)

## **Fenugreek**

spri ka

ཤམ་ཀ།

spṛkka · spṛka · sprkṣya

Finding passages containing this term...

[g.146](#)

## **Fig-tree flowers**

u dum bA ra'i me tog

ཡུ་དུམ་བླ་རའི་མེ་ཏོག།

udumbarakusuma

A simile for rarity, as fig trees do not have discernible blossoms. In Tibet the udumbara (*Ficus glomerata*), being unknown, became portrayed as a gigantic lotuslike flower. The Chinese adds the adjective “rare” and, like the Tibetan, simply transliterates udumbara.

Finding passages containing this term...

[g.147](#)

## **Five strengths**

stobs lnga

ལྷོ་བས་ལྔ།

pañcabala

The five strengths are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom.



Finding passages containing this term...

[g.148](#)

### **Fourfold assembly**

'khor bzhi

འཕོ་བཞི།

catuḥparṣad

Male and female lay followers, and male and female monastic followers.

Finding passages containing this term...

[g.149](#)

### **Gambhīraghoṣa**

sgra dbyangs zab mo

སྐ་དབྱངས་ཟབ་མོ།

Gambhīraghoṣa

Finding passages containing this term...

[g.150](#)

### **Gampopa**

sgam po pa

སྐམ་པོ་པ།

Gampopa Sonam Rinchen (sgam po pa bsod nams rin chen, 1079–1153). A disciple of Milarepa, and the founder of the monastic Kagyu tradition; also known as Dakpopa (dwags po pa) or Dakpo Lharjé (dwags po lha rje).

Finding passages containing this term...

[g.151](#)

### **Gaṇābhibhu**

tshogs rnams zil gnon

ཚོགས་རྣམས་ཟེལ་གཞོན།

Gaṇābhibhu

Finding passages containing this term...

[g.152](#)

### **Gaṇamukhya**

tshog gtso

ཚོག་གཙོ།

## Gaṇamukhya

Finding passages containing this term...

[g.153](#)

## Gandhahasti

spos kyi glang po che

སྤོས་ཀྱི་གླང་པོ་ཅེ།

Gandhahasti

A principal bodhisattva in the Mahāyāna sūtras. He is described in this sūtra as coming from [Akṣobhya](#)'s realm.

Finding passages containing this term...

[g.154](#)

## Gandhamādana

spos ngad can · spos ngad ldang · spos nad ldan

སྤོས་ངད་ཅན། · སྤོས་ངད་ལྗང། · སྤོས་ལྗང་ལྗན།

Gandhamādana

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the worlds great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in west Tibet.

Finding passages containing this term...

[g.155](#)

## Gandharva

dri za

དྷི་ཟ།

gandharva

A race of deities who are particularly known to be musicians.

Finding passages containing this term...

[g.156](#)

## Gaṇendra

tshogs dbang

ཚཱཱ་མ་དབང་།

Gaṇendra

Finding passages containing this term...

[g.157](#)

**Gaṇendraśūra**

tshogs dbang dpa' bo

ཚཱཱ་མ་དབང་དབའ་ལོ།

Gaṇendraśūra

Finding passages containing this term...

[g.158](#)

**Gaṇeśvara**

tshogs kyi dbang phyug

ཚཱཱ་མ་གྱི་དབང་ལྷུག།

Gaṇeśvara

A name that appears twice in the list of buddhas from whom Śākyamuni in previous lifetimes received the Samādhirāja, and who is described in particular in chapter 38.

Finding passages containing this term...

[g.159](#)

**Gaṇivara**

tshogs bzang

ཚཱཱ་མ་བཟང་།

Gaṇivara

Finding passages containing this term...

[g.160](#)

**Gaṇivarapramocaka**

tshogs bzang rab tu rnam par 'byed

ཚཱཱ་མ་བཟང་རབ་ཏུ་རྣམ་པར་འབྱེད།

Gaṇivarapramocaka

Finding passages containing this term...

[g.161](#)

### **Gardabhaka**

bong bu

བོང་བུ།

Gardabhaka

A powerful yakṣa of the Himalayas.

Finding passages containing this term...

[g.162](#)

### **Gardenia**

bar sha ka

བར་ཤ་ཀ།

vārṣika · vāraṣika

Finding passages containing this term...

[g.163](#)

### **Gargā**

gar gA

གར་གྲ།

Gargā

A famous Puranic rishi of India, who features particularly in the Vaishnavite literature.

Finding passages containing this term...

[g.164](#)

### **Garuḍa**

khyung

ལུང་།

garuḍa

A supernatural being that is a gigantic bird with humanoid features.

Finding passages containing this term...

[g.165](#)

## **Gautama**

gau ta ma

གོ་ཏ་མ།

Gautama

One of the seven great rishis of ancient India. Author of some of the vedas. His Dharmasūtra specified renunciation as yellow robes, shaved head, and being called a bhikṣu. Buddha Śākyamuni was his descendant.

Finding passages containing this term...

[g.166](#)

## **Ghoṣadatta**

dbyangs byin

དབྱངས་བྱིན།

Ghoṣadatta

A buddha in the distant past.

Finding passages containing this term...

[g.167](#)

## **Ghoṣānana**

dbyangs kyi zhal

དབྱངས་ཀྱི་ཞལ།

Ghoṣānana

Finding passages containing this term...

[g.168](#)

## **Ghoṣeśvara**

dbyangs kyi dbang phyug

དབྱངས་ཀྱི་དབང་ཕྱུག།

Ghoṣeśvara

Finding passages containing this term...

[g.169](#)

## **Girivalgu**

ri bo legs pa

རི་ལོ་ལྷགས་པ།

Girivalgu · Girika

A nāga king who was a devotee of the Buddha. King Bimbisara once banished him and another nāga because they did not honor him. A drought occurred, and on the Buddha's advice, he asked the nāgas for their forgiveness.

Finding passages containing this term...

[g.170](#)

**Gone Far**

ring du song · ring du song ba

རིང་དུ་སོང། · རིང་དུ་སོང་བ།

dūraṅgamā

The seventh bodhisattva bhūmi.

Finding passages containing this term...

[g.171](#)

**Good beings**

skyes bu dam pa

སྐྱེས་བུ་དམ་པ།

satpuruṣa

Finding passages containing this term...

[g.172](#)

**Good Eon**

skal pa bzang po

སྐལ་པ་བཟང་པོ།

Bhadrakalpa · Bhadraka

Our present eon in which over a thousand buddhas will appear. The meaning is “good” because of the number of buddhas that will appear. In the sūtra, it is usually called bhadraka.

Finding passages containing this term...

[g.173](#)

## Gośīrṣa

go Sir Sa · ba glang gi spos · ba glang mgo

གོ་སྐྱོ་མེ་སྐྱོ་མེ། · བ་གླང་གི་སྐྱོ་མེ། · བ་གླང་མེ།

gośīrṣa · gauśīrṣa

A type of sandalwood that is reddish in color and has medicinal properties. It is said to have the finest fragrance of all sandalwood. In the Mahāvīyutpatti it is translated as sa mchog, which means “supreme earth.” Later translations translate gośīrṣa literally as “ox-head,” which is said to refer to the shape or name of the mountain where it grows. Appears to be red sandalwood, though that appears separately in the list of incenses.

Finding passages containing this term...

[g.174](#)

## Guhyaka

gsang ba po

གསང་བ་པོ།

guhyaka

A class of devas that, like the yakṣas, are ruled over by Kubera, but are also said to be his most trusted helpers.

Finding passages containing this term...

[g.175](#)

## Hibiscus

s+thA la ka

སྐྱ་ལ་ཀ།

sthāla

Finding passages containing this term...

[g.176](#)

## Higher cognition

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhiññā

The higher cognitions are listed as either five or six. The first five are: clairvoyance (divine sight), divine hearing, knowing how to manifest

miracles, remembering previous lives, knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through dhyāna, and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis; while the sixth is supramundane and attained only by realization—by bodhisattvas, or according to some accounts only by buddhas.

Finding passages containing this term...

[g.177](#)

## **Himagiri**

kha ba can gyi ri

ཁ་བ་ཅན་གྱི་རི།

Himagiri

Synonymous with Himavat. This “mountain” is actually the entire Himalayan range.

Finding passages containing this term...

[g.178](#)

## **Himavat**

gangs kyi ri

གངས་གྱི་རི།

Himavat

Synonymous with Himagiri. This “mountain” is actually the entire Himalayan range.

Finding passages containing this term...

[g.179](#)

## **Identification**

'du shes

འདུ་ཤེས།

saṃjña

The mental process of identifying various perceived phenomena. One of the five skandhas.

Finding passages containing this term...

[g.180](#)



## **Ikṣvāku**

bu ram shing

བུ་རམ་ཤིང།

Ikṣvāku

This is a family lineage that many royal families claimed adherence to. It is the name of an early royal dynasty in India, which is said to be a solar dynasty. Though there are many versions of how the dynasty received its name, they all relate it to the sugar cane (ikṣu). In Buddhism he was said to have been miraculously born from the rishi Gautama's semen and blood when it was heated by the sun, and subsequently hid among sugar cane. Buddha Śākyamuni was also considered to be in this family line.

Finding passages containing this term...

[g.181](#)

## **Indraketu**

dbang po'i tog

དབང་པོའི་རྟོག།

Indraketu

A yakṣa lord.

Finding passages containing this term...

[g.182](#)

## **Indraketudhvarāja**

dbang tog rgyal mtshan rgyal po

དབང་རྟོག་རྒྱལ་མཚན་རྒྱལ་པོ།

Indraketudhvarāja

A buddha in the distant past, who is not mentioned in any other sūtra.

Finding passages containing this term...

[g.183](#)

## **Ironwood flowers**

ke sa ra

ཀེ་ས་ར།

keśara · keśarā

Mesua ferrea, specifically “Ceylon ironwood,” also called Indian rose chestnut, Cobra’s saffron, and nāgakesara. The flowers are large and fragrant, with four white petals and a yellow center.

Finding passages containing this term...

[g.184](#)

## **Jahnu**

rgyal byed

ལྷ་ཕྱེད།

Jahnu

A rishi of ancient India, who was said to have swallowed the Ganges when it first appeared, and then on being supplicated allowed it to come out of his ear.

Finding passages containing this term...

[g.185](#)

## **Jaimini**

’dza’ man

འཛེའ་མན།

Jaimini · Jāmani · Jāmaṇi

A rishi who was a pupil of [Vyāsa](#), the first master of the Sāmaveda and the source of the Mīmāṃsā tradition.

Finding passages containing this term...

[g.186](#)

## **Jamadagni**

’dza’ mag ni

འཛེའ་མག་ནི།

Jamadagni · Jāmadagni

One of the seven great rishis of ancient India. Also known as the father of Paraśurāma, the sixth incarnation of Viṣṇu.

Finding passages containing this term...

[g.187](#)

## **Jambu River**

’dzam bu

འཛམ་གླུ།

Jambu

Legendary river carrying the remains of the golden fruit of a legendary jambu (rose apple) tree.

Finding passages containing this term...

[g.188](#)

### **Jambudhvaja**

'dzam bu rgyal mtshan

འཛམ་གླུ་རྒྱལ་མཚན།

Jambudhvaja

An alternative name for Jambudvīpa (rose-apple continent), which means "rose-apple banner."

Finding passages containing this term...

[g.189](#)

### **Jambudvīpa**

'dzam bu gling

འཛམ་གླུ་གླིང།

Jambudvīpa

The name of the southern continent in Buddhist cosmology, which can mean the known world of humans or more specifically the Indian subcontinent. A gigantic, miraculous rose-apple (jambu) tree at the source of the great Indian rivers is said to give the continent its name.

Finding passages containing this term...

[g.190](#)

### **Jasmine**

mal li ka · mā li ka

མལ་ལི་ཀ། · མ་ལེ་ཀ།

mālīka · mālīka

Finding passages containing this term...

[g.191](#)

## **Jina**

rgyal ba

རྒྱལ་བ།

jina

The most common epithet of the buddhas, and also common among the Jains, hence their name. It means “the victorious one.”

Finding passages containing this term...

[g.192](#)

## **Jinaputra**

rgyal ba'i sras

རྒྱལ་བའི་སྲས།

jinaputra

“Son of the Jina,” a synonym for bodhisattva.

Finding passages containing this term...

[g.193](#)

## **Jñānabala**

ye shes kyi stobs

ཡེ་ཤེས་ཀྱི་སྟོབས།

Jñānabala

A cakravartin king countless eons in the past.

Finding passages containing this term...

[g.194](#)

## **Jñānābala**

ye shes stobs

ཡེ་ཤེས་སྟོབས།

Jñānābala

A buddha countless eons in the past.

Finding passages containing this term...

[g.195](#)

## **Jñānābhibhū**

zil gyis ma non ye shes

ཟེལ་གྱིས་མ་ནོན་ཡེ་ཤེས།

Jñānābhibhū

Finding passages containing this term...

[g.196](#)

## **Jñānābhyudgata**

ye shes mngon par 'phags

ཡེ་ཤེས་མངོན་པར་འཕགས།

Jñānābhyudgata

Finding passages containing this term...

[g.197](#)

## **Jñānaprabhāsa**

ye shes snang ba

ཡེ་ཤེས་སྒྲང་བ།

Jñānaprabhāsa

A buddha countless eons in the past.

Finding passages containing this term...

[g.198](#)

## **Jñānārcimat**

ye shes 'od 'phro

ཡེ་ཤེས་འོད་འཕྱོ།

Jñānārcimat

Finding passages containing this term...

[g.199](#)

## **Jñānasamudgata**

[ye shes] yang dag 'phags

ye shes ཡང་དག་འཕགས།

Jñānasamudgata

Finding passages containing this term...

[g.200](#)

**Jñānaśūra**

ye shes dpa' ba

ཡེ་ཤེས་དཔའ་བ།

Jñānaśūra

A past buddha who eons previously had been King Mahābala. Also the name of one of the two hundred buddhas Śākyamuni had received the samādhi teaching from in previous lifetimes.

Finding passages containing this term...

[g.201](#)

**Jñānāvātī**

ye shes ldan

ཡེ་ཤེས་ལྷན།

Jñānāvātī

A princess countless eons ago.

Finding passages containing this term...

[g.202](#)

**Jñānaviśeṣaga**

ye shes bye brag 'gro

ཡེ་ཤེས་བྱེ་བྲག་འགོ།

Jñānaviśeṣaga

Finding passages containing this term...

[g.203](#)

**Jñāneśvara**

ye shes dbang phyug

ཡེ་ཤེས་དབང་ལྷུག།

Jñāneśvara

Finding passages containing this term...

[g.204](#)

## **Jyotirasa**

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

Jyotirasa

Finding passages containing this term...

[g.205](#)

## **Kachnar**

a ti muk ta ka · a ti mug ta ka

ཨ་ཏི་མུག་ཏ་ཀ། · ཨ་ཏི་མུག་ཏ་ཀ།

atimuktaka

Phanera variegata. One of the most beautiful and aromatic of Indian trees, also known as orchid tree, mountain ebony, and camel's foot tree.

Finding passages containing this term...

[g.206](#)

## **Kāla**

nag po

ནག་པོ།

Kāla

Kāla was the son of Anāthapiṇḍada (Pali: Anāthapindika), the merchant who donated to the Buddha the land for the Jetavana Monastery.

Finding passages containing this term...

[g.207](#)

## **Kālīka**

dus can

དུས་ཅན།

Kālīka

A nāga king who became a pupil of the Buddha. Gandhara sculptures represent his conversion.

Finding passages containing this term...

[g.208](#)

## **Kalyāṇamitra**

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A title for a teacher of the spiritual path, often translated “spiritual friend.”

Finding passages containing this term...

[g.209](#)

## **Kamalaśīla**

ka ma la shI la

ཀ་མ་ལ་ཤེ་ལ།

Kamalaśīla

Indian Buddhist master (713–763) who came to Tibet in the late 8th century. Said to have been assassinated after a debate with the representatives of Chinese Buddhism. A later legend has him return to India and come back in another body in the eleventh century as the master Padampa Sangye.

Finding passages containing this term...

[g.210](#)

## **Kañcika**

kon tsi

ཀོན་ཙི།

Kañciku (Gilgit ms.)

Appears to mean “a person from Kañci.” Unidentified. Possibly a description of Pūrṇa, who is next in the list of the Buddha’s disciples. Alternatively this may be Kaccāna, also known as Kaccāyana, but principally as Katyayāna, one of the Buddha’s ten principal pupils.

Finding passages containing this term...

[g.211](#)

## **Kapilavastu**

ser skya'i grong

ཤེར་སྐྱའི་གྲོང་།

Kapila



The Buddha's home town.

Finding passages containing this term...

[g.212](#)

## **Kapphiṇa**

ka phi na

ཀཕིའམ།

Kapphiṇa · Kaphina

A principal teacher of the monastic saṅgha during the Buddha's lifetime. Described as pale skinned and with a prominent nose.

Finding passages containing this term...

[g.213](#)

## **Karmapa**

karma pa

ཀམ་པ།

Successive incarnations as the heads of the Karma Kagyu tradition, beginning with Dusum Khyenpa (dus gsum mkhyen pa, 1110–1193).

Finding passages containing this term...

[g.214](#)

## **Karnikara**

kar ni · dong ka · dkar ni

ཀར་ནི། རྫོང་ཀ། དཀར་ནི།

karṇikāra · mucilinda

Pterospermum acerifolium. Other names include bayur, muchakunda, muchalinda, and dinner-plate tree.

Finding passages containing this term...

[g.215](#)

## **Karoṭapāṇi**

lag na gzhong thogs

ལག་ན་གཞོང་ཐོག་ས།

Karoṭapāṇi

One of the three classes of yakṣas at the base of Sumeru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means “those who have basins in their hands.” They are said to be at the very base of Sumeru, and worry that the rising ocean is going to flood them. Because they are continually bailing out water with the basins, they are unable to follow the path to enlightenment.

Finding passages containing this term...

[g.216](#)

### **Kārttika**

ston zla tha chung · ston zla tha chungs · ston zla tha chungs smin drug

ལོན་ཟླ་མ་རྒྱུད། · ལོན་ཟླ་མ་རྒྱུདས། · ལོན་ཟླ་མ་རྒྱུདས་སློན་བྱུག།

### Kārttika

The lunar month in autumn which falls in October-November, which in general Indian tradition was considered the most powerful time to perform good actions.

Finding passages containing this term...

[g.217](#)

### **Karuṇāvicintin**

rtag tu snying rje sems

རྟལ་ཏུ་སྙིང་རྗེ་སེམས།

### Karuṇāvicintin

The name of King Mahākaruṇācintin as given in verse.

Finding passages containing this term...

[g.218](#)

### **Kāśyapa**

'od srung

འོད་སྤྱད།

### Kāśyapa · Mahākaruṇācintin

One of the Buddha's principal pupils, who became the Buddha's successor on his passing. Also the name of the preceding Buddha, the third in this eon, with Śākyamuni as the fourth. Also one of the seven great rishis of ancient India at the origin of Vedic culture. He is portrayed in this sūtra as coming to make offerings to the Buddha along with the other great rishis.

Finding passages containing this term...

[g.219](#)

### **Kauṇḍinya**

kauN Di nya

ཀོཏ་ཏི་ཉལ།

Kauṇḍinya

The court priest in the Buddha's father's kingdom, he predicted the Buddha's enlightenment, and was the first of the Buddha's pupils to become an arhat.

Finding passages containing this term...

[g.220](#)

### **Kauśika**

kau shi ka

ཀོ་ཤི་ཀ།

Kauśika · Kauśikya · Kośika

A rishi, usually said to be identical with Viśvamati, but his son and descendants also carried this name.

Finding passages containing this term...

[g.221](#)

### **Kauṣṭhila**

gsus chen

གསུམ་ཚེན།

Kauṣṭhila · Koṣṭhilu

Foremost among the Buddha's pupils in analytic reasoning.

Finding passages containing this term...

[g.222](#)

### **Kharakarṇa**

bong rna

བོང་རྣ།

Kharakarṇa

Finding passages containing this term...

[g.223](#)

### **Khedrup Jé**

mkhas grub rje

མཁས་གུབ་རྗེ།

One of the principal pupils of [Tsongkhapa](#), the founder of the Gelug tradition. Also retrospectively know as the first Panchen Lama (b. 1385–d. 1438).

Finding passages containing this term...

[g.224](#)

### **Kiṃpuruṣa**

skyes bu 'am [ci]

སྐྱེས་བུ་འཇ་ཅི།

kiṃpuruṣa

A race of beings said to live in the Himalayas who have bodies of lions and human heads.

Finding passages containing this term...

[g.225](#)

### **Kinnara**

mi'am ci

མི་འཇ་ཅི།

kiṃnara

A race of celestial musicians who are half humanoid and half horse.

Finding passages containing this term...

[g.226](#)

### **Kleśa**

nyon mongs

ཉོན་མོངས།

kleśa

Literally “pain,” “torment,” or “affliction.” In Buddhist Hybrid Sanskrit it means literally “impurity” or “depravity.” In its technical use in Buddhism

it means any negative quality in the mind that causes continued existence in saṃsara. The basic three kleśas are ignorance, attachment, and aversion.

Finding passages containing this term...

[g.227](#)

## **Kolita**

'dza' man

འཛའ་མན།

Kolita

Another name of Maudgalyāyana, one of the Buddha's two principal pupils. Kolita was his father's name and the name of his home village. His mother's name was Modgali, hence his other name, meaning "the son of Modgali."

Finding passages containing this term...

[g.228](#)

## **Krośa**

rgyang grags

རྒྱང་གྲགས།

kroṣa · kroṣa · kos

A quarter of a [yojana](#), a distance that could be between one and over two miles. The milestones or kos-stones along the Indian trunk road were just over two miles apart. The Tibetan means "earshot."

Finding passages containing this term...

[g.229](#)

## **Kṛṣṇagautama**

gau tam nag po

གོ་ཏམ་ནག་པོ།

Kṛṣṇagautama

A nāga king.

Finding passages containing this term...

[g.230](#)

## **Kṣatriya**

rgyal rigs

ལྷུ་རྒྱལ་ལྷན་པ།

kṣatriya

The royal, noble, or warrior caste in the four-caste system of India.

Finding passages containing this term...

[g.231](#)

**Kṣemadatta**

bde bas byin

བདེ་བས་བྱིན།

Kṣemadatta

A bodhisattva in the distant past.

Finding passages containing this term...

[g.232](#)

**Kumbhāṇḍa**

grul bum

གུལ་བུམ།

kumbhāṇḍa · kubhāṇḍa

Dwarf spirits said to have either large stomachs or huge, amphora-sized testicles.

Finding passages containing this term...

[g.233](#)

**Kutsa**

ku tsa

ཀུ་ཙ།

Kutsa

Finding passages containing this term...

[g.234](#)

**Lakṣaṇasamalaṅkṛta**

mtshan gyis kun tu brgyan pa

མཚན་གྱིས་ཀུན་ཏུ་བརྒྱན་པ།

Lakṣaṇasamalaṅkṛta

Finding passages containing this term...

[g.235](#)

## **Liberations**

rnam par thar ba

རྣམ་པར་ཐར་བ།

vimokṣa

This can include any method for liberation. The most commonly listed are the eight liberations: (1) form viewing form: the view of dependent origination and emptiness; (2) the formless viewing form: having seen internal emptiness, seeing the emptiness of external forms; (3) the view of the pleasant: seeing pleasant appearances as empty and contemplating the unpleasant; (4) seeing the emptiness of the formless meditation of infinite space; (5) seeing the emptiness of the formless meditation of infinite consciousness; (6) seeing the emptiness of the formless meditation of nothingness; (7) seeing the emptiness of the formless meditation of neither perception nor nonperception; and (8) seeing the emptiness of the state of cessation.

Finding passages containing this term...

[g.236](#)

## **Limbs of enlightenment**

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག།

bodhyaṅga

There are seven limbs of enlightenment: correct mindfulness, correct wisdom of the analysis of phenomena, correct diligence, correct joy, correct serenity, correct samādhi, and correct equanimity.

Finding passages containing this term...

[g.237](#)

## **Lotsawa**

lo tsA ba

ལོ་ལྷ་བ།

locāva

Honorific term for a Tibetan translator.

Finding passages containing this term...

[g.238](#)

## **Lotus**

pad ma

པད་མ།

padma

Finding passages containing this term...

[g.239](#)

## **Loud, clear voice**

skad gsang

སྐད་གསང།

Finding passages containing this term...

[g.240](#)

## **Magnolia**

tsam pa ka

ཙམ་པ་ཀ།

campaka

Magnolia campaca.

Finding passages containing this term...

[g.241](#)

## **Mahābala**

stobs chen

སྟོབས་ཆེན།

Mahābala

A king in the time of Buddha Ghoṣadatta.

Finding passages containing this term...

[g.242](#)

## **Mahāgaṇendra**

tshogs kyi dbang chen

ཚོགས་ཀྱི་དབང་ཆེན།



Mahāgaṇendra

Finding passages containing this term...

[g.243](#)

**Mahāmatī**

blo gros che

ལྷོ་གྲོ་ས་ཚེ།

Mahāmatī

Finding passages containing this term...

[g.244](#)

**Mahāmeru**

lhun po chen po

ལུན་པོ་ཚེན་པོ།

Mahāmeru

Finding passages containing this term...

[g.245](#)

**Mahāmucilinda**

btang bzung chen po

བཏང་བབྱུང་ཚེན་པོ།

Mahāmucilinda

An unidentified mountain mentioned in a number of sūtras, not apparently connected to the well known nāga of that name (who is also known as Mucilinda), but perhaps to the sacred mucilinda tree, known in English mainly as the bayur tree.

Finding passages containing this term...

[g.246](#)

**Mahāpadma**

pad ma che

པད་མ་ཚེ།

Mahāpadma

A nāga king.

Finding passages containing this term...

[g.247](#)

### **Mahārāja**

rgyal po chen po bzhi

ལྷ་པོ་ཚོ་བོ་བཞི།

mahārāja (four)

Four deities on the base of Mount Meru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

Finding passages containing this term...

[g.248](#)

### **Mahākaruṇācintin**

snying rje chen po sems

སྙིང་རྗེ་ཚོ་བོ་སེམས།

Mahākaruṇācintin

A prince who was a pupil of Buddha [Abhāvasamudgata](#) countless eons ago.

Finding passages containing this term...

[g.249](#)

### **Mahāsthāmaprāpta**

mthu chen thob · gnas chen thob

མཐུ་ཚོ་བོ་ཐོབ། · གནས་ཚོ་བོ་ཐོབ།

Mahāsthāmaprāpta · Mahāsthānaprāpta · Mahāsthāma

One of the two principal bodhisattvas in Sukhāvātī, and prominent in Chinese Buddhism. In Tibetan Buddhism, he is identified with Vajrapāṇī, though they are separate bodhisattvas in the sūtras.

Finding passages containing this term...

[g.250](#)

### **Mahoraga**

lto 'phye chen po

ལྷོ་འབྲེ་ཚོ་བོ།

mahoraga

A serpent deity that inhabits specific localities.

Finding passages containing this term...

[g.251](#)

### **Maitraka**

byams pa

བྱམས་པ།

Maitraka · Maitreya

A synonym for Maitreya.

Finding passages containing this term...

[g.252](#)

### **Maitreya**

byams pa

བྱམས་པ།

Maitreya · Ajita · Maitraka

The bodhisattva who became Śākyamuni’s regent and is prophesied to be the next buddha, the fifth buddha in the Good Eon. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher, and the Buddha gives him the gift a of a robe and prophesies that he will be the next buddha, and that his companion Ajita will be the next cakravartin. As a bodhisattva, he has both these names. In the White Lotus of Compassion Sūtra, Buddha Ratnagarbha prophesies that Vimalavaiśayana, the fourth of the thousand young Vedapāṭhaka pupils of Samudrareṇu, will be Buddha Maitreya.

Finding passages containing this term...

[g.253](#)

### **Mālādhāra**

phreng ’dzin · phreng thogs

ཕྱེང་འཛིན། · ཕྱེང་ཐོགས།

Mālādhāra

One of the three classes of yakṣas at the base of Meru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means “with māla beads in their hands,” and they are said to be

constantly counting and therefore unable to follow the path to enlightenment.

Finding passages containing this term...

[g.254](#)

## Malaya

ma la ya

མ་ལ་ཡ།

Malaya

The range of mountains in West India, also called the Western ghats, known for its sandalwood forests.

Finding passages containing this term...

[g.255](#)

## Maṇi

nor bu

མོ་བུ།

Maṇi

A nāga king.

Finding passages containing this term...

[g.256](#)

## Manifest

mngon gyur · mngon sum pa

མངོན་གྱུར། · མངོན་སུམ་པ།

abhimukhī

The sixth bodhisattva bhūmi.

Finding passages containing this term...

[g.257](#)

## Mañjughoṣa

'jam dbyangs

འཇམ་དབྱངས།

Mañjughoṣa

An alternative name for Mañjuśrī, meaning, “gentle or beautiful voice.”

Finding passages containing this term...

[g.258](#)

### **Mañjuśrī**

'jam dpal · 'jam dbyangs

འཇམ་དཔལ། · འཇམ་དབྱངས།

Mañjuśrī · Mañjughoṣa · Pañcaśikha · Mañjuśrī Kumārabhuta

The bodhisattva who is considered the embodiment of wisdom.

Finding passages containing this term...

[g.259](#)

### **Mañjuśrī Kumārabhuta**

'jam dpal gzhon nur gyur pa · 'jam dbyangs

འཇམ་དཔལ་གཞན་ནུར་གྱུར་པ། · འཇམ་དབྱངས།

Mañjuśrī Kumārabhuta · Mañjughoṣa · Pañcaśikha

The bodhisattva who is considered the embodiment of wisdom, with the additional honorific title for a young man.

Finding passages containing this term...

[g.260](#)

### **Mañjuśrīkīrti**

'jam dpal grags pa

འཇམ་དཔལ་གྲགས་པ།

Mañjuśrīkīrti

Finding passages containing this term...

[g.261](#)

### **Manu**

shed · shed can

ཤེད། · ཤེད་ཅན།

Manu

In the Indian tradition, Manu, similar to Noah in the Biblical tradition, was the survivor of a flood that covered the world, and so is the ancestor of all

humans. On divine advice, he built a boat in which he saved his family and all the plants, seeds, and animals necessary to reintroduce to the world after the flood had diminished.

Finding passages containing this term...

[g.262](#)

## **Māra**

bdud

བདུད།

Māra

Said to be the principal deity in Paranirmitavaśavartin, the highest paradise in the desire realm. He is also portrayed as attempting to prevent the Buddha's enlightenment, as in early soteriological religions, the principal deity in saṃsāra, such as Indra, would attempt to prevent anyone's realization that would lead to such a liberation. The name Māra is also used as a generic name for the deities in his realm, and also as an impersonal term for the factors that keep beings in saṃsāra.

Finding passages containing this term...

[g.263](#)

## **Mārabala**

bdud kyi stobs

བདུད་ཀྱི་སྐོབ་སྐོར།

Mārabala

Finding passages containing this term...

[g.264](#)

## **Māras**

bdud

བདུད།

mārāḥ

The deities ruled over by Māra who attempted to prevent the Buddha's enlightenment, and who do not wish any being to escape from saṃsāra. Also, they are symbolic of the defects within a person that prevent enlightenment. These four personifications are: Devaputra-māra (lha'i bu'i bdud), the Divine Mara, which is the distraction of pleasures; Mrtyumāra

('chi bdag gi bdud), the Mara of Death; Skandhamāra (phung po'i bdud), the Mara of the Aggregates, which is the body; and Kleśamāra (nyon mongs pa'i bdud), the Mara of the Afflictions.

Finding passages containing this term...

[g.265](#)

### **Māravitrāsana**

bdud rnams skrag byed

བདུད་རྣམས་སྐྱལ་ཅེད།

Māravitrāsana

Finding passages containing this term...

[g.266](#)

### **Markandeya**

mAr kaN Da

མྲ་ཀའ་ན་ད།

Mārkaṇḍa

A famous Puranic rishi of India, who features particularly in the Shaivite literature.

Finding passages containing this term...

[g.267](#)

### **Mati**

blo gros

བློ་གྲོས།

Mati

A prince who was a former life of Śākyamuni.

Finding passages containing this term...

[g.268](#)

### **Matīśvara**

blo gros dbang phyug

བློ་གྲོས་དབང་ཕྱུག།

Matīśvara

Finding passages containing this term...

[g.269](#)

### **Maudgalyāyana**

maudgal gyi bu

མོདགལ་གྱི་བླ་

Maudgalyāyana

One of the two principal pupils of the Buddha, renowned for miraculous powers. He was assassinated during the Buddha's lifetime.

Finding passages containing this term...

[g.270](#)

### **Māyadevī**

lha mo sgyu 'phrul

ལ་མོ་སྐུ་འཕྱུལ་

Māyadevī

Buddha Śākyamuni's mother.

Finding passages containing this term...

[g.271](#)

### **Medlar**

ba ku la

བ་ཀུ་ལ།

bakula

Finding passages containing this term...

[g.272](#)

### **Megharāja**

sprin gyi rgyal po

སྐྱིན་གྱི་རྒྱལ་པོ།

Megharāja

Finding passages containing this term...

[g.273](#)

### **Mentation**

'du byed



འདུ་ཅིང།

saṃskāra

The meaning of this term varies according to context; as one of the skandhas it means the entire array of negative, positive, and neutral mental activities.

Finding passages containing this term...

[g.274](#)

**Meru**

lhun po

ལུན་པོ།

Meru

Early Mahāyāna sūtras identify this as separate from Sumeru, the mountain at the center of the world. This refers to a legendary mountain in such epics as the Mahābhārata, which while sacred is not situated at the world's center.

Finding passages containing this term...

[g.275](#)

**Merudhvaja**

lhun po'i rgyal mtshan

ལུན་པོའི་རྒྱལ་མཚན།

Merudhvaja

Finding passages containing this term...

[g.276](#)

**Merukūṭa**

lhun po brtsegs pa

ལུན་པོ་བརྟེན་པ།

Merukūṭa

Finding passages containing this term...

[g.277](#)

**Merurāja**

lhun po'i rgyal po · lhun po'i glan chen

ལུན་པོའི་རྒྱལ་པོ། · ལུན་པོའི་གླན་ཆེན།

Merurāja (Merugāja according to Dutt)

Finding passages containing this term...

[g.278](#)

**Merusvara**

lhun po'i dbyangs

ལུན་པོའི་དབྱངས།

Merusvara

Finding passages containing this term...

[g.279](#)

**Merupradīparāja**

lhun po mar me'i rgyal po

ལུན་པོ་མར་མེའི་རྒྱལ་པོ།

Merupradīparāja

Finding passages containing this term...

[g.280](#)

**Meruśikharadhara**

lhun po'i rtse mo 'dzin

ལུན་པོའི་རྩེ་མོ་འདྲོན།

Meruśikharadhara

Finding passages containing this term...

[g.281](#)

**Meruśikharasamghaṭṭanarāja**

lhun po'i rtse mo kun g.yo bar byed pa'i rgyal po

ལུན་པོའི་རྩེ་མོ་ཀུན་གྱི་བར་བྱེད་པའི་རྒྱལ་པོ།

Meruśikharasamghaṭṭanarāja

Finding passages containing this term...

[g.282](#)

**Mindfulness**

dran pa nye ba gzhag pa

ངན་པ་ཉེ་བ་གཞག་པ།

smṛtyupasthāna

There are four kinds of mindfulness: those of body, sensations, mind, and phenomena.

Finding passages containing this term...

[g.283](#)

## Mode

'gros

འགོས།

gatī

Literally, “gait” or “way of moving,” but also more metaphorically “demeanour,” “stance;” and abstractly “manner,” “type,” “mode.”

Finding passages containing this term...

[g.284](#)

## Mṛdaṅga drum

rdza mnga

རྩ་མྱེ།

mṛdaṅga

A kettledrum played horizontally, wider in the middle, with the skin at both ends played by the hands. One drumhead is smaller than the other. It is a South Indian drum, and maintains the rhythm in Karnataka music.

Finding passages containing this term...

[g.285](#)

## Mucilinda

btang bzung

བཏང་བཟུང།

Mucilinda

An unidentified mountain mentioned in a number of sūtras, not apparently connected to the well-known nāga of that name, but perhaps to the sacred mucilinda tree, known in English mainly as the bayur tree.

Finding passages containing this term...

[g.286](#)

## **Mucilinda**

btang bzang

བཏང་བཟང།

Mucilinda

Nāga king, particularly known for sheltering the Buddha from a storm in Bodhgaya.

Finding passages containing this term...

[g.287](#)

## **Mukhaphullaka**

spen tog rgyan · me tog rgyan

ཐེན་ཏོག་རྒྱན། · མེ་ཏོག་རྒྱན།

mukhaphullaka · mukhapuṣpaka

A specific kind of ancient Indian ornament, probably meaning “flower on the front” or “face with a flower.” It was made by metallurgists, presumably from gold. The Tibetan has a definition which involves a woman’s face. It is probably a central feature of a necklace, in which there is a face and a flower—possibly a face within a flower as is seen on ancient stūpa railings such as those in Bodhgaya.

Finding passages containing this term...

[g.288](#)

## **Mukunda drum**

rnga zlum

རྩུམ།

mukunda

This appears to be a small version of the mṛdaṅga drum.

Finding passages containing this term...

[g.289](#)

## **Muraja drum**

rdza rnga chen po

རྩ་རྩུམ་ཆེན་པོ།

muraja

A kettledrum with ends played horizontally. Unlike the mṛdaṅga, one half of the drum is wider than the other. Another description says that the heads of the drum are smaller than those of the mṛdaṅga.

Finding passages containing this term...

[g.290](#)

## **Nāga**

klu

ལྷ

nāga

In India, this was the cobra deity, which in Tibet was equated with water spirits and in China with dragons, neither country having cobras.

Finding passages containing this term...

[g.291](#)

## **Nāgārjuna**

klu sgrub

ལྷ་རྒྱལ

Nāgārjuna

Second- or third-century Indian master whose writings formed the basis for the Madhyamaka tradition. In following centuries there were other masters and authors of the same name, and in Tibet all their works became attributed to one person.

Finding passages containing this term...

[g.292](#)

## **Nāgī**

klu mo

ལྷ་མོ

nāgī

Female nāga.

Finding passages containing this term...

[g.293](#)

## **Nagtsho Lotsawa**

nag tsho lo tsA ba

འགཙུག་ལོ་ལྷ་བཀ

1011–1064. His personal name was Tsultrim Gyalwa (tshul khrims rgyal ba). A translator who brought Atiśa to Tibet and wrote an important record of his travels to India.

Finding passages containing this term...

[g.294](#)

### **Names-and-form**

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Literally “name and form” means the mental and physical constituents of a being. It is a synonym for the five skandhas, with the four aggregates of the mind being called “names.” In the context of the twelve phases of dependent origination the term is also used specifically to refer to the embryonic phase of an individual’s existence where the mental aggregates are undeveloped and have only a nominal presence, and therefore are called “names.”

Finding passages containing this term...

[g.295](#)

### **Namuci**

bdud

བདུད།

Namuci

Originally the name of Indra’s principal enemy among the asuras. In early Buddhism he appears as a drought-causing demon and eventually his name becomes that of Māra, the principal opponent of the Buddhadharma.

Finding passages containing this term...

[g.296](#)

### **Nanda**

dga’ bo

དགའ་བོ།

Nanda

The Buddha's half-brother, who became one of his principal pupils. Also the name for the nāga king usually associated with Upananda.

Finding passages containing this term...

[g.297](#)

## **Nandika**

dga' byed

དགའ་བྱེད།

Nandika · Vasunandi

Finding passages containing this term...

[g.298](#)

## **Nārada**

mi sbyin

མི་སྐྱིན།

Nārada

A famous South Indian rishi who also appears in the Ramayana and is credited with writing the first judicial text.

Finding passages containing this term...

[g.299](#)

## **Narendraghoṣa**

mi dbang dbyangs

མི་དབང་དབྱངས།

Narendraghoṣa

Finding passages containing this term...

[g.300](#)

## **Netrābhibhu**

spyan gyis zil gyis gnon

སྐྱུན་གྱིས་ཟེལ་གྱིས་གཞོན།

Netrābhibhu

Finding passages containing this term...

[g.301](#)

## **Netrānindita**

ma smad spyan

མ་སྐད་སྐྱུན།

Netrānindita

Finding passages containing this term...

[g.302](#)

## **Netraśuddha**

spyan dag

སྐྱུན་དག།

Netraśuddha

Finding passages containing this term...

[g.303](#)

## **Night lotus**

ku mu da

ཀུ་མུ་ད།

kumuda

*Nymphaea pubescens*. This night-blossoming water lily, which can be red, pink, or white, is not actually a lotus, since it does not have the lotus's distinctive pericarp. Nevertheless it is commonly called the "night lotus." It is also known as hairy water lily, because of the hairs on the stem and the underside of the leaves.

Finding passages containing this term...

[g.304](#)

## **Nirmāṇaratin**

'phrul dga'

འཕྱུལ་དགའ།

Nirmāṇaratin

The fifth (counting from the lowest) of the six paradises in the desire realm.

Finding passages containing this term...

[g.305](#)



## **Nirvāṇa**

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Sanskrit: “extinguishment,” for the causes for saṃsāra are “extinguished”;  
Tibetan: “the transcendence of suffering.”

Finding passages containing this term...

[g.306](#)

## **Noble one**

'phags pa

འཕགས་པ།

ārya

The Sanskrit ārya generally has the common meaning of a noble person, one of a higher class or caste. In Dharma terms it means one who has gained the realization of the path and is superior for that reason.

Finding passages containing this term...

[g.307](#)

## **Obscuration**

sgrib pa

མྱོ་བ་པ།

nivaraṇa

In this sūtra it is stated that there are five obscurations. This must be referring to the list in the early Mahāyāna sūtra The Patience Trained by the Color of Space Sūtra: (1) desire's craving; (2) malice; (3) dullness and sleepiness; (4) laziness and agitation; and (5) doubt.

Finding passages containing this term...

[g.308](#)

## **Orchid**

ko bi dA ra

ཀོ་བི་དཱ་ར།

kovidāra

Finding passages containing this term...

[g.309](#)

## Outflows

zag pa

ཟག་པ།

āśrava

A term of Jain origin. It refers to uncontrolled thoughts, being distracted by objects, and hence its meaning of “leaks.”

Finding passages containing this term...

[g.310](#)

## Padma

pad ma

པད་མ།

Padma

A nāga king.

Finding passages containing this term...

[g.311](#)

## Padmottara

pad ma bla ma

པད་མ་བླ་མ།

Padmottara

A buddha that appears in other sūtras as a contemporary of Śākyamuni in another universe. In this sūtra, King Dṛḍhabala, the bhikṣu Supuṣpacandra, and King Varapuṣpasa are said to be his previous lives.

Finding passages containing this term...

[g.312](#)

## Paṇava

mkhar rnga

མཁར་རྟ།

paṇava · pāṇava

Listed among Indian instruments as an hourglass drum, played in the hand, and the ancestor of the present day huḍukka, somewhat larger than the ḍamaru. See Saṅgītaśiromaṇi: A Medieval Handbook of Indian Music, edited by Emmie Te Nijenhuis, p. 549. However, Dutt describes it as a drum made of bell metal, which matches the Tibetan translation as “bronze drum,” but he may have been influenced by the Tibetan translation of chapter 30. In an earlier chapter paṇava is simply transcribed into Tibetan. An example of a bell metal drum would be the ceṇṇala, a small flat gong of bell metal that is hit with a stick and used to keep time in South Indian music. Other instruments mentioned are of the South Indian tradition.

Finding passages containing this term...

[g.313](#)

### **Pañcaśikha**

gtsug phu lnga pa

གཙུག་ཕུ་ལྷ་པ།

Pañcaśikha

A gandharva who was very prominent in early Buddhism and is featured on early stupa reliefs playing a lute and singing. He would come to Buddha Śākyamuni, who was not portrayed as omniscient, to inform him of what was occurring in the paradises. He also accompanies Indra on a visit to the Buddha and plays music to bring the Buddha out of his meditation. He performs the same role in the Mahāyāna sūtra The White Lotus of Compassion. He was portrayed as living on a five-peaked mountain, and appears to be the basis for Mañjuśrī, first known as Mañjugośa (Beautiful Voice) with Pañcaśikha still being one of Mañjuśrī’s alternate names. In this sūtra he is clearly distinct from Bodhisattva Mañjuśrī.

Finding passages containing this term...

[g.314](#)

### **Pāñcika**

lngas rtsen

ལྷས་རྩེན།

Pāñcika

Traditionally the head of the yakṣa army serving Vaiśravaṇa, and the consort of Hariti.

Finding passages containing this term...

[g.315](#)

## **Parāśara**

par sha

པར་ཤ།

Parāśara

One of the vedic sages who revealed some of the Vedas, and is believed to have written the first puraṇa.

Finding passages containing this term...

[g.316](#)

## **Paranirmitavaśavartin**

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

Paranirmitavaśavartin

The highest paradise in the desire realm.

Finding passages containing this term...

[g.317](#)

## **Parittābha**

'od chung

འོད་ཚུང།

Parittābha

The second of the three paradises that are the third dhyāna paradises in the form realm.

Finding passages containing this term...

[g.318](#)

## **Parittaśubha**

dge ba

དགེ་བ།

Parittaśubha · Śubha

The lowest of the three paradises that are the third dhyāna paradises in the form realm.

Finding passages containing this term...

[g.319](#)

## Partridge

shang shang te'u

ཤང་ཤང་ཏེ་འུ།

jīvaṃjīva

Chukar partridge (*Alectoris chukar*, also known as the Greek partridge). In later times in China and Tibet this became a legendary half-human bird, or a two-headed bird.

Finding passages containing this term...

[g.320](#)

## Paṭaha drum

paṭaha

A barrel drum that can be hung by a strap from the body and played sitting or standing by beating the upper surface, or both surfaces, with two curved drumsticks. There is also an identification of this term with a disc-shaped drum with the skin on one side only, similar to a tambourine, and also a drum like the *mṛdaṅga* with a thick middle and one end smaller than the other.

Finding passages containing this term...

[g.321](#)

## Perfect Joy

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

pramuditā

The first bodhisattva bhūmi.

Finding passages containing this term...

[g.322](#)

## Perfect Understanding

legs pa'i blo · legs pa'i blo gros

ལེགས་པའི་བློ། · ལེགས་པའི་བློ་གྲོས།

sādhumatī

The ninth bodhisattva bhūmi.

Finding passages containing this term...

[g.323](#)

### **Phanaka**

gdengs ka can

གདེངས་ཀ་ཅན།

Phanaka · Bhogaka

A leading nāga.

Finding passages containing this term...

[g.324](#)

### **Pinnacled hall**

khang pa brtsegs pa

ཁང་པ་བརྗེགས་པ།

kūṭāgāra

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, containing at least one additional upper room within the structure. Kūṭāgāra literally means “upper chamber” and is short for kūṭāgāraśāla, “hall with an upper chamber or chambers.” The Mahābodhi Temple in Bodhgaya is an example of a kūṭāgāra.

Finding passages containing this term...

[g.325](#)

### **Piṭaka**

sde snod

ཐཱ་སྟོང་།

piṭaka

A collection of canonical texts according to subject, the piṭakas are usually Vinaya, Sūtra, and Abhidharma. It can also refer, as in this sūtra, to the collection of the Mahāyana teachings, which is known as the bodhisattva-piṭaka. The word originates from the term “baskets,” originally used to contain these collections.

Finding passages containing this term...

[g.326](#)

## Poṣadha

gso sbyong

གསོ་སྤོང།

poṣadha · upoṣadha

The fortnightly ceremony during which ordained monks and nuns gather to recite the Prātimokṣa vows and confess faults and breaches. The term is also sometimes used in reference to the taking of eight vows by a layperson for just one day, a full-moon or new-moon day.

Finding passages containing this term...

[g.327](#)

## Prajñākaramati

shes rab 'byung gnas blo gros

ཤེས་རབ་འབྱུང་གནས་བློ་གྲོས།

Prajñākaramati

(950–1030) One of the main masters in Vikramaśīla monastery.

Finding passages containing this term...

[g.328](#)

## Praśānta

rab tu zhi

རབ་ཏུ་ཞི།

Praśānta

Finding passages containing this term...

[g.329](#)

## Praśānteśvara

rab zhi dbang phug

རབ་ཞི་དབང་ཕུག།

Praśānteśvara

Finding passages containing this term...

[g.330](#)

## Pratāpana

rab tu tsha ba

འབ་ཏུ་ཚ་བ།

Pratāpana · Mahātāpana

The very hot hell; the seventh of the eight hot hells.

Finding passages containing this term...

[g.331](#)

### **Pratimokṣa**

so sor thar pa

སོ་སོར་ཐར་པ།

pratimokṣa

The rules of conduct that lead to liberation.

Finding passages containing this term...

[g.332](#)

### **Pratyekabuddha**

rang rgyal · rang sangs rgyas

རང་རྒྱལ། · རང་སངས་རྒྱས།

pratyekabuddha · pratyayajina · pratyekajina

“Solitary buddha.” Someone who has attained liberation entirely through their own contemplation, hence their alternate epithet, pratyayajina, which means one who has become a jina, or buddha, through dependence [on external factors that were contemplated upon]. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary accumulated merit nor the motivation to teach others.

Finding passages containing this term...

[g.333](#)

### **Preta**

yi dags

ཡི་དགས།

preta

Literally “the departed” and analagous to the ancestral spirits of the Vedic tradition, the pitṛs, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death, analogous to the underworld



of Pluto in Greek mythology. In Buddhism they are said to suffer intensely, particularly from hunger and thirst.

Finding passages containing this term...

[g.334](#)

### **Primary signs**

mtshan

མཚན།

lakṣaṇa

The thirty-two primary physical characteristics of a “great being,” a mahāpuruṣa, which every buddha possesses.

Finding passages containing this term...

[g.335](#)

### **Puṇṇaga**

pu na

ཕུ་ན།

puṇṇaga

Finding passages containing this term...

[g.336](#)

### **Puṇyamatin**

bsod nams blo gros

བསོད་ནམས་ལྷོ་གོས།

Puṇyamatin

A prince in the distant past.

Finding passages containing this term...

[g.337](#)

### **Purṇa**

gang po

གང་པོ།

Purṇa

A pupil of the Buddha who was preeminent in teaching.

Finding passages containing this term...

[g.338](#)

## **Puṣpacandra**

me tog zla mdzes

མེ་ཏོག་ལྷ་མཛེས།

Puṣpacandra · Supuṣpacandra · Supuṣpa

Finding passages containing this term...

[g.339](#)

## **Pūtana**

srul po

སྤུལ་པོ།

pūtana

A spirit that is said to cause physical illnesses.

Finding passages containing this term...

[g.340](#)

## **Rāhu**

sgra gcan

སྣ་གཙན།

Rāhu

A powerful asura, said to cause eclipses.

Finding passages containing this term...

[g.341](#)

## **Rāhula**

dgra gcan

དག་གཙན།

Rāhula

The name of Śākyamuni's son. Also the name of the sons of all the buddhas that Śākyamuni had received the Samādhirāja from in previous lifetimes.

Finding passages containing this term...

[g.342](#)

## **Rājagṛha**

rgyal po'i khab

རྒྱལ་པོའི་ཁམ།

Rājagṛha

The capital of Magadhā during the Buddha's lifetime.

Finding passages containing this term...

[g.343](#)

## **Rākṣasa**

srin po

ཐིན་པོ།

rākṣasa

A race of ugly, evil-natured supernatural beings with a yearning for human flesh.

Finding passages containing this term...

[g.344](#)

## **Ralpachen**

ral pa can

རལ་པ་ཅན།

A king of Tibet who reigned from 815 to 838.

Finding passages containing this term...

[g.345](#)

## **Ratimkara**

dga' bar byed pa

དགའ་བར་བྱེད་པ།

Ratimkara

Finding passages containing this term...

[g.346](#)

## **Ratnabāhu**

lag bzang

ལག་བཟང།

Ratnabāhu · Subāhu

Synonym for Subāhu, translated as if it was Subāhu into Tibetan.

Finding passages containing this term...

[g.347](#)

### **Ratnacūḍa**

Ratnacūḍa

Finding passages containing this term...

[g.348](#)

### **Ratnadvīpa**

rin po che'i gling

རིན་པོ་ཚེའི་གླིང།

Ratnadvīpa

Finding passages containing this term...

[g.349](#)

### **Ratnajāli**

rin po che'i dra ba

རིན་པོ་ཚེའི་བྲ་བ།

Ratnajāli

Finding passages containing this term...

[g.350](#)

### **Ratnākara**

rin po che'i 'byung gnas

རིན་པོ་ཚེའི་འབྱུང་གནས།

Ratnākara

Finding passages containing this term...

[g.351](#)

### **Ratnaketu**

rin po che'i tog

རིན་པོ་ཚེའི་རྟོག།

Ratnaketu

Finding passages containing this term...

[g.352](#)

### **Ratnakusuma**

rin chen me tog

རིན་ཆེན་མེ་ཏོག།

Ratnakusuma

According to the commentary, an alternative name for Ratnapāṇi

Finding passages containing this term...

[g.353](#)

### **Ratnakūṭa**

rin po che brtsegs pa

རིན་པོ་ཆེ་བརྗེས་པ།

Ratnakūṭa

Finding passages containing this term...

[g.354](#)

### **Ratnapāṇi**

absent in Tibetan (phyag na rin po che)

ཨ་བཤེན་ཏ་ཨིན་ཏི་བཏན་ རྒྱུག་ན་རིན་པོ་ཆེ།

Ratnapāṇi

Finding passages containing this term...

[g.355](#)

### **Ratnaprabha**

rin po che'i 'od

རིན་པོ་ཆེའི་འོད།

Ratnaprabha

Finding passages containing this term...

[g.356](#)

### **Ratnaprabhāsa**

rin po che snang ba

རིན་པོ་ཆེ་སྤང་བ།

Ratnaprabhāsa

Finding passages containing this term...

[g.357](#)

**Ratnasambhava**

rin po che 'byung ba

རིན་པོ་ཆེ་འབྱུང་བ།

Ratnasambhava

Finding passages containing this term...

[g.358](#)

**Ratnaśikhara**

rin po che'i rtse mo

རིན་པོ་ཆེའི་རྩེ་མོ།

Ratnaśikhara

Finding passages containing this term...

[g.359](#)

**Ratnāvātī**

rin chen ldan pa

རིན་ཆེན་ལྷན་པ།

Ratnāvātī

A palace in a past eon.

Finding passages containing this term...

[g.360](#)

**Ratnavyūha**

rin po che'i bkod pa

རིན་པོ་ཆེའི་བཀོད་པ།

Ratnavyūha

Finding passages containing this term...

[g.361](#)

**Ratnayaṣṭi**

rin po che'i mkhar ba

རིན་པོ་ཆའི་མཁའ་བ།

Ratnayaṣṭi

Finding passages containing this term...

[g.362](#)

**Ratnamudrāhasta**

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

Ratnamudrāhasta

Finding passages containing this term...

[g.363](#)

**Ratnapadmacandraviśuddhābhyudgatarāja**

rin po che'i pad ma'i zla ba rnam par dag pa mngon par 'phags pa'i rgyal po

རིན་པོ་ཆའི་པད་མའི་ལྷ་བ་རྣམ་པར་དག་པ་མངོན་པར་འབགས་པའི་རྒྱལ་པོ།

Ratnapadmacandraviśuddhābhyudgatarāja

A buddha countless eons in the past.

Finding passages containing this term...

[g.364](#)

**Retention**

gzungs

གཟུངས།

dhāraṇī

The ability to remember all Dharma teachings that are heard. In other contexts, a dhāraṇī is a powerful recitation that is a precursor of mantras and is usually in the form of intelligible sentences or phrases that preserve or retain the essence of a teaching. There are two sets of “four retentions” in relation to this text. (A) As explained in the sūtra itself in chapter 24 [24.63](#): the retention, respectively, of teachings on composites, on sounds, on kleśas, and on purifications. (B) As explained in the commentary to the opening of the sūtra (1.2, see [12](#)): the recited dhāraṇī sentences and phrases themselves, the retention of the memory of the words of all teachings given, the retention of the memory of the meaning of these teachings, and the retention of the realization gained through meditation on that meaning.

Finding passages containing this term...

[g.365](#)

## Revata

nam gru

ལྷ་གུ།

Revata · Khadiravanīya

The youngest brother of Śāriputra.

Finding passages containing this term...

[g.366](#)

## Rishi

drang srong

དང་སྟོང།

ṛṣi

Sage. An ancient Indian spiritual title especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

Finding passages containing this term...

[g.367](#)

## Rose apple

'dzam bu

འཛམ་བུ།

jambu

Finding passages containing this term...

[g.368](#)

## Rūpakāya

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

“Form body.” The visible form of a buddha that is perceived by other beings, in contrast to his “Dharma body,” the dharmakāya, which is his enlightenment.

Finding passages containing this term...



[g.369](#)

### **Sacred fig tree**

a shwad

ཨ་ཤལ།

aśvattha

Finding passages containing this term...

[g.370](#)

### **Sadāmatta**

rtaḡ tu myos

རྟ་ཏུ་མཚོ།

Sadāmatta

One of the three classes of yakṣas at the base of Meru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means “constantly intoxicated or insane” and because of their condition they are unable to follow the path to enlightenment.

Finding passages containing this term...

[g.371](#)

### **Sāgara**

rgya mtsho

རྟེ་མཚོ།

Sāgara

The principal nāga king; in this sūtra another name for Vaṛuna.

Finding passages containing this term...

[g.372](#)

### **Sage**

thub pa

ཐུབ་པ།

muni

A title that, like buddha, is given to someone who has attained the realization of a truth through his own contemplation and not by divine revelation.

Finding passages containing this term...

[g.373](#)

### **Sahacittotpādadharmacakrapravartin**

sems bskyed ma thag tu chos kyi 'khor lo skor ba

སེམས་བསྐྱེད་མ་ཐག་ཏུ་ཚོས་ཀྱི་འཁོར་ལོ་སྐོར་བ།

Sahacittotpādadharmacakrapravartin

Finding passages containing this term...

[g.374](#)

### **Śakra**

brgya byin

བརྒྱ་ཕྱིན།

Śakra · Indra

More commonly known in the West as Indra, the deity that is called “lord of the devas” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation is based on an etymology that śakra is an abbreviation of śata-kratu, one who has performed a hundred sacrifices. The highest vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them. Each world with a central Sumeru has a Śakra; therefore this sutra mentions them in the plural.

Finding passages containing this term...

[g.375](#)

### **Śākyamuni**

shA kya thub pa

ཤ་ཀྱ་ཐུབ་པ།

Śākyamuni

The name of the historical Buddha, Siddhartha Gautama; he was a muni (sage) from the Śākya clan.

Finding passages containing this term...

[g.376](#)

### **Śākyaṛṣabha**

shA kya mkhyu mchog

སྤྲུལ་མཁུ་མཚོགས།

## Śākyaṣabha

Literally, “the Bull of the Śākyas.” This is similar to Śākyamuni, “the Sage of the Śākyas,” the Śākyas being the Buddha’s clan.

Finding passages containing this term...

[g.377](#)

## Śākyavardhana

shA kya ’phel

སྤྲུལ་འབྲེལ།

## Śākyavardhana · Śākyapraṇṛddha

A yakṣa that was the protective deity for the Śākya clan, which was the Buddha’s clan. The Śākyas had a temple devoted to him and he is represented in sculpture as being present at his birth.

Finding passages containing this term...

[g.378](#)

## Sal

sA la

སྤྲུལ་

śāla

Finding passages containing this term...

[g.379](#)

## Śālendrarāja

sA la’i dbang po’i rgyal po

སྤྲུལ་འཇམ་དཔལ་འཇམ་ལོ།

Śālendrarāja

The buddha from whom Śākyamuni received the Samādhirāja in a previous life.

Finding passages containing this term...

[g.380](#)

## Samantabhadra

kun tu bzang po

གུན་ཏུ་བཟང་པོ།

Samantabhadra

A forest in a past eon.

Finding passages containing this term...

[g.381](#)

**Samantanetra**

kun nas spyan

གུན་ནས་སྤྱིན།

Samantanetra

Finding passages containing this term...

[g.382](#)

**Samāpatti**

snyoms par gzhog pa · snyom 'jug

སྟོམས་པར་གཞོག་པ། · སྟོམ་འཇུག།

samāpatti

One of the synonyms for the meditative state. The Tibetan translation interpreted it as sama-āpatti, which brings in the idea of “equal,” or “level,” whereas it may very well be like “samādhi,” sam-āpatti, with the similar meaning of concentration. Unlike samādhi, however, it also occurs with the meaning of “completion,” “attainment,” and “diligent practice.”

Finding passages containing this term...

[g.383](#)

**Śamatha**

zhi gnas

ཞི་གནས།

śamatha

Meditation of peaceful stability.

Finding passages containing this term...

[g.384](#)

**Śambara**

bde mchog

བདེ་མཚོགས།

Śambara

A leader of the asuras.

Finding passages containing this term...

[g.385](#)

**Saṅgha**

dge 'dun

དགེ་འདུན།

saṅgha

The community of followers of the Buddha's teachings, particularly the monastics.

Finding passages containing this term...

[g.386](#)

**Śānta**

zhi ba

ཞི་བ།

Śānta

In the list of buddhas Śākyamuni received the Samādhirāja from this name appears twice, perhaps in error.

Finding passages containing this term...

[g.387](#)

**Śāntamānasa**

zhi ba'i yid

ཞི་བའི་ཡིད།

Śāntamānasa

In the list of buddhas Śākyamuni received the Samādhirāja from this name appears twice, perhaps in error.

Finding passages containing this term...

[g.388](#)

## Śāntaśirin

zhi dpal

ཞི་དཔལ།

Śāntaśirin

Finding passages containing this term...

[g.389](#)

## Śāntaśriyajvalanta

zhi ba'i dpal 'bar ba

ཞི་བའི་དཔལ་འབར་བ།

Śāntaśriyajvalanta

Finding passages containing this term...

[g.390](#)

## Śāntendriya

zhi ba'i dbang po · zhi dbang

ཞི་བའི་དབང་པོ། · ཞི་དབང།

Śāntendriya

In the list of buddhas Śākyamuni received the Samādhirāja from this name appears twice, perhaps in error. Translated the first time in Tibetan as zhi ba'i dbang po and the second time as zhi dbang.

Finding passages containing this term...

[g.391](#)

## Śāntideva

zhi ba'i lha

ཞི་བའི་ལྷ།

Śāntideva

Eighth-century Indian master within the Madhyamaka tradition.

Finding passages containing this term...

[g.392](#)

## Śāntirāja

zhi ba'i rgyal po · zhi ba'i rgyal ba

ཞི་བའི་རྒྱལ་པོ། ་ ཞི་བའི་རྒྱལ་བ།

### Śāntirāja

Finding passages containing this term...

[g.393](#)

### Śāntisūra

zhi ba dpa' · zhi bar dpa'

ཞི་བ་དཔལ། ་ ཞི་བར་དཔལ།

### Śāntisūra

In the list of buddhas Śākyamuni received the Samādhirāja from this name appears twice, perhaps in error. Translated the first time in Tibetan as zhi ba dpa' and the second time as zhi bar dpa'.

Finding passages containing this term...

[g.394](#)

### Śāntīyapāraṃgata

zhi ba'i pha rol phyin

ཞི་བའི་པ་རོལ་ཕྱིན།

### Śāntīyapāraṃgata

Finding passages containing this term...

[g.395](#)

### Śāntottara

zhi ba'i bla ma

ཞི་བའི་བླ་མ།

### Śāntottara

In the list of buddhas from whom Śākyamuni received the Samādhirāja, this name appears twice, perhaps in error.

Finding passages containing this term...

[g.396](#)

### Śāriputra

sha ri'i bu

ཤ་རིའི་བུ།

Śāriputra

"The son of Śāri." The Buddha's principal pupil, who passed away before the Buddha.

Finding passages containing this term...

[g.397](#)

Śārisuta

sha ri'i bu

ཤ་རིའི་བུ།

Śārisuta

Synonym for Śāriputra.

Finding passages containing this term...

[g.398](#)

Satatamabhayaṃdad

rtaḡ tu mi 'jigs sbyin

རྟ་ཏུ་མི་འཇིགས་མེད།

Satatamabhayaṃdad

Finding passages containing this term...

[g.399](#)

Secondary signs

dpe byed

དཔེ་བྱེད།

anuvyañjana

The eighty secondary physical characteristics of a "great being," a mahāpuruṣa, which every buddha possesses. They include such details as the redness of the fingernails and the blackness of the hair.

Finding passages containing this term...

[g.400](#)

Sensations

tshor ba

ཚོར་བ།



vedanā

The second of the five skandhas: nonconceptual pleasant, unpleasant, or neutral sensations as a result of sensory experiences.

Finding passages containing this term...

[g.401](#)

### **Sesame flowers**

ti la ka

ཏི་ལ་ཀ།

tilaka

Sesamum indicum.

Finding passages containing this term...

[g.402](#)

### **Seven jewels**

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

When associated with the seven heavenly bodies, and therefore the seven days of the week, they are: ruby for the sun, moonstone or pearl for the moon, coral for Mars, emerald for Mercury, yellow sapphire for Jupiter, diamond for Venus, and blue sapphire for Saturn. There are variant lists not associated with the heavenly bodies but retaining the number seven, which include gold, silver, and so on.

Finding passages containing this term...

[g.403](#)

### **Shining**

od byed pa

མོད་བྱེད་པ།

prabhākārī

The third bodhisattva bhūmi.

Finding passages containing this term...

[g.404](#)

## **Siddha**

grub pa

ལྷུབ་པ།

siddha

Someone who has attained supernatural powers.

Finding passages containing this term...

[g.405](#)

## **Siṃhadhvaja**

seng ge rgyal mtshan

སེང་གེ་རྒྱལ་མཚན།

Siṃhadhvaja

A buddha in the distant past when Śākyamuni was Prince Mati.

Finding passages containing this term...

[g.406](#)

## **Śirībala**

dpal gyi stobs

དཔལ་གྱི་སྟོབས།

Śirībala · Śirībala

A king in the distant past.

Finding passages containing this term...

[g.407](#)

## **Śiridhāraṇa**

dpal 'dzin pa

དཔལ་འཛིན་པ།

Śiridhāraṇa

Finding passages containing this term...

[g.408](#)

## **Skandha**

phung po

མུང་ལོ།

skandha

The constituents that make up a being's existence: forms, sensations, identifications, mental activities, and consciousnesses. Often translated "aggregate," commonly in the context of the five aggregates. Along with dhātu and āyatana, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

Finding passages containing this term...

[g.409](#)

### **Snātaka**

khrus byed pa

ལྷུས་ལྷེད་པ།

snātaka

A brahmin priest who has completed his apprenticeship, and undergone a ritual ablution to mark his graduation.

Finding passages containing this term...

[g.410](#)

### **Śrāvaka**

nyan thos

ཉན་ཐོས།

śrāvaka

The word, based on the verb "to hear," means disciple, and is used in that general way, as well as for those who were followers of the non-Mahāyāna tradition of Buddhism, in contrast to the bodhisattvas.

Finding passages containing this term...

[g.411](#)

### **Śrīghoṣa**

dpal dbyangs

དཔལ་དབྱངས།

Śrīghoṣa

A king in the distant past.

Finding passages containing this term...

[g.412](#)

### Śrīlendrabodhi

shI len dra bo dhi

ཤི་ལེན་དང་བོ་དྲི།

Śrīlendrabodhi

Finding passages containing this term...

[g.413](#)

### Śrīvatsa

dpal gyi be'u

དཔལ་གྱི་བེུ།

śrīvatsa

Literally “the favorite of the glorious one,” or (as translated into Tibetan) “the calf of the glorious one.” This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu.

Finding passages containing this term...

[g.414](#)

### Śrotriya

gtsang sbra can

གཙང་སྤྲ་ཅན།

śrotriya

Traditionally “one who is learned in the Vedas.” The Tibetan means “one who keeps pure and clean.”

Finding passages containing this term...

[g.415](#)

### Stainless

dri med · dri ma dang bral ba

དྲི་མེད། · དྲི་མ་དང་བྲལ་བ།

vimāla

The second bodhisattva bhūmi.

Finding passages containing this term...

[g.416](#)

### **Star jasmine**

kun da

ཀུན་དཀ

kunda

Trachelospermum jasminoides. It has its name because of its starlike white blossoms. In India it is used in speech as an example of whiteness, i.e., “as white as star jasmine.” Also called downy jasmine, Chinese jasmine, Chinese ivy, and trader’s compass.

Finding passages containing this term...

[g.417](#)

### **Sthavira**

gnas brtan

གནས་བརྟན།

sthavira

Literally “one who is stable” and usually translated as “elder,” a senior teacher in the early Buddhist communities. Also became the name of the Buddhist tradition within which the Theravada developed.

Finding passages containing this term...

[g.418](#)

### **Sthitottara**

bla mar gnas

བླ་མར་གནས།

Sthitottara

Finding passages containing this term...

[g.419](#)

### **Subāhu**

lag bzang

ལག་བཟང།

Subāhu · Ratnabāhu

A principal bodhisattva in the Mahāyāna sūtras.

Finding passages containing this term...

[g.420](#)

### Śubhakṛtsna

dge rgyas

དགེ་རྒྱལ།

Śubhakṛtsna

The highest of the three paradises that are the third dhyāna paradises in the form realm.

Finding passages containing this term...

[g.421](#)

### Śubhakanakaviśuddhiprabha

gser bzang po rnam par dag pa'i 'od · lag bzangs

གསེར་བཟང་པོ་རྣམ་པར་དག་པའི་འོད། · ལག་བཟངས།

Śubhakanakaviśuddhiprabha

Finding passages containing this term...

[g.422](#)

### Subhīṣma

shin tu 'jigs btsan

ཤིན་ཏུ་འཇིགས་བཅོན།

Subhīṣma

Finding passages containing this term...

[g.423](#)

### Subhūti

rab 'byor

རབ་འབྱོར།

Subhūti

A foremost pupil of the Buddha, known for his wisdom.

Finding passages containing this term...

[g.424](#)

### **Subrahma**

tshangs pa'i mchog

ཚངས་པའི་མཚོག།

Subrahma

Finding passages containing this term...

[g.425](#)

### **Sucintitārtha**

don legs bsams

དོན་ལེགས་བསམ་མཁས།

Sucintitārtha

The shortened form of Suvicinitārtha within verse.

Finding passages containing this term...

[g.426](#)

### **Sūciromā**

khab spu

ཁབ་སུ།

Sūciromā

A yakṣa usually paired with Kharakarṇa.

Finding passages containing this term...

[g.427](#)

### **Sudānta**

dul rab · shin tu dul

དུལ་རབ། · ཤིན་ཏུ་དུལ།

Sudānta

In the list of buddhas from whom Śākyamuni received the Samādhirāja, this name appears twice, perhaps in error. Translated the first time in Tibetan as dul rab, and the second time as shin tu dul.

Finding passages containing this term...

[g.428](#)

## Sudāntacitta

shin tu dul ba'i sems · dul bar sems

ཤིན་ཏུ་དུལ་བའི་སེམས། · དུལ་བར་སེམས།

## Sudāntacitta

In the list of buddhas from whom Śākyamuni received the Samādhirāja this name appears twice, perhaps in error. Translated the first time in Tibetan as shin tu dul ba'i sems, and the second time as dul bar sems.

Finding passages containing this term...

[g.429](#)

## Sudarśana

shin tu mthong

ཤིན་ཏུ་མཚོང།

## Sudarśana

The second highest of the seventeen paradises in the form realm, and therefore the second highest of the five Śuddhāvāsika (pure abode) paradises.

Finding passages containing this term...

[g.430](#)

## Śuddhaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

## Śuddhaghoṣa

Finding passages containing this term...

[g.431](#)

## Śuddhajñānin

ye shes gtsang

ཡེ་ཤེས་གཙང།

## Śuddhajñānin

Finding passages containing this term...

[g.432](#)



## Śuddhānana

zhal gtsang

ཞལ་གཙང་།

Śuddhānana

Finding passages containing this term...

[g.433](#)

## Śuddhāvāsa

gtsang ris · gnas gtsang ma

གཙང་རིས། · གནས་གཙང་མ།

Śuddhāvāsa

The five highest of the paradises that constitute the realm of form, which is above the paradises of the realm of desire in which our world is situated.

Finding passages containing this term...

[g.434](#)

## Śuddhodana

zas gtsang

ཟས་གཙང་།

Śuddhodana

Buddha Śākyamuni's father.

Finding passages containing this term...

[g.435](#)

## Sudharma

chos bzang

ཚོས་བཟང་།

Sudharma

The assembly hall in the center of Sudarśana, the city in the Trāyastriṃśā (“Thirty-three”) paradise, which has a central throne for Indra/Śakra and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra's paradise. Indra's own palace is to the north of this assembly hall.

Finding passages containing this term...

[g.436](#)

### **Sudharmaśūra**

chos bzang dpa' bo

ཚོས་བཟང་དཔལ་བོ།

Sudharmaśūra

Finding passages containing this term...

[g.437](#)

### **Sudṛśa**

gya nom snang

གྱ་ལོ་སྐྱང།

Sudṛśa

The third highest of the seventeen paradises in the form realm, and therefore the third of the five Śuddhāvāsika (pure abode) paradises.

Finding passages containing this term...

[g.438](#)

### **Sukhāvātī**

bde ba can

བདེ་བ་ཅན།

Sukhāvātī

The realm of Buddha Amitāyus, more commonly known as [Amitābha](#), as first described in the Sukhāvātīvyuha Sūtra.

Finding passages containing this term...

[g.439](#)

### **Sumeru**

rab lhun · ri rab

རབ་ལྷན། · རི་རབ།

Sumeru

The mountain at the center of the disc of the world with the four continents around it.

Finding passages containing this term...

[g.440](#)

### **Sunetra**

spyang bzang

སྤྱན་བཟང།

Sunetra

Finding passages containing this term...

[g.441](#)

### **Sunirmita**

rab 'phrul · rab 'phrul dga'

རབ་འཕྲུལ། · རབ་འཕྲུལ་དགའ།

Sunirmita

The principal deity in the Nirmāṇarata paradise, the second highest paradise in the desire realm.

Finding passages containing this term...

[g.442](#)

### **Supuṣpa**

me tog zla mdzes

མེ་ཏོག་ཟླ་མཛོལ།

Supuṣpa · Supuṣpacandra · Puṣpacandra

Finding passages containing this term...

[g.443](#)

### **Supuṣpacandra**

me tog zla mdzes

མེ་ཏོག་ཟླ་མཛོལ།

Supuṣpacandra · Puṣpacandra · Supuṣpa

Finding passages containing this term...

[g.444](#)

### **Śūradatta**

dpa' bas byin

དཔའ་བས་བྱིན།

Śūradatta

A king in the distant past.

Finding passages containing this term...

[g.445](#)

**Surūpa**

gzugs bzang

གཟུགས་བཟང་།

Surūpa

A yakṣa lord.

Finding passages containing this term...

[g.446](#)

**Sūryānana**

nyi ma'i zhal

ཉི་མའི་ཞལ།

Sūryānana

Finding passages containing this term...

[g.447](#)

**Sutejas**

gzi brjid mchog

གཟི་བརྗེད་མཚོག།

Sutejas

Finding passages containing this term...

[g.448](#)

**Sūtra**

mdo

མདོ།

sūtra

Primarily within Buddhism it refers to the Buddha's nontantric teachings in general. Literally it means "thread." It is also used in other contexts for pithy statements, rules, and aphorisms, on which are strung a commentary

and terms of the subdivisions of a sūtra into twelve aspects of the Dharma; in that case, sūtra then means only the prose part of a sūtra.

Finding passages containing this term...

[g.449](#)

### Suvicinitārtha

don legs par bsams pa

དོན་ལེགས་པར་བསམས་པ།

Suvicinitārtha

A buddha in the distant past who had previously been Prince Mahākaruṇācintī, a pupil of Buddha [Abhāvasamudgata](#). In verse he is referred to as Sucintitārtha.

Finding passages containing this term...

[g.450](#)

### Suvighuṣṭatejas

shin tu rnam grags gzi

ཤིན་ཏུ་རྣམ་གཤགས་གཟི།

Suvighuṣṭatejas

Finding passages containing this term...

[g.451](#)

### Suvimuktaghoṣa

shin tu rnam grol dbyangs

ཤིན་ཏུ་རྣམ་གྲོལ་དབྱངས།

Suvimuktaghoṣa

Finding passages containing this term...

[g.452](#)

### Suyāma

rab mtshe ma

རབ་མཚོ་མ།

Suyāma

The principal deity in the paradise called Yāma.

Finding passages containing this term...

[g.453](#)

### **Svabhāvadharmottaraniścita**

rang bzhin chos kyi bla ma nges pa 'byung

རང་བཞིན་ཚོས་ཀྱི་སྐ་མ་ངེས་པ་འབྱུང།

Svabhāvadharmottaraniścita

Finding passages containing this term...

[g.454](#)

### **Svāgata**

legs 'ongs

ལེགས་འོངས།

Svāgata · Sogatu

Svāgata was a pupil of the Buddha, originally a destitute beggar, who, in particular, accidentally drank alcohol offered by villagers after he had tamed a nāga to end a drought. This resulted in the Buddha's adding abstinence from alcohol as part of the monastic rules.

Finding passages containing this term...

[g.455](#)

### **Svarāṅgaghōṣa**

dbyangs kyi yan lag · sgra yi yan lag dbyangs

དབྱངས་ཀྱི་ཡན་ལག། · སྐ་ཡི་ཡན་ལག་དབྱངས།

Svarāṅgaghōṣa

A buddha in the distant past.

Finding passages containing this term...

[g.456](#)

### **Svarāṅgaśabda**

dbyangs dag

དབྱངས་དག།

Svarāṅgaśabda

Finding passages containing this term...

[g.457](#)

## Svarāṅgaśūra

dbyangs kyi yan lag dpa'

དབྱངས་ཀྱི་ཡན་ལག་དཔལ།

Svarāṅgaśūra

Finding passages containing this term...

[g.458](#)

## Svarārcita

sgra dbyangs mchod pa

སྒ་དབྱངས་མཚོད་པ།

Svarārcita

Finding passages containing this term...

[g.459](#)

## Svarāvighuṣṭa

sgra skad mnam grags

སྒ་སྐད་རྣམ་གྲགས།

Svarāvighuṣṭa

Finding passages containing this term...

[g.460](#)

## Svaravyūha

dbyangs bkod pa

དབྱངས་བཀོད་པ།

Svaravyūha

Finding passages containing this term...

[g.461](#)

## Svaraviśuddhiprabha

dbyangs mnam par dag pa'i 'od

དབྱངས་རྣམ་པར་དག་པའི་འོད།

Svaraviśuddhiprabha

Finding passages containing this term...

[g.462](#)

## **Svastika**

bkra shis

བཀ་ཤིས།

svastika · swastika

In later Tibetan translations, it is translated as g.yung-drung. In the early translations, it is bra shis and in the Mahāvvyutpatti dictionary it is bkra shis ldan, while g.yung-drung translates nandyāvarta. It is an auspicious sign in Indian culture, and it is one of the auspicious marks on the chest of the Buddha, as well as the śrīvatsa.

Finding passages containing this term...

[g.463](#)

## **Takṣaka**

'jog po

འཛོག་པོ།

Takṣaka

A nāga king who is well known from his role in the Indian epic, the Mahābhārata. He dwells in the northwestern city of Taxila (Takṣaśilā), in present-day Pakistan.

Finding passages containing this term...

[g.464](#)

## **Tāpana**

tsha · tsha ba

ཚ། · ཚ་བ།

Tāpana · Saṃtapana · Tapana

The hell called “hot.” Traditionally the sixth of the eight hot hells.

Finding passages containing this term...

[g.465](#)

## **Tathāgata**

de bshin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata



One of the Buddha's titles. "Gata," though literally meaning "gone," is a past passive participle used to describe a state or condition of existence. As buddhahood is indescribable it means "one who is thus."

Finding passages containing this term...

[g.466](#)

### **Tathāgatakāya**

de bzhin gshegs pa'i sku

དེ་བཞིན་གཤམ་པའི་སྐུ།

tathāgatakāya

"The body of the tathāgata," which in this sūtra is a synonym for the dharmakāya.

Finding passages containing this term...

[g.467](#)

### **Tejaguṇarāja**

gzi brjid tshogs kyi rgyal po · gzi brjid tshogs rgyal

གཟི་བརྗེད་ཚོགས་ཀྱི་རྒྱལ་པོ། · གཟི་བརྗེད་ཚོགས་རྒྱལ།

Tejaguṇarāja

A buddha in the distant past.

Finding passages containing this term...

[g.468](#)

### **Tejasamudrata**

gzi brjid mngon par 'phags

གཟི་བརྗེད་མངོན་པར་འཕགས།

Tejasamudrata

Finding passages containing this term...

[g.469](#)

### **Tejasvarendra**

gzi brjid sgra dbyangs

གཟི་བརྗེད་སྐུ་དབྱངས།

Tejasvarendra

Finding passages containing this term...

[g.470](#)

### **Tejavati**

gzi ldan

གཟི་ལྷན།

Tejavati

Finding passages containing this term...

[g.471](#)

### **Tejaviniścita**

gzi brjid shin tu nges

གཟི་བརྗེད་ཤིན་ཏུ་ངེས།

Tejaviniścita

Finding passages containing this term...

[g.472](#)

### **Teješvara**

gzi brjid dbang phyug

གཟི་བརྗེད་དབང་ལྷུག།

Teješvara

Finding passages containing this term...

[g.473](#)

### **Tejobala**

gzi brjid stobs

གཟི་བརྗེད་སྟོབས།

Tejobala

Finding passages containing this term...

[g.474](#)

### **Tejovibhu**

gzi brjid khyab

གཟི་བརྗེད་ལྷབ།

Tejovibhu

Finding passages containing this term...

[g.475](#)

### Ten powers

dbang bcu

དབང་བཅུ།

daśavaśitā

Powers attained by bodhisattvas on the path: power over life, karma, materials, devotion, aspiration, miracles, birth, Dharma, mind, and wisdom. Not to be confused with the ten strengths (bala, stobs) which are qualities of buddhahood.

Finding passages containing this term...

[g.476](#)

### Ten strengths

stobs bcu

སྟོབས་བཅུ།

daśabala

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

Finding passages containing this term...

[g.477](#)

### The absence of attributes

mtshan ma ma mchis pa · mtshan ma med pa

མཚན་མ་མ་མཚོན་པ། · མཚན་མ་མེད་པ།

animitta

The absence of the conceptual identification of perceptions. Knowing that the true nature has no attributes, such as color, shape, etc. One of the three doors of liberation.

Finding passages containing this term...

[g.478](#)

### **The absence of wishes**

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita

The absence of any conceptual goal that one is focused upon achieving, knowing that all composite phenomena create suffering. One of the three doorways to liberation.

Finding passages containing this term...

[g.479](#)

### **The aspiration to enlightenment**

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

This term has developed further meanings such as the ultimate bodhicitta of realizing emptiness, but in this sūtra it is used with its basic meaning.

Finding passages containing this term...

[g.480](#)

### **The youth Candraprabha**

zla 'od gzhon nu

ཟླ་འོད་གཞོན་ནུ།

Candraprabha Kumāra

The young man of Rājagrha who is the principal interlocutor for the Samādhirājasūtra. He is frequently addressed as “youth” or “young man,” (Skt. kumāra; Tib. gzhon nu).

Finding passages containing this term...

[g.481](#)

### **Three aspects of the action**

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action. Their purity is variously described as being free of self-interest or free of conceptualization.

Finding passages containing this term...

[g.482](#)

### Three knowledges

rig pa gsum

རིག་པ་གསུམ།

traividya

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

Finding passages containing this term...

[g.483](#)

### Tīrthika

mu stegs pa

མུ་སྟེགས་པ།

tīrthika

Any non-Buddhist tradition in pre-Muslim India, both those Veda-based and not. The term has its origins among the Jains.

Finding passages containing this term...

[g.484](#)

### Trāyastrimśa

sum cu rtsa gsum pa

སུམ་ཅུ་སྟེ་གསུམ་པ།

Trāyastrimśa

The paradise of Indra on the summit of Sumeru, where there are thirty-three leading deities, hence the name “thirty-three.” The second (counting from the lowest) of the six paradises in the desire realm.

Finding passages containing this term...

[g.485](#)

## Trichilocosm

stong gsum gyi stong chen po

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

trisāhasramahāsāhasra

A universe comprised of a thousand groups of a thousand groups of a thousand worlds, each being a flat disc with its own sun and moon and central mountain.

Finding passages containing this term...

[g.486](#)

## Tsongkhapa

tsong kha pa

ཙོང་ཁ་པ།

1357–1419. The founder of the Gelug tradition.

2 passages contain this term

- [1](#)
- [2](#)

[g.487](#)

## Tuṣita

dga' ldan

དགའ་ལྷན།

Tuṣita · Samtuṣita

The fourth (counting from the lowest) of the six paradises in the desire realm. The paradise from which [Śākyamuni](#) descended to be born into his world.

4 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)

[g.488](#)

## Udāyin

'char ba po

འཆར་བ་སྒོ།

Udāyin · Kālodāyin

The son of the court priest in [Kapilavastu](#), the Buddha's home town. Also called Kālodāyin (black [Udāyin](#)) because of his dark skin. He and his wife Guptā became monk and nun. He became an [arhat](#) who was a skilled teacher. However he also figures prominently in accounts of inappropriate sexual behavior that instigated [vinaya](#) rules. He and Guptā are also said to have conceived a son after their ordination.

2 passages contain this term

- [1](#)
- [2](#)

[g.489](#)

**Udraka**

lhag spyod

ལྷག་སྤྱོད།

Udraka

2 passages contain this term

- [1](#)
- [2](#)

[g.490](#)

**Unfluctuating**

mi g.yo ba

མི་གཡོ་བ།

acala

Also means unmoving, immovable.

2 passages contain this term

- [1](#)
- [2](#)

[g.491](#)

**Unwavering**

mi g.yo · mi g.yo ba

མི་གཡོ། · མི་གཡོ་བ།

acalā

The eighth [bodhisattva bhūmi](#).

1 passage contains this term

- [1](#)

[g.492](#)

## Upādhyāya

mkhan po

མཁན་པོ།

upādhyāya

A personal [preceptor](#) and teacher. In Tibet, the translation mkhan po also came to mean a learned scholar, the equivalent of a paṇḍita.

2 passages contain this term

- [1](#)
- [2](#)

[g.493](#)

## Upāli

nye 'khor · nye bar 'khor

ཉེ་འཁོར། · ཉེ་བར་འཁོར།

Upāli

The Buddha's pupil who was pre-eminent in knowing the moasctic rules and recited them and their origins at the first council. He had been a low caste barber in [Kapilavastu](#), the Buddha's home town.

1 passage contains this term

- [1](#)

[g.494](#)

## Upananda

nye dga'

ཉེ་དགའ།

Upananda

One of the main nāga kings, usually associated with the nāga king Nanda.

Finding passages containing this term...



[g.495](#)

### **Upāsaka**

dge bsnyen

དགེ་བསྟེན།

upāsaka

male lay practitioner

Finding passages containing this term...

[g.496](#)

### **Upāsikā**

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

female lay practitioner

Finding passages containing this term...

[g.497](#)

### **Uragasāra**

sbrul gyi snying po

སྐྱལ་གྱི་སྟིང་པོ།

uragasāra

A variety of sandalwood. The name means “snake essence” because snakes were said to live in the forests of those trees because they were attracted to their scent.

Finding passages containing this term...

[g.498](#)

### **Ūṛṇā hair**

mdzod spu

མཚོད་སྐུ།

ūrṇā

A curled hair or ringlet between the eyebrows that is one of the thirty-two major signs of a “great being.”

Finding passages containing this term...

[g.499](#)

## Uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

One of the thirty-two signs of a great being, in its simplest form it is a pointed shape to the head (like a turban), or more elaborately a dome-shaped protuberance, or even an invisible protuberance of infinite height.

Finding passages containing this term...

[g.500](#)

## Vaiśampāyana

be'i sham bA ya

བེའི་ཤམ་བཤ་ཡ།

Vaiśampāyana · Vaiśampāyani · Vaiśampāyan

Ancient rishi, a pupil of [Vyāsa](#) and teacher of the Taittirīyasaṃhita.

Finding passages containing this term...

[g.501](#)

## Vaiśravana

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

Vaiśravana

As one of the four mahārājas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakṣas and a lord of wealth.

Finding passages containing this term...

[g.502](#)

## Valerian

rgya spos

རྒྱ་ཤོས།

satagara

Finding passages containing this term...

[g.503](#)

## Vālmiki

grog mkhar

འོག་མཁར།

Vālmīki · Valmika · Valmīka

Ancient Indian rishi who is renowned as the author of the Rāmāyaṇa.

Finding passages containing this term...

[g.504](#)

## Vāmana

bA man

བ་མན།

Vāmana · Vāmani · Vāmaṇi

The dwarf incarnation of Viṣṇu, who deceived the king of the asuras.

Finding passages containing this term...

[g.505](#)

## Varapuṣpasa

me tog mchog

མེ་ཏོག་མཚོག།

Varapuṣpasa

A king in the distant past.

Finding passages containing this term...

[g.506](#)

## Varuṇa

chu lha

ཚུ་ལྷ།

Varuṇa

The principal nāga king; also the god of the sea in the Vedas. In this sūtra Sāgara is an alternative name and not another nāga.

Finding passages containing this term...

[g.507](#)

## Vaśiṣṭha

gnas 'jog

གནས་འཇོག།

Vaśiṣṭha · Vasīṣṭha

One of the seven great rishis of ancient India, said to have composed part of the Rigveda.

Finding passages containing this term...

[g.508](#)

## Vasuki

nor yod

ནོར་ཡོད།

Vasuki

Nāga king, well known in Indian mythology as being the serpent coiled around Meru that was used to churn the ocean at the origin of the world.

Finding passages containing this term...

[g.509](#)

## Vasunandi

dga' byed

དགའ་བྱེད།

Vasunandi · Nandika

Finding passages containing this term...

[g.510](#)

## Vātsyāyana

bad tsa

བད་ཅ།

Vātsyāyana · Vatsa · Śrīvatsa

A rishi of ancient India, said to be the author of the Nyaysūtrabhāṣya and the famous Kāmasūtra.

Finding passages containing this term...

[g.511](#)

### **Vemacitra**

bzang ris

བཟང་རིས།

Vemacitra

The king of the asuras.

Finding passages containing this term...

[g.512](#)

### **Vetiver**

mR na la

མར་ན་ལ།

mṛnala

Finding passages containing this term...

[g.513](#)

### **Vidyādhara**

rig sngags 'chang · rig 'dzin

རིག་སྒྲགས་འཆང་། · རིག་འཛིན།

vidyādhara

A race of superhuman beings with magical powers who lived high in mountains, such as the [Malaya](#) range of southwest India. Also used for humans who have gained powers through their mantras.

2 passages contain this term

- [1](#)
- [2](#)

[g.514](#)

### **Vighuṣṭaghoṣa**

rnam par grags pa'i dbyangs

རྣམ་པར་གྲགས་པའི་དབྱངས།

Vighuṣṭaghoṣa

1 passage contains this term

- [1](#)

[g.515](#)

### **Vighuṣṭajñāna**

ye shes nam grags

ཡེ་ཤེས་རྣམ་གཤགས།

Vighuṣṭajñāna

1 passage contains this term

- [1](#)

[g.516](#)

### **Vighuṣṭanetra**

rnam par grags pa'i spyan

རྣམ་པར་གཤགས་པའི་སྟོན།

Vighuṣṭanetra

1 passage contains this term

- [1](#)

[g.517](#)

### **Vighuṣṭaśabda**

rnam grags sgra

རྣམ་གཤགས་སྒྲ།

Vighuṣṭaśabda

1 passage contains this term

- [1](#)

[g.518](#)

### **Vighuṣṭatejas**

rnam par grags pa'i gzi brjid

རྣམ་པར་གཤགས་པའི་གཟི་བརྗིད།

Vighuṣṭatejas

1 passage contains this term

- [1](#)

[g.519](#)

### **Vikaṭa**

rad rod can

རད་རོད་ཅན།

Vikaṭa

A yakṣa lord.

Finding passages containing this term...

[g.520](#)

### **Vimalaprabha**

dri med 'od

དྷི་མེད་འོད།

Vimalaprabha

A future buddha, who was Candraprabha in the time of Śākyamuni.

Finding passages containing this term...

[g.521](#)

### **Vinaya**

'dul ba

འདུལ་བ།

vinaya

The section of the Buddha's teachings that focuses on conduct.

Finding passages containing this term...

[g.522](#)

### **Vindhya**

big's byed

བེག་མ་བྱེད།

Vindhya

A mountain range, actually a series of mountain ranges, which extends across central India.

Finding passages containing this term...

[g.523](#)

## Vipaśyanā

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Insight meditation.

Finding passages containing this term...

[g.524](#)

## Vīrasena

dpa' bo'i sde

དཔའ་བོའི་སྡེ།

Vīrasena · Vīra

A bodhisattva who only appears in passing in the Samādhirāja, and in no other sūtra.

Finding passages containing this term...

[g.525](#)

## Virūḍhaka

phags skyes po

ཕགས་སྐྱེས་པོ།

Virūḍhaka · Viruḍhaka

One of the four mahārājas. He is the guardian of the southern direction and the lord of the kumbhāṇḍas.

Finding passages containing this term...

[g.526](#)

## Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

Virūpākṣa · Virupākṣa

One of the four mahārājas. He is the guardian of the western direction and traditionally the lord of the nāgas, though in this sūtra that appears to be Dhṛtarāṣṭra.

Finding passages containing this term...



[g.527](#)

### **Viśuddhanetra**

rnam par dag pa'i spyan

མྱམ་བར་དག་པའི་སྤྱན།

Viśuddhanetra

Finding passages containing this term...

[g.528](#)

### **Viśuddhaghoṣeśvara**

rnam dag sgra yi dbang phyug

མྱམ་དག་སྐྱའི་དབང་ལྷུག།

Viśuddhaghoṣeśvara

Finding passages containing this term...

[g.529](#)

### **Viśvamitra**

thams cad bshes

ཐམས་ཅད་བཤེས།

Viśvamitra

One of the early great rishis of India, who revealed part of the Vedas.

Finding passages containing this term...

[g.530](#)

### **Viveśacintin**

khyad par sems

ལྷན་བར་སེམས།

Viveśacintin

A king in the distant past.

3 passages contain this term

- [1](#)
- [2](#)
- [3](#)

[g.531](#)

## Vulture Peak

rgod kyi phung po

རྫོང་གྱི་ཕུང་པོ།

Gr̥dhraḱūṭa

A mountain by Rajghir in Bihar, which is the setting for many sutras.

24 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)
- [6](#)
- [7](#)
- [8](#)
- [9](#)
- [10](#)
- [11](#)
- [12](#)
- [13](#)
- [14](#)
- [15](#)
- [16](#)
- [17](#)
- [18](#)
- [19](#)
- [20](#)
- [21](#)
- [22](#)
- [23](#)
- [24](#)

[g.532](#)

## Vyāsa

rgyas pa

རྗེ་པལ།

Vyāsa

The [rishi](#) who is said to have divided the Vedas into four and to have compiled the epic, the Mahābhārata.

3 passages contain this term

- [1](#)
- [2](#)
- [3](#)

[g.533](#)

## Vyūharāja

bkod pa'i rgyal po

བོད་པའི་རྒྱལ་པོ།

Vyūharāja

1 passage contains this term

- [1](#)

[g.534](#)

## Water lilies

dri mchog

དྲི་མཚོག།

saugandhika

Nymphaea stellata; Nymphaea nouchali. Day-blossoming [water lilies](#) that may be blue, white, or red.

3 passages contain this term

- [1](#)
- [2](#)
- [3](#)

[g.535](#)

## Water that has the eight qualities

yan lag brgyad ldan gyi chu

ཡན་ལག་བརྒྱད་ལྡན་གྱི་ཚུ།

aṣṭāṅgajala

Water that has the eight qualities of being sweet, cool, pleasant, light, clear, pure, not harmful to the throat, and beneficial for the stomach.

Finding passages containing this term...

[g.536](#)

## Wavy-leaf fig tree

blag sha

ལྷག་ཤ།

plakṣa

*Ficus infectoria*. Full English name: White fruited wavy-leaf fig tree.

Finding passages containing this term...

[g.537](#)

## White coral

spug

སྤྱག།

musalagalva · musāragalva · musāgalva · musaragalva

White coral is fossilized coral. It appears in one version of the list of seven jewels or treasures. Tibetan tradition describes it as being formed from ice over a long period of time. It is coral that has undergone millions of years of underwater pressure. It can also refer to tridacna (*Tridacnidae*) shell, which is also presently referred to by the name musaragalva. Attempts to identify musalagalva have included sapphire, cat's eye, red coral, conch, and amber.

Finding passages containing this term...

[g.538](#)

## White lotus

pad ma dkar po

པད་མ་དཀར་པོ།

punḍarika

Finding passages containing this term...

[g.539](#)

## Worldly concerns

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཚོས།

lokadharmā

These are often listed as eight in number, as in the commentary: gain and no gain, happiness and suffering, praise and criticism, fame and lack of fame.

Finding passages containing this term...

[g.540](#)

## **Yakṣa**

snod byin

ལྷོད་ཕྱིན།

yakṣa

A class of supernatural beings, often represented as the attendants of the god of wealth, but the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means “harm giver,” as they are also capable of causing harm.

Finding passages containing this term...

[g.541](#)

## **Yāma**

thab bral

ཐབ་བྲལ།

Yāma

Third (counting from the lowest) of the six paradises in the desire realm.

Finding passages containing this term...

[g.542](#)

## **Yāna**

theg pa

ཐེག་པ།

yāna

A “way of going,” which primarily means a path or a way. It can also mean a conveyance or carriage, which definition within commentarial literature is represented in the Tibetan “carrier,” and therefore also translated into English as “vehicle.”

Finding passages containing this term...

[g.543](#)

## Yaśaḥprabha

snyan pa'i 'od

སྟན་པའི་འོད།

Yaśaḥprabha

Finding passages containing this term...

[g.544](#)

## Yogin

rnal 'byor pa

རྣམ་འཕྱོར་པ།

yogin

“The one who is united,” a successful practitioner who has attained realization. The Tibetan means “one who is united with the genuine nature.”

8 passages contain this term

- [1](#)
- [2](#)
- [3](#)
- [4](#)
- [5](#)
- [6](#)
- [7](#)
- [8](#)

[g.545](#)

## Yojana

dpag tshad

དཔག་ཚཱ།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.

4 passages contain this term

- [1](#)
- [2](#)
- [3](#)

- [4](#)

[0](#)

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